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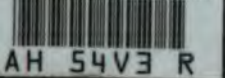
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**P I C T O R I A L B I B L E;**

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**The Old and New Testaments**

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ILLUSTRATED WITH

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REPRESENTING

THE HISTORICAL EVENTS,

AFTER CELEBRATED PICTURES;

THE LANDSCAPE SCENES,

FROM ORIGINAL DRAWINGS, OR FROM AUTHENTIC ENGRAVINGS;

AND THE SUBJECTS OF

NATURAL HISTORY, COSTUME, AND ANTIQUITIES,

FROM THE BEST SOURCES.

TO WHICH ARE ADDED,

**ORIGINAL NOTES,**

CHIEFLY EXPLANATORY OF THE ENGRAVINGS, AND OF SUCH PASSAGES CONNECTED WITH THE  
HISTORY, GEOGRAPHY, NATURAL HISTORY, AND ANTIQUITIES OF THE  
SACRED SCRIPTURES AS REQUIRE OBSERVATION.

**VOLUME I.**

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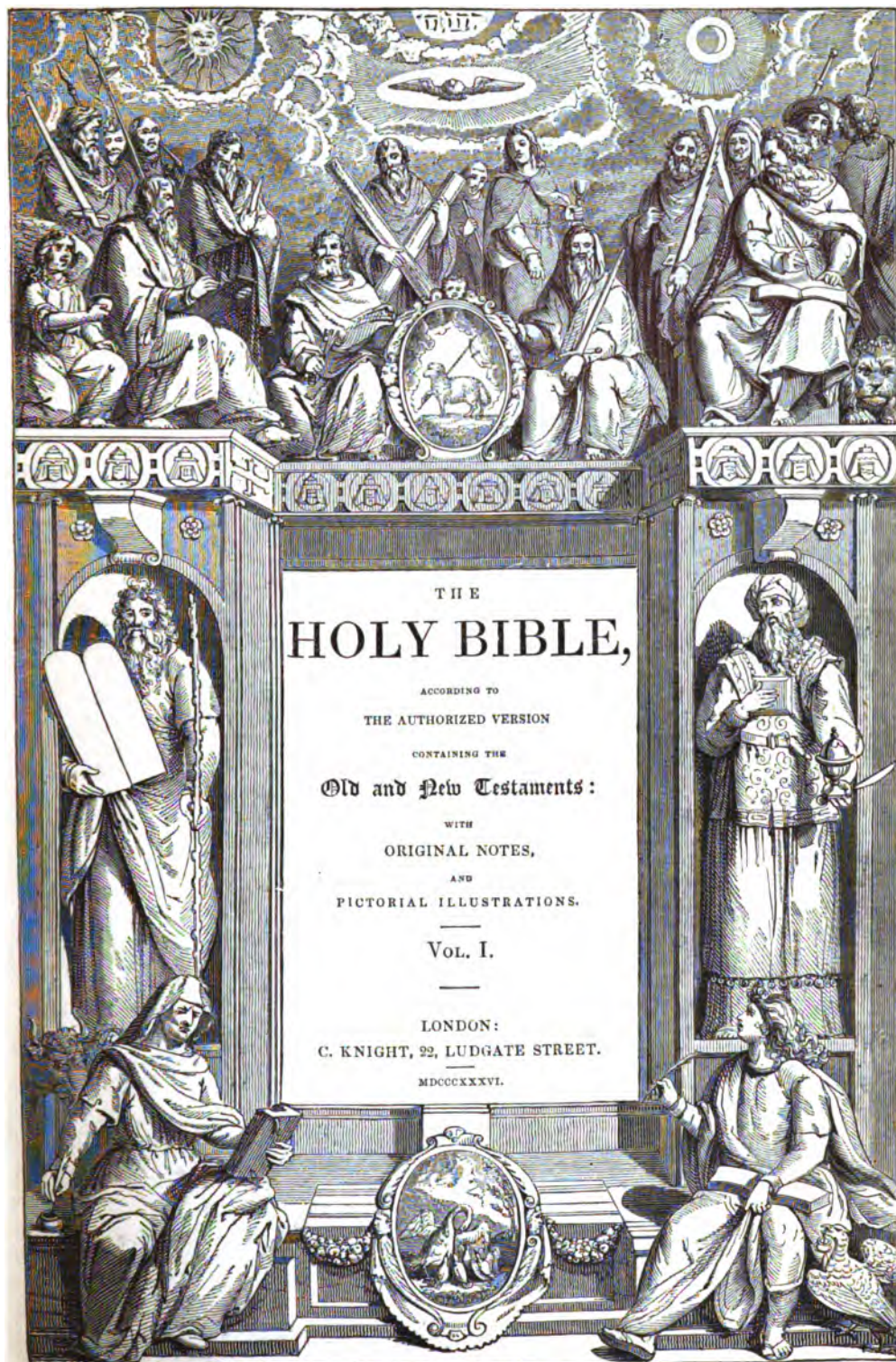
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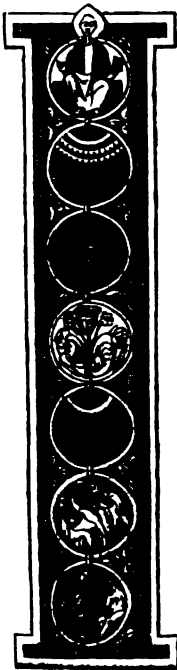
# THE FIRST BOOK OF MOSES,

CALLED

## GENESIS.

### CHAPTER I.

<sup>1</sup> *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.*



**I**N<sup>1</sup> the beginning God created the heaven and the earth.

2 And the earth was without form, and void: and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 ¶ And God said, 'Let there be light: and there was light.

4 And God saw the light that *it was* good: and God divided<sup>2</sup> the light from the darkness.

5 And God called the light Day, and the darkness he called Night. 'And the evening and the morning were the first day.

6 ¶ And God said, 'Let there be a<sup>3</sup> firmament in the midst of the waters, and let it divide the waters from

the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, 'Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, <sup>4</sup>the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be <sup>5</sup>lights in the firmament of the heaven to divide <sup>6</sup>the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light <sup>7</sup>to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to <sup>8</sup>rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, 'Let the waters bring forth abundantly the <sup>9</sup>moving creature that hath <sup>10</sup>life, and fowl *that* may fly above the earth in the <sup>11</sup>open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, 'Be

<sup>1</sup> Psalm 33, 6, and 136, 5. Acts 14, 15, and 17, 24. Heb. 11, 3.

<sup>2</sup> Heb. and the evening was, and the morning was, &c.

<sup>3</sup> Psalm 33, 7, and 136, 6.

<sup>4</sup> Heb. tender grass.

<sup>5</sup> Jer. 31, 35.

<sup>6</sup> 2 Esdr. 6, 47.

<sup>7</sup> Or, creeping.

<sup>8</sup> Heb. soul.

<sup>9</sup> Heb. face of the firmament of

<sup>10</sup> Heb. between the day and between the night.

<sup>11</sup> Heb. between the light and between the darkness.

<sup>12</sup> Heb. expansion.

<sup>13</sup> Job 36, 8.

<sup>14</sup> Heb. face of the firmament of

<sup>15</sup> Heb. face of the firmament of



fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 ¶ And God said, <sup>18</sup>Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; <sup>19</sup>male and female created he them.

28 And God blessed them, and God said unto them, <sup>20</sup>Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that <sup>21</sup>moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb <sup>22</sup>bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; <sup>23</sup>to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* <sup>24</sup>life, *I have given* every green herb for meat: and it was so.

31 And <sup>25</sup>God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

<sup>18</sup> Chap. 5. 1, and 9. 6.    <sup>19</sup> Wisd. 2. 23.    <sup>20</sup> 1 Cor. 11. 7.    <sup>21</sup> Ephes. 4. 24.    <sup>22</sup> Col. 3. 10.    <sup>23</sup> Matth. 19. 4.    <sup>24</sup> Chap. 9. 1.    <sup>25</sup> Heb. *creepeth*.  
<sup>26</sup> Heb. *seeding seed*.    <sup>27</sup> Chap. 9. 3.    <sup>28</sup> Col. 3. 10.    <sup>29</sup> Heb. *a living soul*.    <sup>30</sup> Eccles. 39. 16.

Verse 5. "*The evening and the morning were the first day.*"—This phrase is explained by the computations of time still in use among the Jews and Mohammedans. They do not measure the day from midnight to midnight as we do, nor from sunrise to sunrise as some other Oriental people, but from sunset to sunset. Hence the night with the following day, and not the day with the following night, makes their day. Our Friday night is their Saturday night. The ancient inhabitants of western and central Europe, the Gauls, Celts, and Germans, measured the day in the same manner.

11, 12.—The word translated "grass" is applicable to every kind of verdure in the state of sprouting, when taken collectively; while that rendered "herb" denotes the maturity of its growth. The terms "herb yielding seed" are very emphatic in the original, which are literally *herb seeding seed*, exactly imitated by the Septuagint *erispos erispos*. Although the object of the Scripture was not to teach men philosophy, but religious and moral truth, yet we often find deep philosophy also. So here we have a most important hint about the distribution of plants, which was made, not by a reference to their colours, size, or foliage, but by a specific allusion to the nature of the seed.

20. "*Moving creature.*"—The Hebrew word *Sheretz* appears to have been extended to all kinds of living creatures, inhabiting either the land or the water, which are oviparous, and therefore, in this instance, includes the funny tribe as well as the other tenants of the deep. They are all remarkable for fecundity. The number of eggs in the roe of a fish cannot be counted, though it may be guessed at by a kind of computation. A familiar but lively instance of fecundity is seen in the common frog about the time of harvest, when the tadpoles have just reached their last stage of transformation. No wonder, then, that in the language of Inspiration, the same word which denotes an *oviparous animal* in general should, with the necessary grammatical modification, also signify to *increase abundantly*.

21. "*And God created great whales.*"—Under the term *Tannim*, Heb., *זחל*, Gr., are comprehended all those mammiferous tenants of the ocean which belong to the order *Cetacea*. Of this order the sea-calf, *Trichechus manatus*, the dolphin, porpoise, and the whale are examples. Though they inhabit the same medium, and resemble fishes in their general form, yet they differ from them in many important particulars; and, for this reason, the Sacred historian has honoured them with a separate mention. They respire by means of lungs, though destined to spend their lives in the water, and are therefore obliged, from time to time, to ascend to the surface to inhale the atmospheric air; their blood is warm, and their ears open outwards, though by small orifices. But what is of the highest importance in classification, they suckle their young, and therefore take a place among the mammalia.

"*Winged fowl.*"—We are induced at first sight to ask what connexion there is between the fishes of the sea and the fowls of the air, that they should occur together in the same verse. In point of external form there is no resemblance, but they are alike oviparous, and are alike destined and equipped for rising in and making their way through a fluid.

24. "*Cattle.*"—Under the term "cattle," seem to be included—all the ruminant animals, and perhaps certain others which resemble them in their herbivorous nature.

"*Beast of the earth.*"—By this phrase we understand, not only those animals which are properly carnivorous, as the lion and the wolf, but the rodentia (or gnawing), the rabbit, mouse, &c., and the pachydermata (or thick-skinned), the hog, the elephant, &c.

"*Creeping thing.*"—This designation was applied to all the vertebrated animals that live upon the land, whether they run upon four feet, like the lizard and the iguana, or simply glide along the ground by means of abdominal scutella or scales, like the viper and the snake. They all agree in being oviparous, or in propagating their kind by eggs.

29. "*Behold, I have given you every herb,*" &c.—Plants and fruits only being specified as the articles of sustenance allowed to man, it is considered by many commentators that animal food was not permitted until after the Flood, when we find it granted to Noah under certain restrictions. There is no difficulty in supposing animal food not in use in the primitive times; for it can hardly be said to be so, generally speaking, in Asia, at the present day. The mass of the people have it only occasionally and in small quantities, and many do not eat flesh meat more than two or three times in a year. Whether eaten or not, animals were certainly killed for sacrifices before the Deluge.

## CHAPTER II.

<sup>1</sup> *The first sabbath.* 4 *The manner of the creation.*  
 8 *The planting of the garden of Eden, 10 and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.*  
 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and all the host of them.

2 <sup>1</sup>And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God <sup>2</sup>created and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But <sup>3</sup>there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man <sup>4</sup>of the <sup>5</sup>dust of the ground, and breathed into his nostrils the breath of life; and <sup>6</sup>man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is <sup>7</sup>Pison: that is it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of <sup>8</sup>Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth <sup>9</sup>toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took <sup>10</sup>the man and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden <sup>11</sup>thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof <sup>12</sup>thou shalt surely die.

18 ¶ And the LORD God said, *It is not good that the man should be alone; I will make him an help* <sup>13</sup>meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto <sup>14</sup>Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam <sup>15</sup>gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, <sup>16</sup>made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was <sup>17</sup>taken out of Man.

24 <sup>18</sup>Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

<sup>1</sup> Exod. 20. 11. and 31. 17.    <sup>2</sup> Deut. 5. 14.    <sup>3</sup> Heb. 4. 4.    <sup>4</sup> Heb. created to make.    <sup>5</sup> Or, a mist which went up from, &c.    <sup>6</sup> Heb. dust of the ground.    <sup>7</sup> Eccles. 17. 1.    <sup>8</sup> 1 Cor. 15. 47.    <sup>9</sup> 1 Cor. 15. 45.    <sup>10</sup> Eccles. 24. 25.    <sup>11</sup> Heb. Cush.    <sup>12</sup> Or, eastward to Assyria.    <sup>13</sup> Or, Adam.    <sup>14</sup> Heb. eating thou shalt eat.    <sup>15</sup> Heb. dying thou shalt die.    <sup>16</sup> Heb. as before him.    <sup>17</sup> Or, the man.    <sup>18</sup> Heb. called.    <sup>19</sup> Heb. builded.    <sup>20</sup> 1 Cor. 11. 8.    <sup>21</sup> Matth. 19. 6.    <sup>22</sup> Mark 10. 7.    <sup>23</sup> 1 Cor. 6. 16.    <sup>24</sup> Ephes. 5. 31.

Verse 2. "On the seventh day God ended his work."—This should rather be translated *had ended*, as it appears from the context that he ended on the sixth day, and "rested" (not as implying repose after labour) on the seventh. The Hebrew text is, however, probably corrupted; the Samaritan and Septuagint read the "sixth" day.

8. "The Lord God planted a garden eastward in Eden," &c., to verse 15.—There is probably no subject on which such a diversity of opinions has been entertained as concerning the site of the Paradise in which the progenitors of mankind were placed. Mohammedans even believe that it was in one of the seven heavens, from which Adam was cast down upon the earth after the Fall. "Some," says Dr. Clarke, "place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's

attraction; some on the earth, others under the earth, and others within the earth." Every section of the earth's surface has also, in its turn, had its claim to this distinction advocated. From this mass of conflicting opinions we shall select the two which have been supported by the most eminent authorities, and which seem to have the strongest probabilities in their favour.

It has been assumed that, in whatever situation, otherwise probable, the marks by which Moses characterises the spot are to be found, there we may suppose that we have discovered the site of Paradise. In fixing the first probability, the all but unquestionable fact that the known rivers Euphrates and Tigris are mentioned as two of the four rivers of Eden, is of the greatest importance; and therefore the most exact inquirers have not sought for the spot at any point distant from those rivers. The Euphrates and Tigris being thus then identified with two of the rivers of Eden, there has remained a great latitude in the choice of a site for the garden, some looking for it near the source of those rivers, and others seeking it in the low and flat plains through which they flow in the lower part of their course.

The first position places Eden in Armenia, near the sources of the four great rivers Euphrates, Tigris (Hiddekel), Phasis (Pison), and the Araxes (Gihon). The similarity of sound between Phasis and Pison is considered to strengthen this opinion, as does also the similarity of meaning between the Hebrew name Gihon and the Greek Araxes, both words denoting swiftness.

One consideration that induced a preference for this site is, that the advocates of this opinion considered "heads" as applied to the rivers which went forth from the garden to mean "sources," which would therefore render it natural to look for the terrestrial paradise in a mountainous or hilly country, which only could supply the water necessary to form four heads of rivers. But others, those who would fix the site towards the other extremity of the two known rivers, reckon it sufficient, and indeed more accordant with the text, to consider the "four heads" not as sources, but as channels—that is, that the Euphrates and Tigris united before they entered the garden, and after leaving it divided again, and entered the Persian Gulf by two mouths; thus forming four channels, two above and two below the garden, each called by a different name. "The river or channel," says Dr. Wells, "must be looked upon as an highway crossing over a forest, and which may be said to divide itself into four ways, whether the division be made above or below the forest." With this view some writers are content to take the present Shat-ul-Arab (the single stream which is formed by the confluence of the Tigris and Euphrates, and which afterwards divides to enter the gulf) as the river that went through the garden; but as Major Rennell has shown that the two great rivers kept distinct courses to the sea until the time of Alexander, although at no great distance of time afterwards they became united, other writers are contented to believe that such a junction and subsequent divergence did, either in the time of Moses, or before the Deluge, exist in or near the place indicated. The deluge must have made great changes in the beds of these and many other rivers, and inferior agencies have alone been sufficient greatly to alter the ancient channels of the Tigris and Euphrates. This is not only rendered obvious by an inspection of the face of the country, but the memory of such events is preserved by local traditions, and they are even specified in the writings of the Arabian geographers and historians. Thus, then, of the two most probable conjectures, one fixes the terrestrial Paradise in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes; and the other identifies the land of Eden with the country between Bagdad and Busorah; and, in that land, some fix the garden near the latter city, while others, more prudently, only contend that it stood in some part of this territory where an ancient junction and subsequent separation of the Euphrates and Tigris took place.

11. "*Pison*."—The river Pison is mentioned first, as being the nearest to Arabia Petrea, where Moses wrote, and, on the last mentioned hypothesis concerning Eden, is the westernmost of the two great channels into which the Euphrates and Tigris were divided, after having flowed jointly through the garden. The hypothesis which identifies it with the Phasis has been already mentioned. Faber inclines to make it the Absarus of Pliny, or Batoum of modern geographers, which rises in Armenia and flows into the Black Sea: but Hales believes the Araxes to have a better claim.

"*Havilah*."—The same hypothesis requires the land of Havilah to be the eastern tract of Arabia, lying near and on the head of the Persian Gulf. Dr. Wells, in his "Historical Geography of the Old and New Testaments," adduces other passages of Scripture in support of this opinion, and shows that the characteristics here given apply to that country. Faber and others, who place Eden in Armenia, identify Havilah with Colchis, which was famous in ancient times for its gold. Hales adds Georgia to Colchis to form Havilah.

"*Gold*."—By this is doubtless meant native gold, or gold free, when picked up, from any admixture of earthy substance, with which it is for the most part found in a state of combination. Native gold, when pure, was highly esteemed, and known in Greek under the term *ἀργύρεον*, or such as had not undergone the process of fusion to separate the baser matters from it. It is generally found nearstreams of water, which, as they break down and sweep the crumbling soil with them, convey some of its precious contents at the same time.

12. "*Bdellium*."—The bdellium, once so famous for its medical virtues, is a kind of gum resin, but from what tree originally gathered is at present only a subject of conjecture. The decision, however, of this question is of little importance, since the bdellium of the Sacred writer was in all probability the pearl, as the Arabic version has rendered it. If we suppose that the land of Havilah lay near the Persian Gulf, there was good reason for mentioning the pearl among the most distinguished of its natural productions.

"*Onyx-stone*," *Eben hash shoham*.—The onyx-stone has a whitish ground, and is variegated with bands of white and brown which run parallel to each other. It is a semi-pellucid stone of a fine flinty texture, taking an excellent polish, and is strictly of the flint or siliceous class. The resemblance which its ground colour has to that lunated spot at the base of the human nail was the reason why it was called *onyx*, from *ὄνυξ*, the nail. The Septuagint has translated *bdellach*, or bdellium, *ἀσπερ*, a carbuncle, or the choicest kind of garnet; while for "onyx-stone" we have *ἰσίδιον*, *isidion*, or prasiun, a stone akin to the emerald, but inferior in hardness, lustre, and transparency.

13. "*Gihon*."—The statement which makes the Pison the western, makes this stream the eastern channel by which the re-divided stream entered the Persian Gulf. No trace can now be discovered in the country indicative of either this name or that of Pison. But it deserves to be mentioned, that the Arabs are to this day in the habit of calling a stream by different names in different parts of its course. The Tigris has three names before it joins the Euphrates; and if two rivers joined, and afterwards separated, they certainly would, and actually do, call the new channels by names different from the original streams. Some find Gihon in the Araxes; and many in the ancient Gyndes, which, entering the Tigris through Susiana, would correspond well even with the hypothesis which places Eden in Irak Arabi.

"*Ethiopia*."—This is, of course, not the country in Africa so called. The word in the original and in the margin of our translation is *Cush*, and is understood to apply here to the land lying to the east of the channel supposed

to be the Gihon of Moses. It is remarkable that the district which this would indicate was called by the Greeks and Romans *Susiana*, and is still called *Kausistan*, or "the land of *Khus* or *Chus*."

14. "*Hiddekel*."—No one doubts that the Tigris is intended. The Septuagint so considers it. Depriving the name of the prefixed aspiration, the remainder, *Dekel*, has considerable analogy with *Dijel*, or *Dijlah*, by which the Tigris is locally distinguished. Its situation with regard to Assyria is inaccurately described in our translation. The words which have been rendered "towards the east of Assyria," should be simply *towards* or *before Assyria*.

"*Assyria*."—So called from Aahur, the son of Sheu, by whom it was first settled. Its boundaries varied with the limits of the empire; but the geographical limits of Assyria proper, which formed the nucleus of that empire, nearly corresponded with those of the present Koordistan, being bounded by Armenia on the north, and Babylonia and Susiana on the south, and by Media on the east, and the Tigris on the west.

"*Euphrates*."—This river is in the text simply mentioned, as too well known to need description. The name in the original is "*Phrat*," and is still that by which it is locally distinguished. This primitive form of the name remains an element in that which we have adopted from the Greek.

### CHAPTER III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall:* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of Paradise.*

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, 'Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 'And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* 'pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, 'and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves 'aprons.

8 And they heard the voice of the LORD God walking in the garden in the 'cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the

garden, and I *was* afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* 'to thy husband, and he shall 'rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it 'bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it *wast* thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name 'Eve; because she was the mother of all living.

<sup>1</sup> Heb. *Yea, because, &c.*    <sup>2</sup> 1 Cor. 11. 3.    1 Tim. 2. 14.    <sup>3</sup> Heb. *a desire.*    <sup>4</sup> Eccles. 25. 24.    1 Tim. 2. 14.    <sup>5</sup> Or, *things to gird about.*  
<sup>6</sup> Heb. *wind.*    7 Or, *subject to thy husband.*    <sup>8</sup> 1 Cor. 14. 34.    <sup>9</sup> Heb. *cause to bud.*    <sup>10</sup> Heb. *Chawak.*

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.



FIG LEAVES (*Ficus carica*).



THORN (*Ononis spinosa*).

Verse 7. "*They sewed fig-leaves together.*"—The word "sewed" is too definite: the word so rendered simply means "to join or fasten together," which was probably done by twisting the leaf-stems together to form such a covering as was required. The fig (*Teena*), *Ficus carica* of Linnaeus, has been famous from time immemorial for the production of a most grateful and nutritious fruit. The leaves are divided into lobes, and are of considerable breadth. The fig is the enlargement of the common base or receptacle on which the numerous small flowers stand. This receptacle forms a kind of urn, in the hollow of which the flowers are placed.

21. "*Coats of skins.*"—As some animal (probably a sheep) must have been killed to obtain the skin, this furnishes the first recorded instance of animal death. We soon after see Abel offering sacrifice; it is, therefore, not improbable that the animals from which the skins came had been killed for an offering to God. It is well known that skins and furs still form essential articles of dress in many countries, and there are few better and more durable defences against cold and rain. In Western Asia, the country where sheep-skins are most in use is Persia, being not only employed for linings, but as independent articles of dress—jackets and great-coats—the wool being turned inside. In this text, and elsewhere, God is described as doing that which he directed to be done.

#### CHAPTER IV.

- 1 *The birth, trade, and religion of Cain and Abel.*  
 8 *The murder of Abel.* 11 *The curse of Cain.*  
 17 *Enoch the first city.* 19 *Lamech and his two wives.* 25 *The birth of Seth, 26 and Enos.*

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

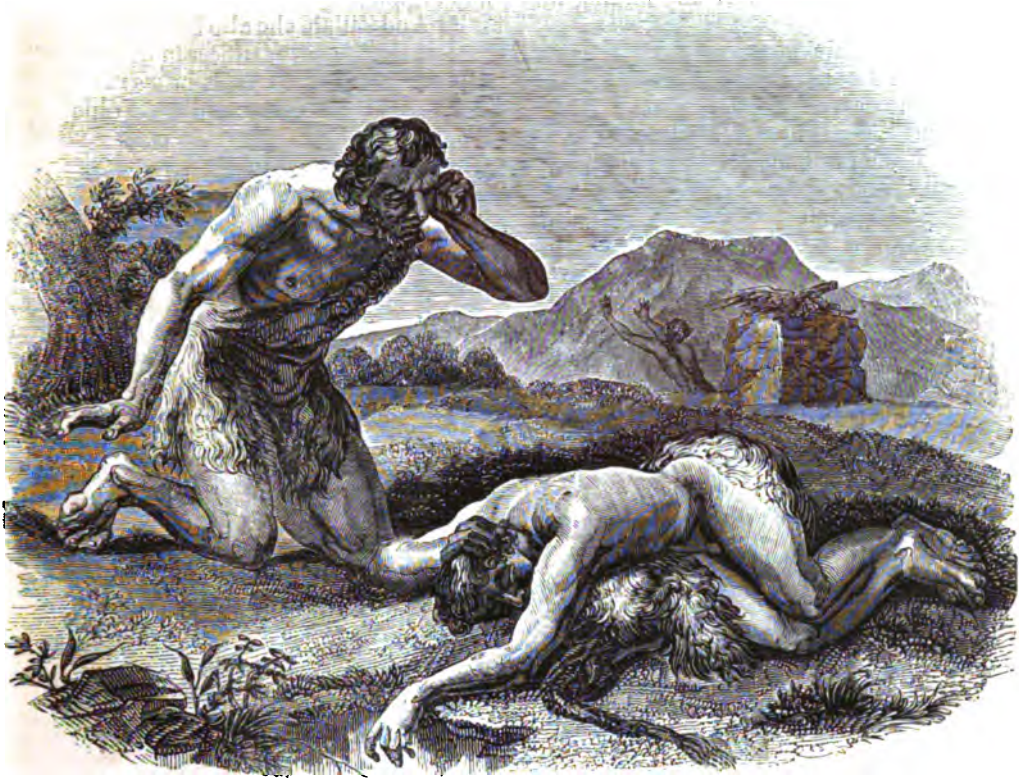
2 And she again bare his brother 'Abel. And Abel was <sup>a</sup>a keeper of sheep, but Cain was a tiller of the ground.

<sup>a</sup> Heb. *Hebel*.    <sup>b</sup> Heb. *a feeder*.



SYRIAN SHEEP.





ADAM DISCOVERING THE DEAD BODY OF ABEL.—ANDREA SACCHI.

3 And <sup>in</sup> process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel he also brought of the firstlings of his <sup>own</sup> flock and of the fat thereof. And the LORD had <sup>respect</sup> unto Abel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not <sup>be</sup> accepted? and if thou doest not well, sin lieth at the door. And <sup>unto</sup> thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and <sup>slew</sup> him.

9 ¶ And the LORD said unto Cain, Where

is Abel thy brother? And he said, I know not: *Am I* my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's <sup>blood</sup> crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, "My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall

<sup>3</sup> Heb. at the end of days.

<sup>4</sup> Heb. sheep, or goats.

<sup>5</sup> Heb. 11. 4.

<sup>6</sup> Or, have the excellency.

<sup>7</sup> Or, subject unto thee.

<sup>8</sup> Wisd. 10. 3. Math. 23, 35. 1 John 3. 15. Jude 11.

<sup>9</sup> Heb. bloods.

<sup>10</sup> Or, Mine iniquity is greater, than that it may be forgiven.

be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare <sup>11</sup>Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat <sup>12</sup>Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he

was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an <sup>13</sup>instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for <sup>14</sup>I have slain a man to my wounding, and a young man <sup>15</sup>to my hurt:

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name <sup>16</sup>Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name <sup>17</sup>Enos: then began men <sup>18</sup>to call upon the name of the LORD.

<sup>11</sup> Heb. Chanoch.

<sup>12</sup> Heb. Lamech.

<sup>13</sup> Heb. whetler.

<sup>14</sup> Heb. Sheit.

<sup>15</sup> Heb. Enosh.

<sup>16</sup> Or, I would slay a man in my wound, &c.

<sup>17</sup> Or, to call themselves by the name of the LORD.

<sup>18</sup> Or, in my hurt.

Verse 2. "*Sheep*."—There is no animal better known than the sheep, nor any species that has undergone more changes from domestication, if we except the dog. This animal, in the time of Abel, had not altered in its external shape from what it had been in its wild condition. In the Syrian variety the ears are pendent, and the tail is entirely composed of fat, whence it came to pass, that in the law of the peace offering, where the fat was all to be consumed upon the altar, the tail or "rump" was the first particular mentioned in the detail. (See Levit. iii. 9.)

4. "*The fat thereof*."—The same word in Hebrew, differently pointed, means *milk*, as well as fat. Josephus expressly says it was milk; and Grotius and others think that milk was part of the offering. Milk used to be offered in sacrifice by the ancient Egyptians.

16. "*The land of Nod*."—Nod seems to be here inaccurately used for a proper name: if so intended, the land must have been so called from Cain's removal to it, as the word means a removal or exile, or a wanderer, a banished man. "The land of exile or banishment" is probably right. The land in question is thought by some to have been Susiana, while others find it in the deserts of Arabia.

19. "*Lamech took unto him two wives*."—As the circumstance is so minutely recorded, this is probably the first instance of polygamy, a practice which continues to prevail in the countries where it originated.

20. "*He was the father*."—It was a practice among the Jews to call a man the "father" of any thing or circumstance for which he was remarkable. The same usage prevails now, and always did, among the Arabians, and in many instances furnishes a name which supersedes the proper name of the person denoted. Thus the first of the Arabian caliphs is known as *Abu-bekr*, or "the father of the girl,"—that is, of Ayesha, the wife of Mohammed. The same practice extends to the domestics of a large household, each of whom is called the father of that department of duty entrusted to him.

"—*of such as dwell in tents and—have cattle*."—He was then the first of those wandering shepherds who, to this day, occupy so conspicuous a place among the inhabitants of Asia, living under tents, and removing from place to place with their flocks and herds, according to the season or the demand for pasturage. These notices of the founders of the primary occupations of mankind are interesting. We have seen Adam as the primitive gardener; Cain as a husbandman; Abel as a shepherd; and now Jabal as a nomade. The reader, by comparing this verse with the 17th, will observe that men lived in houses before they lived in tents. A city was built by Cain; but dwelling in tents was not practised until the seventh generation from Adam.

21. "*The father of all such as handle the harp and organ*."—It is thought that this mention of the principal stringed and wind instruments only denotes generally that Jubal was the first inventor of instruments of music. The "harp" (*kinnoar*) of the Hebrews seems to have resembled the modern instrument in its form. It had ten strings, and in 1 Sam. xvi. 23, David is expressly described as playing upon it with his hand; but it appears from Josephus, that it was also struck or played upon by a plectrum, or bow. It seems to have been light and portable, as we find David playing upon it as he danced before the ark. It was called by the Hebrews "the pleasant instrument," and was not only used in their religious solemnities, but also in their private entertainments and occasions of enjoyment. The "organ" (*ugab*) certainly could not resemble the modern instrument of that name. It is concluded to have been a kind of flute, at first composed of one or two, and afterwards of about seven pipes of reeds, of unequal length and thickness, joined together; being nearly identical with the pipe of Pan among the Greeks, or that simple instrument called a "mouth-organ," which is still in common use.

22. "*Brass and iron*."—Native copper and native iron were doubtless the metals here intended, since the method of separating the metals from their ores was not known so early as the time of Tubal-cain, the first who taught the use of them in the making of tools and other mechanical implements. The superior hardness of these metals recommended them in cases where an unyielding edge is required. Copper is slightly inferior in this respect to iron, the hardness of one being represented by 8, and the other by 9. Copper is more frequently found in its native state than



iron; hence we see the reason why *χαλκός*, or copper, is in ancient writers by metonymy applied to the sword and all kinds of cutting instruments. Native iron, indeed, was so scarce, that it was once doubted whether it could be found in that state. Its existence, however, is now placed beyond a doubt. In whatever region Tubal-cain began to exert his inventive genius, native iron might have been found, whether the site was volcanic or otherwise. The language of the original on this occasion is very expressive, for it does not stop to inform us that Tubal-cain converted copper and iron into edged tools, but tells us that he instructed every artificer in this new mode of applying these useful metals. The powers of every cunning workman received a new impulse in his particular art the very moment when the bruising hack of a stone adze was exchanged for the keen edge of a metallic one.

## CHAPTER V.

*1 The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.*

THIS is the 'book of the generations of Adam. In the day that God created man, in the 'likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 'And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat 'Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat 'Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat 'Jared:

16 And Mahalaleel lived after he begat

Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat 'Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And 'Enoch walked with God: and he was not; for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat 'Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name 'Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

<sup>1</sup> 1 Chron. 1. 1.    <sup>2</sup> Wisd. 2. 23.    <sup>3</sup> 1 Chron. 1. 1, &c.    <sup>4</sup> Heb. *Kenan*.    <sup>5</sup> Gr. *Maleleel*.    <sup>6</sup> Heb. *Jered*.    <sup>7</sup> Gr. *Methusala*.  
<sup>8</sup> Ecclus. 44. 16.    <sup>9</sup> Heb. 11. 5.    <sup>10</sup> Heb. *Lamech*.    <sup>11</sup> Gr. *Noe*.

Verse 27. "*Methuselah*."—Sir Thomas Brown, in his "Inquiries into Vulgar and Common Errors," (Book vii. chap. iii) remarks, that this passage affords no ground for the common opinion that Methuselah was the longest liver of all the children of Adam. It merely appears that he lived the longest of the few antediluvian patriarchs whose ages are particularized; but it were scarcely reasonable from hence to conclude that none exceeded him in age among the multitudes concerning whom no information is given.

32. "*Shem, Ham, and Japheth.*"—The opinion most generally entertained, that the order of the birth of the three sons of Noah was according to their enumeration in this place, is shown to be incorrect by other passages in this book, which describe Japheth as the first-born, Shem as the second, and Ham as the youngest. See chap. x. verse 21, where Shem is described as "the father of all the sons of Heber, the brother of Japheth the elder." It is, however, less certain that Japheth was older than Shem than that he was older than Ham, who, in chap. ix. verse 24, is expressly called the youngest. It is not unusual in the Bible to enumerate the younger before the elder son, when the former was more eminent. Thus, in chap. xi. verse 26, it is said that Terah begat Abraham, Nahor, and Haran, when Haran was the eldest. In the present instance, the ground of distinction is that Shem was the progenitor of the Hebrew race.

## CHAPTER VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.*  
14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same became mighty men which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his *heart was* only evil *continually*.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth: 'both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: 'Noah was a just man and 'perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them;

and, behold, I will destroy them' with the earth.

14 ¶ Make thee an ark of gopher wood; 'rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.



GOPHER WOOD (*Cupressus sempervirens*).

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third stories shalt thou make it.

17 And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; and every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark,

<sup>1</sup> Or, the whole imagination. The Hebrew word signifieth not only the imagination, but also the purposes and desires. <sup>2</sup> Chap. 8. 21. <sup>3</sup> Matth. 15. 19. <sup>4</sup> Heb. every day. <sup>5</sup> Heb. from man unto beast. <sup>6</sup> Eccles. 44. 17. <sup>7</sup> 2 Pet. 2. 5. <sup>8</sup> Or, upright. <sup>9</sup> Or, from the earth. <sup>10</sup> Heb. north.

thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of

the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

<sup>9</sup> Heb. 11. 7.

Verse 4. "*Giants*."—It is by no means agreed by commentators that the word (*nephilim*) thus translated means men remarkable for their stature; the derivation and the context concur to render it more probable that it here characterises the men who first departed from the religion taught to Adam, and who sustained their apostasy by acts of violence and oppression. They were probably the men who were the first to endeavour to gain for themselves power in the earth. Several very different words in the Bible, signifying eminence, not only in wickedness but in knowledge, courage, piety, virtue, &c. are equally translated by the same English word "*giant*;" and it is never safe to understand it as meaning large stature, unless the context fixes that signification. In the present word, *apostasy* seems the leading idea.

"*Sons of God—daughters of men*."—There is no foundation for the common opinion that angels are meant by the term "*sons of God*." The obvious and reasonable sense is, that upright and true men (*sons of God*) formed ill-advised unions with apostate and unbelieving women (*daughters of men*); and that the combination of influences resulting from this parentage enabled their children to become conquerors and chiefs—"mighty men, men of renown." We seem here to be witnessing the first efforts of men coveting dominion over their fellows.

14. "*Make thee an ark*."—There is much difference of opinion about the form of the ark. The common figures are given under the impression that it was intended to be adapted to progressive motion; whereas no other object was sought than to construct a vessel which should *float* for a given time upon the water. For this purpose it was not necessary to place the ark in a sort of boat, as in the common figures; and we may be content with the simple idea which the text gives, which is, that of an enormous oblong box, or wooden house, divided into three stories, and apparently with a sloping roof. The most moderate statement of its dimensions makes the ark by far the largest of vessels ever made to float upon the water. As the measurements are given, the only doubt is as to which of the cubit measures used by the Hebrews is here intended. It seems that the standard of the original cubit was the length of a man's arm from the elbow to the end of the middle finger, or about eighteen inches. This was the *common* cubit; but there was also a *sacred* cubit, which some call a hand's breadth (three inches) larger than the common one; while others make the sacred cubit twice the length of the common. The probability is that there were two cubit measures beside the common; one being of twenty-one inches, and the other of three feet. Some writers add the geometrical cubit of nine feet. Shuckford says we must take the common or shortest cubit as that for the ark; and Dr. Hales, taking this advice, obtained the following result: "It must have been of the burden of 42,413 tons. A first rate man-of-war is between 2200 and 2300 tons; and, consequently, the capacity or stowage of eighteen such ships, the largest in present use, and might carry 20,000 men, with provisions for six months, besides the weight of 1800 cannon and all military stores. It was then by much the largest ship ever built."

"*Gopher wood*."—When we consider that *קִי* and *קִיָּא* have the same radical consonants, we are at once led to select a species of cypress as the "*gopher wood*," or rather the gopher tree in question. The wood of the cypress possesses an unrivalled fame for its durability, and its resistance to those injuries which are incident to other kinds of wood. The divine appointment had doubtless a reason founded in the nature of things, and no better reason can be found than the matchless excellence of the wood recommended. The compact and durable nature of the cypress rendered it peculiarly eligible for sacred purposes; hence we find it was employed in the construction of coffins among the Athenians, and mummy-cases among the Egyptians. The *cupressus sempervirens*, a straight and elegant tree of the cone-bearing family, seems therefore to have the best title to the credit of having furnished the material for the most important vessel that was ever constructed.

"*Pitch*" (*Chemer*).—The pitch here mentioned was of the mineral kind, and essentially of the same nature as that inflammable substance which is often seen bubbling up in a piece of coal when laid upon a clear fire. Naphtha, petroleum, mineral tar, &c. seem to be, in fact, but one substance in different conditions. They are all remarkable for their inflammable character. Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude the water and to repel the injuries of worms as the mineral pitch or bitumen. In reading the Bible in a cursory manner, we are too apt to regard the directions of the Almighty as founded upon some arbitrary or mysterious reason, instead of assuming, that if they are not to be accounted for upon the principles of common sense, it is because we have failed to interpret them rightly. The original word *copher* is worth remembering, since it is the parent of our word *cover*, and is preserved in all the Shemitic languages, or those spoken by the descendants of Shem.

## CHAPTER VII.

<sup>1</sup> Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to

thee by *'sevens*, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by *sevens*, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I

have made will I 'destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass 'after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the 'windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth

<sup>1</sup> Heb. blot out.

<sup>4</sup> Or, on the seventh day.

<sup>5</sup> Or, flood-gates.

<sup>6</sup> Wisd. 10. 4.

<sup>7</sup> Heb. wing.

<sup>8</sup> Wisd. 10. 4.

<sup>9</sup> Heb. the breath of the spirit of life.

<sup>10</sup> 2 Pet. 2. 6.

Verse 2. "Every clean beast."—It is not necessary to conclude that the terms "clean" and "unclean," in this verse, express fitness or unfitness for food. The expressions do not impair the alleged probability that animal food was not used before the deluge. Since the institution of sacrifice existed in the antediluvian period, there must have been a distinction between the beasts that were proper and those unsuitable to be offered. The former are here supposed to be described as "clean," and the latter "unclean,"—probably comprehending all carnivorous animals.

## CHAPTER VIII.

1 *The waters assuage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded, 18 goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

<sup>1</sup> Heb. is going and returning.

<sup>2</sup> Heb. were in going and decreasing.

after his kind, and every fowl after his kind, every bird of every 'sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 'And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* 'the breath of life, of all that *was* in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and 'Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

3 And the waters returned from off the earth 'continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters 'decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went

forth 'to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, 'and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth: that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives, with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their 'kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled 'a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the 'imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 'While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.



STRIAN DOVE (*Turtur risorius*).



OLIVE (*Olea Europaea*).

<sup>1</sup> Heb. in going forth and returning. <sup>2</sup> Heb. caused her to come. <sup>3</sup> Heb. families. <sup>4</sup> Heb. a savour of rest. <sup>5</sup> Chap. 6. 5. Matth. 15. 19.  
<sup>6</sup> Heb. as yet all the days of the earth





MOUNT ARARAT.

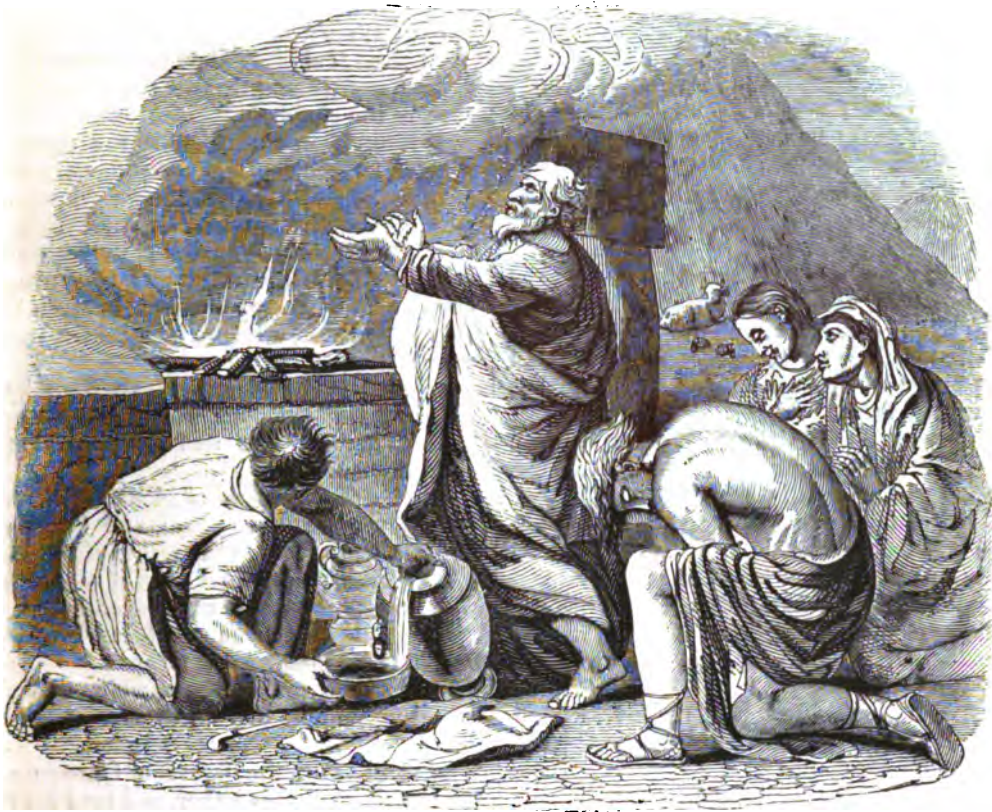
Verse 4. "*Ararat*."—It is generally admitted that the mountain on which the ark rested lies in Armenia; although there are some who contend that it must be sought in Cashgar, on the extension eastward of the great Caucasian chain. The investigations of recent Biblical critics have, however, tended to strengthen the original conviction in favour of the Armenian mountains. The particular mountain to which people of different nations and religions concur in awarding this distinction is situated in N. lat.  $39^{\circ} 30'$ , and E. long.  $44^{\circ} 30'$ , in the vast chain of Taurus, and nearly in the centre between the southern extremities of the Black and the Caspian Seas. Its summit is elevated 17,260 feet above the level of the sea, and is always covered with snow, as indeed is the whole mountain, for three or four months in the year. It is a very grand object, being not merely a high summit in a chain of elevated mountains, but standing as it were apart and alone—the minor mountains, which seem to branch out from it, and decline away in the distance, being so perfectly insignificant in comparison, that the sublime effect of this most magnificent mountain is not at all impaired, or its proportions hidden by them. This great mountain is separated into two heads, distinguished as the Great and Little Ararat, which perhaps accounts for the plural expression, "mountains," of the text. The heads form distinct cones, separated by a wide chasm or glen, which renders the distance between the two peaks 12,000 yards. One of them is much smaller than the other, and forms a more regular and pointed cone: it is also much lower, and its summit is clear of snow in summer. The Armenians, who have many religious establishments in its vicinity, regard the mountain with intense veneration, and are firmly persuaded that the ark is still preserved on its summit.

7. "*Raven*."—*נָהָר*, *Oreb*, Heb., which, from its etymology, we might translate "the bird of night," an appellation which it owed to the tincture of its plumage, which was dark, like the livery of night, or *Ereb*, Heb. A word of the same origin is extended by the Arabian writers to the rook, crow, and jackdaw, as well as to the raven: in fact it seems to include all those species which are by Cuvier ranged under the genus *Corvus*. The predominant colour of these is black, hence *Ereb* (the origin of the classic *Erebus*), implying a sable hue, is a very proper word as a generic appellation corresponding to *Corvus*. As this bird soon grows familiar, its docility might have induced the patriarch to think, that unless it found a fair resting-place, it would return again to the ark. When it is said that "it went forth to and fro," we are not to suppose that the raven continued upon the wing for seven days and nights without resting; for the words in the original imply a going forth, and returning to the same spot whence the departure was taken.

8. "*A dove*."—The nearest approximation to the truth will be, perhaps, to consider the original word *Yonah* as a counterpart to *Columba*, the generic term for all the various kinds of dove with which we are acquainted. Different species of dove seem to be diffused over all the regions of the torrid and temperate zones. The fondness which these birds exhibit for home is well known, and for this reason, probably, the patriarch made choice of the dove for the purpose alluded to in the Sacred Narrative.

22. "*Seed-time and harvest, and cold and heat, and summer and winter*."—Here six divisions of the natural year are mentioned; and it seems that the Jews adopted the same division of the seasons, in reference to the labours of agriculture, which formed the principal employment of the mass of the population. The same divisions are still in use among the Arabs. A few particulars concerning the period and natural phenomena of each season in the Holy Land may be usefully given. The same statement applies more or less to the adjoining regions.

"*Seed-time*" extended from the beginning of October to the beginning of December. During this season the weather is various, very often misty, cloudy, with mizzling or pouring rain. The early autumnal rains begin to fall late in



NOAH OFFERING SACRIFICES.—N. POUSSIN.

October, or early in November, in frequent showers; and then the land was ploughed, wheat and barley were sowed, and the later grapes gathered. The trees lose their foliage in the latter part of November. The weather is warm by day, and cold, even frosty, at night. Towards the end of the season the snow begins to fall on the mountains.

"*Winter*" extends from the beginning of December to the beginning of February. The climate necessarily varies with the situation of the country; but in general it becomes very cold as the season advances—particularly in the mountains, which are covered with snow, and where the cold, accompanied by the biting north wind, can scarcely be borne even by natives of our northern climate. Vehement rains, hail-storms, and falls of snow distinguish this season. In the low plains the season is comparatively mild; and, at the worst, days occur in which it is warm in the open air when the sun shines and the wind does not blow.

"*Cold Season*" extends from the beginning of February to the beginning of April. It is cold at the beginning, but gradually becomes warm, and vegetable nature assumes a revived appearance. Barley is ripe at Jericho, although but little wheat is in the ear. Thunder, lightning, and hail frequently occur; and at the end of the season the latter rains sometimes begin to fall.

"*Harvest*" extends from the beginning of April to the beginning of June. In the first fortnight the *latter* rains fall heavily, but cease towards the end of April. These rains are always chilly, and are often preceded by whirlwinds, which raise great quantities of sand into the air. The results of the harvest depend on these and the autumnal or early rains; which rendered them objects of great anxiety to the Jews. The weather becomes warm as the season advances; and, with a serene sky, is generally delightful throughout Palestine. The heat is, however, excessive in the great plain of Jericho, and other large plains. On the sea-coast the heat is tempered by morning and evening breezes from the sea.

"*Summer*" comprehends the period from the beginning of June to the beginning of August. The heat increases; and, in order to enjoy the bracing coolness of the night air, the inhabitants generally sleep on the tops of their houses.

"*Hot Season*," called by the Rabbins *chum*, or "the great heat," extends from the beginning of August to the beginning of October. During most of this season the heat is very intense, and even the nights can scarcely be called cool.

The extremes of summer heat are felt in the large plains, and of winter cold, in the mountains. From April to the middle of September there is no rain or thunder. No cloud is to be seen during May, June, July, and August; but there is a copious dew at night. These dews, however, only compensate for the want of rain to the more hardy plants. As the season of heat advances, vegetable life is dried up, and the face of the earth assumes a parched and dry appearance, except where watered by streams or by human labour. There is a longer statement on the subject of this note in the Rev. T. H. Horne's "Critical Introduction to the Scriptures," from which the above facts are abridged, with little alteration.



## CHAPTER IX.

<sup>1</sup> God blesseth Noah. <sup>4</sup> Blood and murder are forbidden. <sup>8</sup> God's covenant, <sup>13</sup> signified by the rainbow. <sup>11</sup> Noah replenisheth the world, <sup>20</sup> planteth a vineyard, <sup>21</sup> is drunken, and mocked of his son, <sup>25</sup> curseth Canaan, <sup>26</sup> blesseth Shem, <sup>27</sup> prayeth for Japheth, <sup>29</sup> and dieth.

AND God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the 'green herb have I given you all things.

4 'But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 'Whoso sheddeth man's blood, by man shall his blood be shed: 'for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah and to his sons with him, saying,

9 And I, behold I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And 'I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it

shall be for a token of a covenant between me and the earth.

14 'And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of 'Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be 'his servant.

27 God shall 'enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

<sup>1</sup> Chap. I. 28, and 8. 17.    <sup>2</sup> Chap. I. 29.    <sup>3</sup> Levit. 17. 14.    <sup>4</sup> Matth. 26. 52. Rev. 13. 10    <sup>5</sup> Chap. I. 27.    <sup>6</sup> Isa. 54. 9.

<sup>7</sup> Eccles. 43. 11, 12.    <sup>8</sup> Heb. Chanaan.

<sup>9</sup> Or, servant to them.    <sup>10</sup> Or, persuade.

Verse 4. "*Flesh with the life thereof, which is the blood thereof*."—The former verse seems, from the very form of its expression, manifestly intended to grant animal diet as an extension of the original grant of the "green herb." Here we have a restriction as to the form in which this grant may be used. Some commentators understand this as intended to preclude such a horrid mode of using animal food as Bruce relates of the Abyssinians, who cut flesh from the living animal, taking care not to injure a vital part, and eat it quivering with life and reeking in blood. The restriction was repeated in the Mosaic Law, and also exists in the religion of Mohammed; and at present both Jews and Mohammedans understand their law to direct them to abstain from eating blood, and the flesh of such animals as have not been



THE RAINBOW.—RUBENS.

bled to death in such a manner that every separable particle of the vital fluid has been extracted. The Jews and Mohammedans, therefore, cut the throats very deeply of the animals they intend for food; and neither of these religionists like to eat meat killed by our butchers, because the blood is less completely extracted by our process.

13. "*I do set my bow in the cloud.*"—The rather equivocal sense of the word "set" in English has occasioned a very mistaken impression, which has led to some cavils, which the use of the more proper word "appoint" would have prevented. As it stands, it has been understood to say that the rainbow was at this time first produced; whereas, as its appearance is occasioned by the immutable laws of refraction and reflection, as applied to the rays of the sun striking on drops of falling rain, we know that the phenomenon must have been occasionally exhibited from the beginning of the world as at present constituted. Accordingly, the text says no more than, that the rainbow was then appointed to be a token of the covenant between God and man. The wood-cut above is from a celebrated picture of Ruysdael, called "The Rainbow." It is evidently not intended to represent a scene of the patriarchal times, but is indicative of that tranquillity and content, when, after a passing rain, "the bow" is "in the cloud," and man has an assurance that "the waters shall no more become a flood to destroy all flesh."

20, 21. "*Noah began to be an husbandman, and he planted a vineyard; and drank the wine, and was drunken.*"—In Armenia it is believed that the city of Nakschivan, about three leagues from Mount Ararat, is the oldest in the world, having been founded by Noah, who settled there with his sons when he left the ark; and the existing name of the town is alleged to be formed from *Nak*, a ship, and *schivan*, stopped or settled, in commemoration of the resting of the ark on the neighbouring mountain. Krivan contests this honour with Nakschivan; but it is doubtful if Noah founded any town. The context represents him as occupying a tent, after having planted a vineyard.

"*Husbandman.*"—In the original *aish ha-adamah*, literally "a man of the ground." It is conceived that Noah considerably advanced agriculture by inventing more suitable implements than had previously been in use. We find no grounds for this conjecture in the text; but it is by no means unlikely that the demand upon his mechanic ingenuity in the construction of the ark had qualified him for improving the agricultural implements previously in use.

"*Vineyard.*"—They still make excellent wine in the district indicated; and vineyards are abundant. Whether the vine grows wild in Armenia, the writer of this note could not determine, having traversed the country in winter. It probably does; for in a previous autumn he had gathered very small but good grapes from wild vines, growing on the banks of unfrequented streams in the neighbouring country of Georgia.

## CHAPTER X.

- 1 *The generations of Noah.* 2 *The sons of Japheth.*  
6 *The sons of Ham.* 8 *Nimrod the first monarch.*  
21 *The sons of Shem.*

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 'The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

<sup>1</sup> 1 Chron. 1, 5.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Ananin, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was

from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest, unto Sephar a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

\* 1 Chron. 1, 8.

\* Gr. Babylon.

\* Or, he went out into Assyria.

\* Or, the streets of the city.

\* Heb. Tzidon.

Heb. Assah.

\* 1 Chron. 1, 17.

\* Heb. Arpachshad.

\* Heb. Shelah.

\* 1 Chron. 1, 19.

Verse 1. "The generations of the sons of Noah."—In this chapter we are furnished with the names of the principal descendants of Noah, who became the patriarchs of nations, dispersing themselves over the world, and founding the various families of men among whom we find it divided. This chapter however fails, after so great a lapse of time, to give us that definite information which it probably conveyed in the time of Moses. There are insuperable difficulties in attempting to determine what nations and tribes owe their origin to the persons specified in this account. There is indeed sufficient evidence that the nation was generally called after the name of the founder; and accordingly the similarity or identity of names has afforded the principle by which all research into the subject has been guided. Nevertheless this process involves a liability to gross and fatal mistakes; for many nations and peoples have, doubtless, lost the names by which they were originally called; and many others, of comparatively recent origin, may by accident have obtained names with some similarity to those of the first founders of nations. It is also very probable that many of the names of peoples and countries were peculiar to the Jews themselves, as no trace of them can be found in other countries. Amidst all these sources of error, something, however, has been ascertained, and something more made probable, through the researches of Bochart, Calmet, Joseph Mede, Dr. Wells, "The Universal History," Sir William Jones, Mr. Faber, Dr. Hales, and others, to whom we may refer those who wish to investigate the subject in detail.

The ancient fathers were of opinion that the distribution of mankind was not left to be settled at random, or according to the exigencies of the moment; but that a formal distribution of the world, as known to him, was made by Noah, the sole proprietor, among his three sons, a considerable time before any actual migrations from the first settlement took place. In this, Noah is supposed to have acted under divine direction. Mere probability is assuredly in favour of this hypothesis, although it has been discountenanced by some writers; and Dr. Hales, who decidedly adopts it, quotes the very striking passages, Deut. xxxii. 7-9, and Acts xvii. 26, as tending strongly to support it. He also adduces an Armenian tradition, quoted by Abulfaragi, which is curious and interesting, because it tends in general to confirm the views which the most competent European inquirers into the subject had been led to entertain as to the allotments which fell to the share of the three brothers. The tradition states, that Noah distributed the habitable globe, from north to south, between his sons, giving to Ham the region of the blacks; to Shem the region of the

tawny; and to Japheth the region of the ruddy. Abulfaragi dates the *actual* division of the earth in the year a.c. 2614, being 541 years after the Flood, and 191 years after the death of Noah, in the following order:—

"To the sons of Shem was allotted the middle region of the earth; namely, Palestine, Syria, Assyria, Samaria (Singar or Shinar), Babel (or Babylonia), Persia, and Hegiaz (Arabia).

"To the sons of Ham, Teiman (or Idumea, Jer. xlix. 7), Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India (or India west and east of the river Indus).

"To the sons of Japheth also, Garbia (the north), Spain, France, the countries of the Greeks, Slavonians, Bulgarians, Turks, and Armenians."

The only serious difference between this distribution and that which European writers have agreed to consider the most probable, is, that the Armenian statement assigns India to Ham, while the European account rather gives it to Shem. We abstain from pointing out the supposed allotment of each particular family; concluding this branch of the subject with some important remarks of Dr. Hales on the general distribution, according to the Armenian account.

"In this curious and valuable geographical chart, Armenia, the cradle of the human race, was allotted to Japheth by right of primogeniture; and Samaria and Babel to the sons of Shem: the usurpation of these regions, therefore, by Nimrod, and of Palestine by Canaan, was in violation of the divine decree. Though the migration of the primitive families began at this time, a.c. 2614, or about 541 years after the Deluge, it was a length of time before they all reached their respective destinations. The *seasons*, as well as the *boundaries*, [Dr. Hales here refers to Acts xvii. 26.] of their respective settlements were equally the appointment of God: the nearer countries to the original settlement being planted first, and the remoter in succession. These primitive settlements seem to have been scattered and detached from each other, according to local convenience. Even so late as the tenth generation after the Flood, in the time of Abraham, there were considerable tracts of land in Palestine unappropriated, on which he and his nephew Lot freely pastured their cattle without hindrance or molestation."

5. "*Isles of the Gentiles*."—To understand this expression it is necessary to recollect the sense in which the word which we translate "isle" was used by the Jews. It was used to denote not only such countries as are surrounded on all sides by the sea, but countries which were so separated from them by water that people could not, or did not, usually go to them and come from them but by sea. Thus it meant all countries beyond sea; and the inhabitants of such countries were called "islanders." The term, therefore, applies to the countries west of Palestine; the usual communication with which was by the Mediterranean. Countries similarly situated with respect to Egypt appear to be here intended, for when this book was written, the Jews had not yet gained possession of Palestine, and had recently left Egypt. In a general sense the term may be understood to apply to Europe, so far as known, and to Asia Minor.

6. "*Mizraim*."—No proper name of an individual in Hebrew ever terminates in *im*, which is the plural form. Mizraim is evidently the name of a family or tribe taking name from the second son of Ham, who was probably called Miz; and who is generally allowed to have settled with his family in Egypt, which country is to this day generally known in the East as the "Land of Mizr." The Egyptians are always called Mizraim or Mizraites in the Bible. This restoration of the ancient name is owing to the Arabs, on whose part in the preservation of the primitive names, Prideaux makes the following important remark:—"These people being the oldest nation in the world, and who have never been by any conquest dispossessed, or driven out of their country; but have always remained there in a continued descent from the first planters until this day; and being also as little given to alterations in their manners and usages as in their country; have still retained the names of places which were first attached to them: and on these aboriginal people acquiring the empire of the East, they restored the original names to many cities, after they had been lost for ages under the arbitrary changes of successive conquerors." This accounts for the just importance which is given to existing Arabic names in attempting to fix the sites of ancient places.

8. "*Nimrod*."—It would be hard to find anything against Nimrod in these verses, unless by inference founded principally upon his name, which signifies "a rebel." The probabilities are in favour of the opinion, that this chief, like most of the heroes of remote classical antiquity, addicted himself to hunting the wild beasts, and thus acquired qualities adapted to a warfare with men; his success in which was ensured by the number of bold and exercised men who had associated with him in his active occupations. According to both the Armenian and European accounts, the land where Nimrod erected the first recorded kingdom in the world was in the allotment of the sons of Shem; and his revolt against the appointed distribution, and his violent encroachment upon the territory of another branch of the family of Noah, form the only points on which we have any good reason to rest the name which is given to him and the evil character he bears. For the statements that Nimrod was the author of the adoration of fire, or of idolatrous worship rendered to men, and that he was the first persecutor on the score of religion, there is no evidence in the Bible. Eastern authors add, that he was the first king in the world, and the first who wore a crown; and this may or may not be true.

10. "*The land of Shinar*."—There are no data to enable us to fix the limits of this land with precision. It seems to us a great error to suppose that if we could ascertain the sites of the towns mentioned in this verse, we should be able to define the boundaries of Shinar. Such knowledge would enable us to define the boundaries of Nimrod's kingdom, which was in the land of Shinar, but the boundaries of which are not said to be coincident with those of the land so called. We must be content to hesitate whether it comprehended the whole of the country between the rivers Euphrates and Tigris, or was confined to the lower part of that territory, answering to Babylonia, and comprehending both banks of both rivers. That the latter territory, which nearly corresponds to the present Irak Arabi, is part of what was the land of Shinar, is admitted on all hands; the only question is, how far it extended northward in Mesopotamia Proper.

"*Babel—Erech—Accad—Calmeh*."—These being the principal towns of Nimrod's kingdom might enable us to discover the limits of the earliest monarchy on record, if their sites could be precisely ascertained. As, a chapter or two farther on, we find the earliest kingdoms consisting of little more than a single town and a surrounding district, it is reasonable to conclude that the "beginning of Nimrod's kingdom" was comprehended within narrow limits; and therefore, that these most ancient cities must be sought at no considerable distance from one another. We have been in Irak Arabi, and found that Nimrod occupies a very conspicuous place in the traditions of the country, it being generally believed that this once fertile territory formed his kingdom. It is believed, indeed, that his father Cush resided there; and in this opinion Dr. Hyde concurs, calling Irak the *most ancient Cush*, being the original seat of that son of Ham, whence his posterity migrated and carried the name into Arabia. It is admitted that these cities are to be sought for in the Arabian Irak.

"*Babel*."—No one doubts that this first postdiluvian city of which we have any record was the original of that great city on the Euphrates (32° 25' N. lat., and 44° E. long.), which afterwards acquired such fame as the capital of the



Babylonian empire. The town founded there by Nimrod could have been but of little consequence, and that little it probably lost after the confusion of tongues recorded in the next chapter. For an account of the city in its palmy state, see Note on Dan. iv. 30. "Is not this great Babylon?" and for an account of its present desolation, see Note on Isaiah xlii. 19-22, where that desolation is foretold. The site of Babel being found, we must look in the same district for the other cities.

"*Erech*."—According to the Rabbins this is the same as the present Orfah, known in the Bible as Ur. But this is unreasonably distant from Babel, and would give too great extent to the kingdom of Nimrod. It is generally believed to have been a city of Chaldæa, which took from it its present name of Irak. Cities, the names of which are evidently formed from *Erech*, are mentioned by Herodotus, Ptolemy, and Ammianus Marcellinus. Mr. Bryant, on examining the matter, finds that there were two cities distinguished as *And-Erech* and *Ard-Erech*—the former in Susiana, near some fiery or bituminous pools, and the latter stood on the Euphrates below Babylon. The latter probably occupied the site of the original *Erech* of the text.

"*Calneh*."—A great mass of authority, ancient and modern, European and Oriental, concurs in fixing the site of this city at what was the great city of Ctesiphon, upon the eastern bank of the river Tigris, about 18 miles below Bagdad. Opposite to it stood Seleucia, which was built by the Greeks for the express purpose of ruining Babylon, and was made the capital of their empire east of the Euphrates. After the lapse of several centuries, Ctesiphon, which seems to have been in previous existence as a small town, began to assume importance as a rival to Seleucia, in the hands of the Parthians, the bitter and implacable enemies of the Greeks. It is said to have been first walled in the reign of one Pacoras, king of the Parthians, who was contemporary with Mark Anthony. Seleucia ultimately fell before the ascendancy of Ctesiphon and the Parthians, and became a sort of suburb to its rival under the name of Coche, and were both identified by the Arabs under the name of Al-Modain, or "the cities." Ctesiphon became a magnificent city, and the winter capital of the Persian empire under the native Sassanian dynasty, which threw off the Parthian predominance. The city was taken by the Arabs in the year 637, and from that time declined amazingly; and when the Caliph Al-Mansoor built Bagdad, the ruins of Al-Modain furnished the principal materials for the new city. Of Seleucia nothing now remains but a portion of the wall, and evident traces of its former extent in the now denuded surface, rendered uneven by extended mounds, which, in most cases, alone remain to mark the site of the numerous cities with which this celebrated region teemed in ancient times. Ctesiphon has been rather more fortunate. Not only may the enormously thick walls of the city be traced to a considerable extent along the river, but a vast and imposing structure of fine brick still remains as an object of solitary magnificence in this desolate region, and is visible from a great distance. It is unlike any building in that part of the world, and is considered to have been built by Greek artists in the employ of the Persian kings. It presents a façade of 300 feet in length, pierced in the middle by an arch whose curve forms a large parabola rising from about half the height. The height of this arch from its apex to the ground is 103½ feet, and it leads to a vast hall of the same height, and 82 feet broad by 160 in depth. The vaulting of this hall is broken at the back, and there is a large fissure about 15 feet from the entrance. It is called *Tauk Kesra*, or "the arch of Khosroes," and is believed to have been the palace of the Persian kings, and is presumed to be the "white palace," the magnificence and internal riches of which struck the barbarous conquerors from Arabia with amazement and delight.

"*Accad*."—The probabilities which have been allowed to operate in fixing *Erech* and *Calneh*, find equal, or more than equal, room in assigning *Accad* to the Sittace of the Greeks, and the Akkerkoof of the present time. It is situated about nine miles west of the Tigris, at the place where that river makes its nearest approach to the Euphrates. "*Sittace*" retains some elements of the name *Accad*; and *Akkerkoof* has more similarity to the original name than will sometimes be found in analogies on which elaborate theories have been founded. The situation and the name being concurrently favourable, its identity with the ancient *Accad* finds another confirmation in the remarkable and primitive monument which is found there, and which the Arabs, to this day, call *Tel Nimrod*, and the Turks, *Nemrood Tepesi*; both which appellations signify the "Hill of Nimrod." It consists of a mound, surmounted by a mass of building which looks like a tower, or an irregular pyramid, according to the point from which it is viewed. It is 300 feet in circumference at the bottom, and rises 125 or 130 feet above the greatly inclined elevation on which it stands. The mound which constitutes the foundation of the structure is composed of a mass of rubbish formed by the decay of the superstructure. In the tower itself the different layers of sun-dried bricks, of which it is composed, may be traced very distinctly. The bricks are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and separated by layers of reeds, such as grow in the marshy parts of the country, and in a state of astonishing preservation. The solidity and loftiness of this pile, as well as the difficulty of discovering any other use for it, would indicate it to have been one of those immense pyramidal towers which were consecrated to the worship of the heavenly bodies, and which served at once as the temples and observatories of the primitive times. That this religion arose very early we shall have occasion to state; and it is agreed on all hands, that it arose in the country in which this pile is found. There seem to have been piles of this nature in all the primitive cities of this region; built, probably, more or less after the model of that in the metropolitan city of Babylon. The *Tel Nimrod*, therefore, sufficiently indicates the site of a primitive town, which it is not presuming more than is usual, to suppose to have been *Accad*.

11. "*Out of that land went forth Asshur*."—The form of expression in Hebrew gives equal authority to the marginal reading, which is, "Out of that land, he [Nimrod] went forth into Assyria;" and opinions are pretty equally divided as to which of the senses is to be preferred. Understood as in the text, it appears that Asshur, the son of Shem, in being driven out of Shinar by Nimrod, went and settled in Assyria; while the other reading makes Nimrod extend his original encroachments on the Shemites by appropriating Assyria also; or else, that he relinquished his kingdom in Shinar for some unknown reason, and went to found another in Assyria. Some commentators build an excellent character for Nimrod on the superstructure which the last hypothesis offers, contending that this ancient hero, being disgusted with the mad project of the tower of Babel, withdrew from the country, to exonerate himself from the consequences: yet the common accounts make him the prime mover in this famous transaction.

"*Nineveh*."—Whether Nimrod or Asshur founded this city, it does not appear to have been of much importance for many centuries afterwards. Indeed the text before us leads us to conclude that *Resen* was in its origin a more important city than *Nineveh*. It did not rise to greatness until subsequently, somewhere about B.C. 1230, when it was enlarged by Ninus, its second founder, and became the greatest city of the world and the mistress of the East. The testimony of most ancient writers concurs with the local traditions and the surviving name to fix *Nineveh* on the site of the village of Nunia, opposite the town of Mosul on the river Tigris, which formed the boundary of Assyria Proper. In the book of Jonah, it is emphatically called "an exceeding great city;" and we must refer to the Note on that text for an account of its ancient greatness and present remains.

"*Rehoboth, Calah, Resen*."—The site of Resen is indicated with more than ordinary precision in the text; but in fixing its site, or those of the other two cities, we have no such evidence and strong probabilities as have helped in determining the sites of the towns of Nimrod's kingdom in Shinar. We can only conjecture that they existed on the Tigris, below, and perhaps above, Nineveh, at no great distance from each other. Most writers concur in placing Calah on the Great Zab, before it enters the Tigris, and Resen higher up on the latter river, so as to be between Nineveh and Calah. But Rehoboth has been shifted about every where. Some place it above Nineveh, others below Calah, while some fix it on the western bank of the Tigris, opposite Resen.

16, 17, 18.—All these, as before (see Note on v. 6), are the names of tribes, not individuals.

25. "*Peleg*."—Peleg means "division," and appears to have been given to commemorate either a natural convulsion or a political division of the earth among Noah's descendants at the time of his birth. The latter is the most common opinion; but it is not agreed whether the division indicated was the dispersion at Babel, or the earlier migrations from Armenia.

## CHAPTER XI.

<sup>1</sup> *One language in the world.* <sup>3</sup> *The building of Babel.* <sup>5</sup> *The confusion of tongues.* <sup>10</sup> *The generations of Shem.* <sup>27</sup> *The generations of Terah, the father of Abram.* <sup>31</sup> *Terah goeth from Ur to Haran.*

AND the whole earth was of one <sup>1</sup> language, and of one <sup>2</sup> speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And <sup>3</sup> they said one to another, Go to, let us make brick, and <sup>4</sup> burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called <sup>9</sup> Babel; <sup>10</sup> because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ <sup>11</sup> These are the generations of Shem: Shem was an hundred years old,

and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 <sup>16</sup> And Eber lived four and thirty years, and begat <sup>17</sup> Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat <sup>21</sup> Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat <sup>25</sup> Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and <sup>27</sup> begat Abram, Nahor, and Haran.

27 ¶ Now these are the generations of

<sup>1</sup> Heb. *lip*. <sup>2</sup> Heb. *words*. <sup>3</sup> Heb. *a man said to his neighbour*. <sup>4</sup> Heb. *burn them to a burning*. <sup>5</sup> That is, *confusion*.  
<sup>6</sup> Heb. *10*. <sup>7</sup> 1 Chron. i. 17. <sup>8</sup> 1 Chron. i. 19. <sup>9</sup> Called, Luke 3. 36, *Phalec*. <sup>10</sup> Luke 3. 36, *Saruch*. <sup>11</sup> Luke 3. 34, *Thara*.  
<sup>12</sup> Josh. 24. 2. 1 Chron. i. 26.

Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

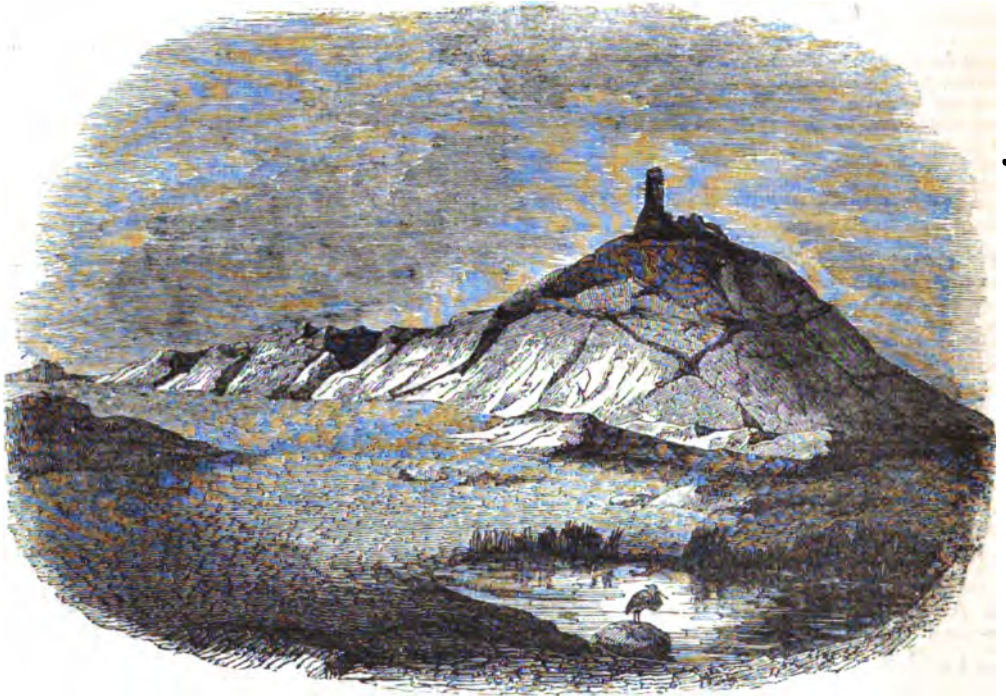
29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from <sup>13</sup>Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Nehem. 9. 7. Judith 5. 7 Acts 7. 4



BIRS NEMROUD (BABEL).

Verse 1. "*One language.*"—What the primeval language was is a point which has excited very much discussion. Hebrew, Syriac, Arabic, Chaldee, Phœnician, Egyptian, Ethiopic, Greek, Sanscrit, and Chinese, have each had their prior claims warmly advocated. The weight of number and authority is in favour of the Hebrew and the Syriac, which were originally one and the same:—1. Because the names of the letters, and the numeral values assigned to them, in Hebrew and Syriac, have been generally adopted by the rest, however unlike the letters may be formed. 2. That the superior antiquity of the Hebrew and Syriac letters (which had originally but one form) is demonstrated by the greater simplicity of their shapes. 3. From internal evidence—such as, that words derived from or identical with Hebrew words run through all the greater number of known languages; that all oriental proper names of rivers, mountains, cities, persons, &c. are deducible from the Hebrew; that when Abraham "the Hebrew" travelled in Palestine and Egypt, he was everywhere understood;—with other arguments of similar character and force.

3. "*Brick.*"—The want of stone in the plain watered by the Euphrates and Tigris, in the lower half of their course, rendered brick formerly, as it still is, the universal material in all the buildings of the country. The text will be best elucidated by observing what materials are employed in those masses of ruin which, whether belonging to the original city and tower or not, are undoubtedly among the most ancient remains in the world. The bricks are of two sorts, one dried in the sun, and the other burnt by fire. The size of the latter is generally thirteen inches square by three thick; there are some which do not exceed half those dimensions, and a few with shapes adapted to particular purposes, such as for rounding corners, &c. They are of several colours—white, approaching more or less to a yellowish cast, like our Stourbridge, or fire-brick, which is the finest sort; red, like our ordinary brick, which is the coarsest sort; and some that have a blackish cast, and are very hard. The sun-dried brick is considerably larger, and in general looks like a clod of earth, in which are seen particles of broken reed and chopped straw, obviously intended to give compactness to the mass. When any considerable degree of thickness was required, the practice in the Babylonian structures seems to have been, to form the mass with sun-dried bricks, and then invest it with a case of burnt bricks. The ruins exhibit evident traces of this mode of construction, although, in the course of ages, the external coverings of burnt bricks have been taken away for use in building. If we are to understand the text as meaning burnt bricks—which the original



does not state so positively as our translation—it by no means follows that such only were used, as no large construction at Babylon was at any time wholly, or even principally, composed of burnt brick.

“*Slime*.”—“They had bitumen for cement” would be a better translation of this passage; for the word in this place does undoubtedly denote that remarkable mineral pitch to which the name of bitumen is given, and which is supposed to have been formed in the earth from the decomposition of animal and vegetable substances. It is the most inflammable of known minerals. There are two or three sorts, but having the same component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms *naphtha*; when of the consistence of oil it becomes *petroleum*; at the next stage of induration it becomes *elastic bitumen*, then *maltha*, and so on, until it becomes a compact mass, and is then called *asphaltum*, the word by which the Septuagint renders the word *chemar*, which we have here as “*slime*.” Herodotus states that the Babylonians derived their supplies of this substance from Is on the Euphrates. This is the modern Hit, a small mud-walled town, chiefly inhabited by Arabs and Jews, situated on the western bank of the river, and fixed by Rennell in N. lat. 33° 43' 15". The principal bitumen pit has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and oil of naphtha on the other. Mr. Rich remarks, that bitumen was by no means so generally used in the structures of Babylon as is commonly supposed. This is demonstrated by the fact, that bitumen is only found in the ruins as a cement in a few situations, generally towards the basement, where its power of resisting wet rendered it valuable. Before it can be used as a cement, it must be boiled with a certain proportion of oil, and this troublesome and expensive process was not likely to be used exclusively in such a pile as the tower of Babel, particularly when cements abound, all of which are more easily prepared, and one of which at least is much superior to bitumen. These consist of three kinds of calcareous earth found abundantly in the desert west of the Euphrates. The first, called *moora*, is, in present use, mixed with ashes, and employed as a coating for the lower parts of walls in baths and other places liable to damp. Another, called by the Turks *hary*, and by the Arabs *jus*, is also found in powder mixed with indurated pieces of the same substance and round pebbles. This forms even now the common cement of the country, and constitutes the mortar generally found in the burnt brick-work of the most ancient remains. When good, the bricks cemented by it cannot well be detached without being broken, whilst those laid in bitumen can easily be separated. The third sort, called *borak*, is a substance resembling gypsum, and is found in large lumps of an earthy appearance, which, when burned, forms an excellent plaster or whitewash. Pure clay or mud is also used as a cement; but this is exclusively with the sun-dried bricks.

4. “*A tower, whose top may reach unto heaven*.”—The latter clause of this phrase is literally “and its top in the skies”—a metaphor common in all languages and nations for a very elevated and conspicuous summit; and which connotes the builders from the imputed stupidity of attempting to scale the heavens. Whether there was any or what bad intention in this erection, has afforded much matter of discussion, into which we cannot enter. It is probable enough that some attempt to frustrate the appointed dispersion of mankind was involved in the undertaking; and it does not appear that the confusion of tongues was so much a punishment for this attempt, as a proper and obvious measure for giving effect to the intended dispersion and distribution of the human race. Leaving this matter, in which we have only conjectures and doubtful interpretations to guide us, let us inquire what became of this famous tower in after-times, and whether any traces now remain of its existence.

There is no statement that this great work sustained any damage at the Confusion: it is simply said, that the building of the city, and doubtless of the tower also, was discontinued. What were its precise dimensions it is impossible to determine, where different authorities make it range from a furlong to five thousand miles in height. It is generally admitted, and is indeed in the highest degree probable, that the fabric was in a considerable state of forwardness at the Confusion; and that it could have sustained no considerable damage at the time when the building of Babylon was recommenced: and therefore, finding that this great city was in later periods famous for a stupendous tower, described as an object of wonder comparable to the Egyptian pyramids, it is not unsafe to infer that the original Tower of Babel formed at least the nucleus of that amazing tower which, in the time of the early authors of classical antiquity, stood in the midst of the temple which was built by Nebuchadnezzar, in honour of Belus. It seems that this splendid prince, whose reign began about 605 years B. C., took the idea of rendering this old ruin the principal ornament of the city which it gave him so much pride to embellish. Whatever additions he made to it, there is no room to doubt that the original form was preserved; for not only would it have taken enormous labour and expense to alter it, but the form it afterwards bore is that which would hardly, in such comparatively late times, have been thought of, being in its simplicity and proportions characteristic not only of very ancient but of the most ancient constructed masses which have been known to exist on the earth. Our earliest authentic information concerning this tower is from Herodotus, who however did not see it till thirty years after the Persian king Xerxes, in his indignation against the form of idolatry with which it had become associated, did as much damage to it as its solid mass enabled him, with any tolerable convenience, to effect. Herodotus describes the spot as a sacred inclosure dedicated to Jupiter Belus, consisting of a regular square of two stadia (1000 feet) on each side, and adorned with gates of brass. In the midst of this area rose a massive tower, whose length and breadth was one stadium (500 feet); upon this tower arose another and another, till the whole had numbered eight. He does not say how high it was; but Strabo, who concurs with him in the dimensions of the basement-flat, adds, that the whole was a stadium in height. Taking these proportions of 500 feet high, on a base of 500 feet on each side, we have a structure as high as the greatest of the Egyptian pyramids, but standing on a much narrower base; as the dimensions of the pyramid may (on an approximation from various statements) be reckoned at 480 feet in height, on a base of 750 feet each way. Herodotus goes on to say, that, on the outside, steps were formed, winding up to each tower; and that in the middle of every flight a resting-place was provided, with seats. In the highest tower there was a magnificent chamber, expressly sacred to Belus, furnished with a splendid couch, near which was a table of gold. But there was no statue, the god being supposed to inhabit it at will. About two centuries after the devastations committed by Xerxes, Alexander, among his mighty projects, conceived the idea of restoring this famous tower to its former condition; and, as a preparatory step, employed 10,000 men, for two months, in removing the rubbish which had fallen from the superstructure in consequence of the Persian king's dilapidations. This circumstance alone would induce us, at this distant time, in looking for the remains of this earliest great work of man, to be content with very faint traces of what we may suppose the original structure to have been. The distinction of being a remain of the Tower of Babel has been claimed for three different masses; namely, for *Nimrod's Tower*, at Akkerkoof; for the *Majehbe*, about 950 yards east of the Euphrates, and five miles above the modern town of Hillah; and for the *Birs Nemroud*, to the west of that river, and about six miles to the south-west of Hillah. The Tel Nimrod, at Akkerkoof, has already been mentioned as denoting the site of Accad. Many travellers have believed it to be the Tower of Babel, having perhaps their imaginations excited by the name of Nimrod attached to it: but the people of the country certainly do not believe it to be the Tower of Babel, the site of which they always indicate by a reference to Hillah, on the Euphrates.

The Mujelibé was first described, in the conviction of its being the Tower of Babel, by Della Valle, who examined the ruins in 1616, and characterises this mass as "a mountain of ruins," and again, as "a huge mountain." The name means "overturned;" and as either this or the Birs Nemroud must afford the remains of the famous tower, if such still exist, we shall give a short description of both from the "Mémorial on the Ruins of Babylon," compared with the accounts furnished by Sir Robert Ker Porter and Sir John Macdonald (Kinneir). The latter gentleman concurs with Della Valle, D'Anville, Rennell, and other high names, in considering it the Tower of Babel; but it is to be borne in mind, that none of them, except Macdonald, had any distinct information concerning the Birs Nemroud.

The Mujelibé is second only to the last-named pile, in being one of the most enormous masses of brick-formed earth raised by the labour of man. Its shape is oblong, and its height, as well as the measurement of its sides, very irregular. Its sides face the four cardinal points; the measurement of that on the north being 200 yards in length, the southern 219, the eastern 182, and the western 136; while the elevation of the highest or south-east angle is 141 feet. The summit is a broad, uneven flat. It ascends towards the south-eastern point, and forms an angular kind of peak, sloping gradually down in an opposite direction upon the bosom of the mound to a depth of about 100 feet. The mass of the structure, as in that at Akkerkoof and the other Babylonish remains, is composed of bricks dried in the sun, and mixed with broken straw or reed in the preparation, cemented in some places with bitumen and regular layers of reeds, and in others with slime and reeds. In most Babylonish structures, several courses of brick intervene between the layers of reeds; but in this the reeds are interposed between every single course of bricks. The outer edges of the bricks having mouldered away, it is only on minute inspection that the nature of its materials can be ascertained. When viewed from a distance, the ruin has more the appearance of a small hill than a building; and the ascent is in most places so gentle, that a person may ride all over it. The bricks are larger and much inferior to most others; nor indeed do any of those in the ruins near the Euphrates equal those in the ruins at Akkerkoof. Deep ravines have been sunk by the periodical rains in this stupendous mass, and there are numerous long narrow cavities, or passages, which are now the unmolested retreats of hyænas, jackals, and other noxious animals. Quantities of kiln-burnt bricks are scattered about at the base of the fabric, and it is probable that this, as well as the other recesses which only now exhibit the inferior material, were originally cased with the burnt bricks, but which, in the course of ages, have been taken away for the purposes of building—a practice which is known to have been in operation for more than 2000 years.

Every one who sees the Birs Nemroud feels at once, that of all the masses of ruin found in this region, there is not one which so nearly corresponds with his previous notions of the Tower of Babel; and he will decide that it could be no other, if he is not discouraged by the apparent difficulty of reconciling the statements of the ancient writers concerning the Temple of Belus, with the situation of this ruin on the western bank, and its distance from the river and the other ruins. That this difficulty is not insuperable has been shown by the writer of the article "Babylon," in the "Penny Cyclopædia;" and without giving any decided opinion, we cannot but subscribe to the view that the Birs Nemroud must probably be identified with the tower in question, if the latter is to be identified at all.

We give Mr. Rich's description, referring to Sir R. K. Porter for a more detailed account. "The Birs Nemroud is a mound of an oblong form, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but on the western side it rises in a conical figure to the elevation of 198 feet, and on its summit is a solid pile of brick, 37 feet high by 28 in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes, disposed in rhomboids. The fire-burnt bricks of which it is built have inscriptions on them; and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one whole. The other parts of the summit of this hill are occupied by immense fragments of brick-work, of no determinate figure, tumbled together, and converted into solid vitrified masses, as if they had undergone the action of the fiercest fire, or had been blown up with gunpowder, the layers of brick being perfectly discernible." "These ruins," continues Mr. Rich, "stand on a prodigious mound, the whole of which is itself in ruins, channelled by the weather and strewn with fragments of black stone, sandstone, and marble. In the eastern part, layers of unburnt brick, but no reeds, were discernible in any part: possibly the absence of them here, when they are so generally seen under similar circumstances, may be an argument of the inferior antiquity of the building. In the north side may be seen traces of building exactly similar to the brick pile. At the foot of the mound a step may be traced scarcely elevated above the plain, exceeding in extent by several feet each way the true or measured base; and there is a quadrangular inclosure around the whole, as at the Mujelibé, but much more distinct and of greater dimensions."

It may be observed that the grand dimensions of both the Birs and the Mujelibé correspond very well with that of the Tower of Belus, the circumference of which, if we take the stadium at 500 feet, was 2000 feet; that of the Birs is 2286, and that of the Mujelibé 2111, which in both instances is a remarkable approximation, affording no greater difference than is easily accounted for by our ignorance of the exact proportion of the stadium and by the enlargement which the base must have undergone by the crumbling of the materials. Sir R. K. Porter seems to show that three, and part of the fourth, of the original eight stages of the tower may be traced in the existing ruin of Birs Nemroud; and, with regard to the intense vitrifying heat to which the summit has most evidently been subjected, he has no doubt that the fire acted from above, and was probably lightning. The circumstance is certainly remarkable in connexion with the tradition that the original Tower of Babel was rent and overthrown by fire from heaven. Porter thinks that the works of the Babylonish kings concealed for a while the marks of the original devastation; and that now the destructions of time and of man have reduced it to nearly the same condition in which it appeared after the Confusion. At any rate it cannot now be seen without recollecting the emphatic prophecy of Jeremiah (ch. li. 25): "I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."

9. "The Lord did there confound the language of all the earth."—We have no distinct information as to the extent in which this remarkable event operated on the languages of men; and accordingly this verse has occasioned much discussion. It is certainly not necessary to suppose that the confusion of languages was then so great as at present. Some learned men, who consider that the present diversity of languages is not greater than would naturally arise in the lapse of long time and in changes of climate and country by migrations, think the confusion operated very slightly at first, consisting merely in the introduction of various inflections and some new words, which sufficed to make the people misunderstand one another. This is the opinion of those who think that all existing languages are derived from one parent stock. But others, who believe that the existing diversity is too great to allow the doctrine of their being all derived from one common stock, think new languages were formed at the Confusion, to each of which it is possible to trace the various derivative languages which have been formed from it in the lapse of time, by removals, intermixtures, and refinements. It is allowed, however, that the formation of two new languages, or strongly marked dialects, for two of the families of Noah, while the other retained the primitive tongue unaltered, would be sufficient to account for all

existing differences. What these original tongues or dialects were is another point which has excited large debate. Sir William Jones being a very good authority in this matter, we may give his opinion, as collected by Dr. Hales from different volumes of the "Asiatic Researches." He discovers traces of three primæval languages, corresponding to the three grand aboriginal races, which he calls the Arabic, the Sanscrit, and the Sclavonic.

"1. From the Arabic or Chaldee spring the dialects used by the Assyrians, Arabs, and Jews.

"2. From the Sanscrit, which is radically different from the Arabic, spring the Greek, Latin, and Celtic dialects, though blended with another idiom, the Persian, the Armenian, and the old Egyptian, or Ethiopic.

"3. From the Sclavonic or Tartarian, which is again radically different both from the Arabic and Sanscrit, spring (so far as Sir William could venture to pronounce upon so difficult a point) the various dialects of northern Asia and north-eastern Europe."

Some other writers require a greater number of mother-tongues; while others are content, as we have seen, with that ancient Hebrew language into which the later Hebrew, the Chaldee, and the Syriac may be resolved.

The Rev. Joseph Roberts, in his valuable "Oriental Illustrations," informs us that the Hindoos believe there were originally eighteen languages, the names of which they have preserved. They have no tradition of a confusion of tongues.

28. "*Ur of the Chaldees.*"—Some difficulty has been felt in fixing the site of this city; but in the East it is generally identified with the present town of Orfah in Upper Mesopotamia, in E. long. 38° 51', and N. lat. 37° 9'. Local tradition ascribes the foundation of the town to Nimrod, and the Arabs, according to their usual custom, consider as his palace some remarkable ruins, with subterraneous apartments, apparently of great antiquity. The Jews still call the place by the name in the text, *Ur Kasdim*, or "Ur of the Chaldees," and it is a place of pilgrimage as the birth-place of Abram, in whose honour the Moslems have a fine mosque, in the court of which is a lake teeming with fish, preserved there in honour of the patriarch. The town was called Edessa by the successors of Alexander, from a city of the same name in Macedonia, and under that name was the capital of a territory called Osroene, occupying the northern and most fruitful part of Mesopotamia, and which, for about eight centuries before Christ, formed an independent kingdom. Its last king was Abgarus, of whom there is a well known tradition, that he wrote a letter to Christ, and received an answer, printed copies of which are common in many parts of England, and have a superstitious value attached to them, being considered to bless the house in which they are contained. The kingdom of Abgarus was appropriated by the Romans, and the king himself sent in chains to Rome. The place afterwards passed through the hands of the Saracens, the Crusaders, the Tartars, and was ultimately conquered by the Turks. It is now the seat of a pashalic, and is a large and tolerably well-built town, containing a population which Buckingham states at 50,000—an estimate which we have reason to believe much too large. It is a place of considerable trade, enjoying the advantage of being one of the principal stations on the great caravan route between Aleppo and Bagdad.

31. "*Haran.*"—This name affords one instance of the confusion which has arisen in the proper names of our translation, from its having been chosen to give the letter ח, *ch*, a power equivalent to ח, *h*. It ought to be *Charan*, and so it is in Acts vii. 2, where the Greek text has properly given the Hebrew חרן. It is proper to observe that the translators have generally taken this course with the ח, as the practice sometimes makes such an alteration that it is difficult to recognise the names. The place in question is supposed to have derived its name from Haran (Charan) the father of Lot, and brother of Abram. It was called Charra by the Romans. Its situation is fixed by Rennell in E. long. 39° 2' 45", and N. lat. 36° 40', being 29 geographical miles S.S.E. from Orfah. It is situated in a sandy and flat plain. It is now a poor place, in the occupation of a few families of Bedouin Arabs, who have been drawn thither by the good supply of water from several small streams. Their presence renders a visit so unpleasant an undertaking, that no travellers have recently been there. The ruins of an old town and castle are still to be seen. The city must have fallen to ruin at an early period, for it seems to have been quite desolate when the Jew, Benjamin of Tudela, travelled through Mesopotamia in the twelfth century. See Buckingham's "*Travels in Mesopotamia*," and Kinneir's "*Geographical Memoir of the Persian Empire.*"

## CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

Now the <sup>1</sup> LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: \* and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had

spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, \* Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai

on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, <sup>5</sup>going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this *that* thou hast done unto me?

why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him, and they sent him away, and his wife, and all that he had.



TURPENTINE TREE (*Pistachia terebinthus*)

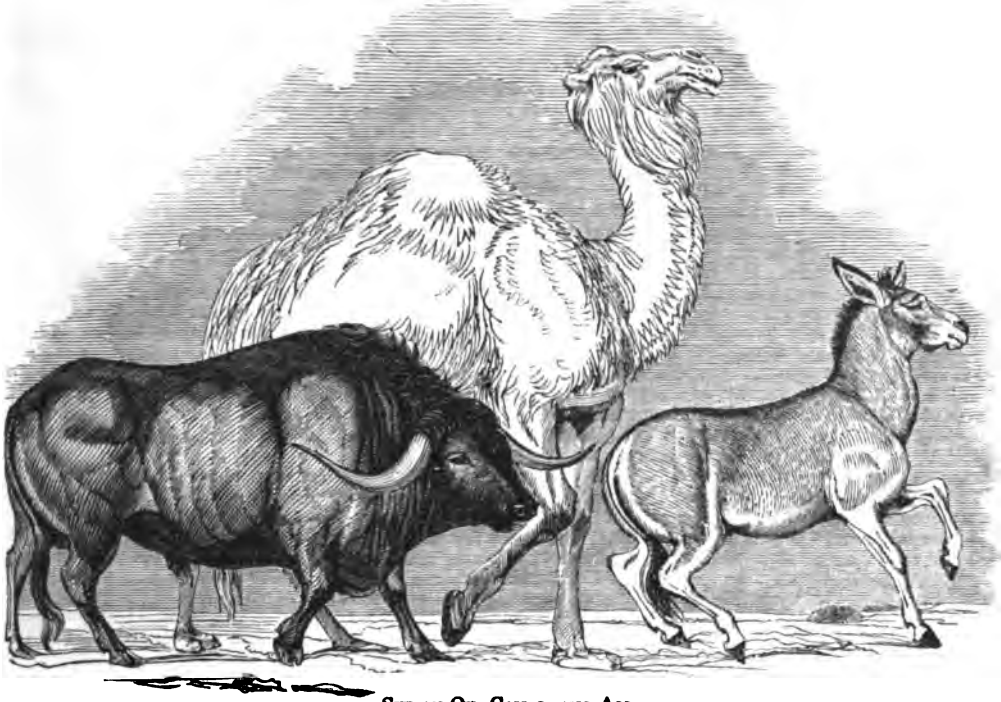
<sup>5</sup> Heb. *in going and journeying*.

Verse 5. "*The land of Canaan*."—For a geographical notice of this country, see the note on Numbers xxxiv. 2—12, where the boundaries are particularly stated in the text.

6. "*Sichem*" (also spelt in different places as Sechem, Sychem, and Shechem; also called Sychar in the New Testament). It is named here by anticipation, for the town was built afterwards. There is not the least doubt of its identity with the present town, the name of which is variously spelt Nablous, Naplous, Napolose, and Naplosa. Its name frequently occurs in the sacred history in connexion with events of great interest and importance, some of which will afford us opportunities of noticing separately the objects which it continues to offer to the veneration of Jews and Christians. It is a town of Samaria, in Palestine, in E. long. 35° 20', and N. lat. 32° 17'. It occupies a most pleasant situation in a narrow valley, between Gerizim and Ebal, which press it so closely on each side as to leave no room to add to its breadth, although it might be indefinitely extended lengthwise. It consists, therefore, of two long streets; and has a population which Mr. Buckingham estimates at rather less than 10,000, mostly Mohammedans. It seems altogether a flourishing place, considering the general misery of the country, and is indebted for some part of its prosperity to the concourse of pilgrims to visit the well of Jacob in the vicinity, where Christ discoursed with the woman of Samaria (John iv). "There is nothing in the Holy Land," says Dr. Clarke, "finer than a view of Napolose from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands."

"*The Plain of Moreh*," or rather "the terebinth tree of Moreh."—The word *ailon*, in some places translated a "plain," and in others an "oak," is generally considered to denote the terebinth, or turpentine-tree. The *Pistachia terebinthus* stands as the head and representative of a numerous family of trees, most of which are noted for the fragrant resins which they yield. The branches of this tree are large, and diffusive; the foliage a deep green, interspersed with clusters of reddish-white flowers. The best Venice turpentine, which, when it can be obtained in a genuine state, is superior to all the rest of its kind, is the produce of this tree. The place indicated is no doubt in the vale of Sichem, just noticed, where grew either a grove of trees, or some tree of remarkable size and appearance. The tree of Moreh seems to be mentioned in several other places. See Chapter xxxv. 4 and 8; Josh. xxiv. 26; Judges ix. 6.

8. "*Beth-el*."—This is an anticipation; the place was first called Bethel by Jacob, on his journey from Beersheba to Haran, its previous name being Luz. *Beth-el* means literally "House of God." It does not appear that any town was ever built on the precise spot to which Jacob gave this name; but the appellation was afterwards transferred to the adjacent city of Luz, which thus became the historical Bethel. It was included in the kingdom of Israel on the sepa-



SYRIAN OX, CAMEL, AND ASS.

ration of the tribes; and Jeroboam set up one of his golden calves there. It was taken from Israel by Abijah, king of Judah, and ever afterwards formed part of that kingdom. Bethel is supposed to have been situated in a narrow valley, about eighteen miles south from Naplous, or Sichem, where there is a ruined village and monastery.

"*Hai*," also "*Ai*," a place two or three miles west of Bethel. We find a small city here in the time of Joshua; and the history of the assaults upon and ultimate destruction of the town by the Israelites occupies a very prominent place in the history of their conquest of Canaan. See Josh. ch. vii. and viii.

13. "*Say thou art my sister.*"—She was his step-sister, the daughter of his father, but not the daughter of his mother (ch. xx. 12). This, therefore, was a truth in terms, but a moral untruth, because it was *intended* to convey the impression that Sarai was *nothing more* than a sister to him.

15. "*Pharaoh.*"—This is not a proper name: Josephus says the word signified king in the Egyptian language; and it seems to have been used as a prefix to the proper name in the same way that *Ptolemy* was, after the subjugation of Egypt by the Greeks. Used independently of the proper name, it served sufficiently to distinguish the king of Egypt from other monarchs.

"*The woman was taken into Pharaoh's house.*"—Of course Abram could not have been a consenting party in this transaction; and yet it does not appear that the king intended to act, or was considered to act, oppressively in taking away a man's sister without thinking his consent necessary. The passage is illustrated by the privilege which royal personages still exercise in Persia and other countries of the East, of claiming for their harem the unmarried sister or daughter of any of their subjects. This exercise of authority is rarely, if ever, questioned or resisted, however repugnant it may be to the father or brother: he may regret, as an inevitable misfortune, that his relative ever attracted the royal notice, but, since it has happened, he does not hesitate to admit the right which royalty possesses. When Abimelech, king of Gerar, acted in a similar manner towards Sarah, taking her away from her supposed brother, it is admitted that he did so "in the integrity of his heart, and innocency of his hands," which allows his right to act as he did if Sarai had been no more than Abram's sister.

16. "*Oxen.*"—The ox is an animal extremely well known, both in respect to his form and utility; but whether the oxen of Abram bore the same shape as our own is very much to be questioned. Animals in a state of domestication are liable to such changes in appearance, that their identity with the wild or original species can seldom be traced with any degree of certainty. In the Hebrew, the words denoting an "ox" and the "morning" are, in respect of their consonants alike: this arose perhaps from a fancied resemblance which the horned front of an ox bears to the amber radiance of the sun when on the point of just emerging from below the horizon.

"*He asses and she asses.*"—When we find original terms so unlike each other as *chamor* and *athon*, "*he ass*" and "*she ass*," we are apt to think that a different animal must have been meant by *athon*—such as the zebra, for example. A species of *equus* so strong, so fleet, and beautiful, in a state of domestication, would always have merited a distinct allusion, as we see it was customary to make to the "*she ass*." But the natural fierceness of the zebra renders it, with a few exceptions, almost incapable of a regular training. We might, however, get over this difficulty by supposing, that men who had wholly addicted themselves to the pursuits of herdsmen were better acquainted with the art of manage than we are found to be in later times. In that memorable passage from the ninth verse of the ninth chapter of Zechariah, we have "*an ass, the foal of a she ass*," where the terms *chamor* and *athon* occur in the relation of mother and son. This passage shuts the door against all the excursions of further conjecture, by showing that our translators have properly rendered the words. Besides, in the Arabic we find the word *athen* or *aten* given to the ass in general.

An extended note on the ass would be here misplaced; and we shall only state our belief that the real worth of this creature is not understood. He has seldom the benefit of training, but in its stead a mode of treatment extremely calculated to impair the growth and destroy the spirit. It is not improbable that the herd of Abraham offered specimens of size, strength, and agility, far superior to any that were ever seen in later times.

"Camels"—*Gemallim*.—The camel (*Camelus dromedarius*) is one of the most interesting as well as the most useful of animals. The physical constitution of the camel seems to have been especially adapted by Providence to the condition of the country in which it is found and the wants of the inhabitants. The humble fare with which it is contented—its extraordinary power of enduring thirst—and the peculiar adaptation of its foot to the soil which it has to traverse—are points to which our admiration is continually directed, and on which it is unnecessary to expatiate in this place. One of the important services which that most observant traveller Burckhardt has rendered to the cause of science and general knowledge, consists in his correction of some impressions that have been entertained concerning this remarkable animal; and to these we shall at present limit our statement. We have all heard stories of travellers who, when ready to perish with thirst in the Desert, have been saved by slaughtering the camels, and extracting the water contained in a reservoir in their stomachs. But Burckhardt assures us ('Notes on the Bedouins,' p. 260) that he never, in all his extensive experience, saw or heard of such a circumstance. He does not absolutely deny its possibility; but he believes the practice to be unknown in Arabia: and even the Darfur caravans, which are often reduced to incredible suffering by want of water, never resort to such an expedient. "Indeed," he remarks, "the last stage of thirst renders a traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature." He adds, that although he had frequently seen camels slaughtered, he never discovered a copious supply of water in the stomachs of any but those which had been watered on the same day. Our own observations, as far as they go, confirm this in all points; as our acquaintance with camels and caravans never brought us acquainted, even by report, with an instance of a camel being killed for the sake of the water in its stomach.

In another of his works ('Travels in Syria') the same traveller corrects another impression concerning the camel; which is, that the animal delights in sandy ground. It does indeed cross such ground better than any other animal; "but wherever the sands are deep, the weight of himself and his load makes his feet sink into the ground at every step, and he groans, and often sinks under his burden." He found that the skeletons of such animals as had perished in the Desert were most frequent where the sands were deepest: and adds, that the hard gravelly grounds of the Desert are the most agreeable to this animal. In his other work ('On the Bedouins') he says, it is also an erroneous opinion that camels are not capable of ascending hills. They are certainly "capable," for we have often met them in the mountains of Persia; but we still think that, although they may in the abstract be able to *ascend* as well as other beasts of burden, yet that the rocky asperities and the hollows of the mountain pathways and defiles are very inconvenient and distressing to their "unaccustomed feet."

### CHAPTER XIII.

1 *Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver and in gold.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the 'place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be 'brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go the left.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered everywhere, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked, and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For all the land which thou seest, 'to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the 'plain of Mamre, which is in Hebron, and built there an altar unto the LORD

\* Chap. 12. 7, and 26. 4. Deut. 34. 4.

† Heb. *plains*.

Verse 1. "*Into the south.*"—Of course not southward from Egypt, but into the southern parts of Canaan, which is called "the south" and "the south country" in different parts of Scripture.

2. "*Rich in cattle, in silver, and in gold.*"—The Arab tribes, which claim to be descended from Abraham, and still wander in or near the regions which the patriarch traversed, still follow a mode of life which affords the most instructive illustrations of the primitive manners described in the Book of Genesis. The wealth of their sheikhs, and other persons of distinction, is nearly the same as that of Abram. It is true that few are rich in "silver and gold;" but many are very rich in cattle, and in the same kinds of cattle which are assigned to Abraham in verse 16 of the preceding chapter. The number of the patriarch's cattle is not given; but, in considering the number which makes an Arab rich, we may have some idea of the property in cattle which made Abram "very rich." Burckhardt says, that the property of an Arab consists almost wholly in horses and camels. But this must be understood with limitations; for we have known tribes which, in favourable situations, have few camels or horses, but extensive flocks of sheep and goats. Burckhardt proceeds to say, that "No Arab family can exist without one camel at least; a man who has but two is reckoned poor; thirty or forty place a man in easy circumstances; and he who possesses sixty is rich." The standard of wealth is of course lower in poor tribes. The same author mentions sheikhs who had as many as three hundred camels; and one, who was his guide to Tadmor, was reputed to possess one hundred camels, between three hundred sheep and goats, two mares, and one horse. In the richest tribes, a father of a family is said to be poor with less than forty camels; and the usual stock of a family is from one hundred to two hundred. Although some Arab families pride themselves on having only camels, there is no tribe wholly destitute of sheep or goats. It is observable that Abram is not stated to have had any horses. The horse was not much in use among the Israelites till the time of Solomon, nor does it appear to have been very common then or afterwards. Horses are even now by no means so common among the Arabs as the reports of some travellers would lead us to conclude. Among the Aeneze tribes Burckhardt could not find more than one mare to six or seven tents; but they are rather more numerous in some other tribes. Some tribes exclusively use the mares, selling the male colts to the peasants and townspeople.—[See Burckhardt's 'Notes on the Bedouins,' pp. 39, 40, and 138, 139.] Upon the whole, it seems that the property of these Arab sheikhs, whose wealth is rumoured far and wide in the East, seems in most cases very moderate when estimated by European standards of value. It may be useful to remember this when riches in cattle are mentioned indefinitely in the Old Testament. We may conclude, however, that Abraham's wealth approximated more nearly to that of Job than to that of most of the present Arab sheikhs. In the note on Job i. 3, we shall therefore attempt to estimate the value of the property which constituted Job "the greatest of all the men of the East." The statement there given fortunately enables us to see the amount of property which constituted wealth in the primitive times. Abram's "silver and gold" no doubt arose from the same source which supplies the conveniences of life to the existing nomade tribes; namely, the sale of animals for slaughter, and of butter, cheese, and wool, to the townspeople. He would naturally accumulate much property from this source in Egypt, the inhabitants of which depended chiefly for their supplies upon the pastoral people who abode in or near their country. The Egyptians themselves hated pastoral pursuits. See note on Chap. xvi. 34.

"*Silver.*"—We see at this early period that the precious metals, especially silver, were used as the general representative of all kinds of property, and the medium of exchange. Silver, which often in the original corresponds to our word money, was in all probability the first metal that was converted to this use, since it is found in a state of comparative purity in a much greater abundance than gold. Specimens of native silver are among the most elegant of minerals. They consist sometimes of thin plates or spangles, and at others of minute threads, variously entangled with each other. In some specimens the silver is crystallized in cubes, or three, four, and six-sided pyramids, of very great minuteness, which are heaped one upon another in the most fanciful manner. Silver is found alloyed with copper, antimony, and arsenic; but the variety we have described is nearly if not quite pure.

7. "*There was a strife.*"—The cause of strife between the herdsmen is not mentioned; but it appears from the context that the flocks and herds of the uncle and nephew were so near that mutual encroachments took place either upon the good pasture grounds or the wells of water, or both. As quarrels about water are particularly mentioned in chap. xxi. 20, see the note on that passage. Quarrels from both causes still arise among the Arab tribes, although the pasture boundaries and the property of wells are in general carefully defined. The noble and disinterested conduct of Abraham on this occasion can only be well appreciated by those who know the practical importance of the privilege of selection which in this instance he conceded to Lot.

10. "*Jordan.*"—This river, being the principal stream of Palestine, has acquired a distinction much greater than its geographical importance could have given. It is sometimes called "the river," by way of eminence, being in fact almost the only stream of the country which continues to flow in summer. The river rises about an hour and a quarter's journey (say three or three miles and a quarter) north-east from Banias, the ancient Cæsarea Philippi, in a plain near a hill called Tel-el-kadi. Here there are two springs near each other, one smaller than the other, whose waters very soon unite, forming a rapid river, from twelve to fifteen yards across, which rushes over a stony bed into the lower plain, where it is joined by a river which rises to the north-east of Banias. A few miles below their junction the now considerable river enters the small lake of Houle, or Semechonitis (called "the waters of Merom" in the Old Testament). This lake receives several other mountain-streams, some of which seem to have as good claim to be regarded as forming the Jordan with that to which it is given in the previous statement; and it would perhaps be safest to consider the lake formed by their union as the real source of the Jordan. After leaving the lake, the river proceeds about twelve miles to the larger lake, called by various names, but best known as the Sea of Galilee: after leaving which, it flows about seventy miles farther, until it is finally lost in the Dead or Salt Sea. It discharges into that sea a turbid, deep, and rapid stream, the breadth of which is from two to three hundred feet. The whole course of the river is about one hundred miles in a straight line, from north to south; but, with its windings, it probably does



not describe a course of less than one hundred and fifty miles. Burckhardt says that it now bears different names in the various divisions of its course: *Dhan* near its source; *Ordan* lower down, near the Sea of Galilee; and *Sherys* between that lake and the Dead Sea.



PLAIN OF JORDAN.

"*The Plain of Jordan.*"—As now understood, the valley or plain of Jordan, through which the river flows, is applied to that part between the lake of Houlé and the Dead Sea; but as understood in the text, it must have comprehended that part of the valley which the Dead Sea now occupies. From the accounts of different travellers, it seems to vary in breadth from four to ten or twelve miles in different parts. It is now in most parts a parched desert, but with many spots covered with a luxuriant growth of wild herbage and grass. Its level is lower, and the temperature consequently higher, than in most other parts of Syria. The heat is concentrated by the rocky mountains on each side, which also prevent the air from being cooled by the westerly winds in summer. This valley is divided into two distinct levels: the upper, or general level of the plain; and the lower, which is about forty feet below it. The preceding statement refers to the former; the latter varies in breadth from a mile to a furlong, and is partially covered with trees and luxuriant verdure, which give it an appearance striking in contrast with the sandy slopes of the higher level. The river flows through the middle of this lower valley, in a bed the banks of which are fourteen or fifteen feet high when the river is at the lowest. The banks are thickly beset by tamarisks, willow, oleander, and other shrubs, which conceal the stream from view until it is approached very nearly. These thickets, with those of the lower plain, once afforded cover to lions and other beasts of prey, which, when driven from their shelter by the periodical overflow of the river, gave much alarm to the inhabitants of the valley (see Jeremiah xlix. 19). Besides this passage, there are others (Josh. iii. 15; 1 Chron. xii. 15.) in which an overflow of the Jordan is mentioned, occasioned doubtless by the periodical rains or the melting of the snows on Lebanon. The river seems then to have overflowed its inner banks to a considerable extent about the commencement of spring. Modern travellers who have visited it at that season, have not noticed such an inundation: whence we may infer that the stream of the Jordan has diminished, or that it has worn itself a deeper channel. It has much perplexed inquirers to determine what became of the waters of the Jordan previously to the formation of the Dead Sea. This difficulty seems to have been resolved by Burckhardt, who, in his 'Travels in Syria and the Holy Land,' considers that the valley or plain of the Jordan is continued, under the names of *El Ghor* and *El Aroba*, to the Gulf of Akaba; demonstrating that the river discharged its waters into the eastern gulf of the Red Sea, until its course was interrupted by the great event which the nineteenth chapter of Genesis records.

"*Like the land of Egypt, as thou comest unto Zoar.*"—This has perplexed some commentators, because Zoar seems to be mentioned as in Egypt, when, in fact, it was one of the cities of the plain of Jordan. Dr. Boothroyd has transposed the clauses so as to give what is generally allowed to be the right sense of the verse—thus, "And Lot raised his eyes, and beheld that the whole plain of the Jordan, all the way to Zoar (Jehovah not having then destroyed Sodom and Gomorrah), was everywhere well watered, like the garden of Jehovah, or as the land of Egypt."

18. "*Plain of Mamre.*"—The note on chap. xii. 6, applies here; the word translated "plain" being the same in both places. No doubt a *tree* is meant here. Mamre is the name of the person who is described in verse 13 of the next chapter as an Amorite, one of three brothers who were friends of Abraham, and confederates with him in his expedition against the four kings. Dr. Boothroyd, whose renderings of passages which the authorized version leaves doubtful or

obscure are generally regarded with high respect, thus translates—"dwelt at the turpentine-tree of Mamre, an Amorite, which was by Hebron." Sozomen, the ecclesiastical historian, says the tree still existed in the time of Constantine, at the distance of six miles from Hebron, and was famous for pilgrimages and for a great fair to which the concourse gave occasion. Opinions were at that time divided as to the antiquity of the tree; some thought it as old as the creation, and that it was the same under which Abram entertained the angels; while others supposed that it grew from a staff which one of the angels left in the ground. But Jews and Christians concurred in regarding it with such extraordinary superstition, that Constantine wrote to direct Eusebius, Bishop of Cæsarea in Palestine, to put a stop to the grosser forms of the idolatrous worship it received, and to throw down the altar which had been erected before it. The emperor, however, directed a church to be built, in which the regular offices of religion might be performed. Sanutus states that the trunk of the terebint tree was still in being in his time (about 1300), and that the pilgrims carried it away in pieces, to which great virtues were ascribed. Sozomen also speaks of a well dug by Abram, and of certain cottages built by him. The Spanish Jew, Benjamin of Tudela, who was there about the middle of the twelfth century, says: "In the very field of Duplicitie [Machpelah], the monuments of the ancient house of our father Abraham are yet extant and to be seene, and a fountayne springeth out before it, and no man may build an house there, for the reverence of Abraham." (Purchas.) These ruins, which are still shown to travellers as the "house of Abraham," seem in fact to be the remains of a small convent. Moreover, the pilgrims and travellers seem to have forgotten that Abram was a dweller in tents, and does not appear to have ever had a house in Canaan.

"Hebron."—Some suppose that the place is mentioned by this name as that by which it was best known when Moses wrote, while others conclude that the name "Hebron" was not given to the place till after the death of Moses, and that, where it occurs in his writings, it was interpolated by Ezra for the sake of elucidation. It is called *Mamre* elsewhere (chap. xiii. 19, and xxiv. 27). It was also known in the time of Abram as *Kirjath-arba* (chap. xiii. 2), or the city of Arba (chap. xxxv. 27); "which Arba," says Joshua (xiv. 15), "was a great man among the Anakims;" and was indeed the father of Anak, from whom that people took their name (Josh. xv. 13). The Rabbins, giving a rendering, which has no support from other texts, to Josh. xiv. 15, make the name Kirjath-arba to mean "the city of four; one of which was Adam, who lies here among the Anakims." *Arba* means "four" in Hebrew, and *Adam* denotes "a man." This name it derived, according to them, because the four illustrious men, Adam, Abram, Isaac, and Jacob, were buried there, as also the four distinguished women, Eve, Sarah, Rebekah, and Leah. All these persons were certainly buried there; except Adam and Eve, whose place of interment is nowhere mentioned. Whoever built the city, it must have been one of the most ancient in the world. Egypt was one of the first countries settled after the Deluge, and its inhabitants made much boast of the antiquity of their cities; yet we are informed in Num. xiii. 22, that Hebron was built seven years before Zoan, or Tanis, the ancient capital of Lower Egypt. At the conquest of Palestine by the Israelites Hebron was possessed by the Anakims, and was taken by Caleb, whose possession it became, being in the allotment of the tribe of Judah. It was afterwards assigned to the Levites, and became a city of refuge. David kept his court there in the first seven years of his reign, before Jerusalem was taken. Afterwards Absalom raised the standard of rebellion in Hebron. During the Babylonian captivity, the Edomites appropriated Hebron when they invaded the south of Judah, and it became the capital of a district which continued to be called Idumæa long after the territory of the Edomites had been incorporated with Judæa. Wells thinks it became the site of a bishopric in the early times of Christianity, and it was certainly made such when the Crusaders conquered Palestine. Hebron is now merely a village, called Habroun and Khalyl, situated about 27 miles south of Jerusalem, eastward of a chain of hills which intersects the country from north to south. It stands on the slope of an eminence, at the summit of which are some mis-shapen ruins of an ancient castle. It has some small manufactures of cotton, soap, glass-lamps, and trinkets, which render it the most important place of the district. It is rather a neat town, with unusually high houses; but the streets are narrow and winding. The adjoining district, which is no doubt "the valley of Hebron," is an oblong hollow, or valley, diversified with rocky hillocks, groves of fir, and some plantations of vines and olive trees.

## CHAPTER XIV.

1 *The battle of four kings against five.* 11 *Lot is taken prisoner: 14 Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithes: 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

AND it came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.*

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in <sup>1</sup> Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto <sup>2</sup> El-paran, which is by the wilderness.

7 And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

<sup>1</sup> Or, the plain of Kiriathaim.

<sup>2</sup> Or, the plain of Paran.

10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he *armed his trained servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to

meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which *is* the 'king's dale.

18 And 'Melchizedek king of Salem brought forth bread and wine; and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him 'tithes of all.

21 And the king of Sodom said unto Abram, Give me the 'persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoe-latchet, and that I will not take anything that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

\* Or, led forth.    † Or, instructed.    ‡ 2 Sam. 18, 18.    § Heb. 7, 1.    ¶ Heb. 7, 4.    \*\* Heb. souls.

Verse 1. "*Amraphel*," &c.—If it were not for the names of Shinar and Elam, (the former describing a territory between the Euphrates and Tigris, and the other, one beyond the Tigris,) there could be no hesitation in considering that the four kings of this verse were no greater than their antagonists—namely, petty chiefs of a town and surrounding district. This supposition is confirmed by the smallness of the force, under Abram, by which they were afterwards defeated. It is far more likely that these were towns happening to bear the names of Shinar and Elam, than that the kings of Persia (Elam), of Babylon (Shinar), and of Arabia (Ellasar), and the other, should think a league necessary against five monarchs whose united territory must have been surpassed by most English counties. We shall, however, give the usual explanations.

"*Amraphel, king of Shinar*."—Shuckford thinks that Amraphel was Chedorlaomer's deputy at Babylon in Shinar.

"*Elam*."—Without thinking that the country elsewhere bearing this name is really intended here, we may mention that the name Elam is that which the Old Testament gives to Persia before the time of Daniel, who first uses the latter name. This name Elam is from the son of Shem; who is presumed to have settled in the district afterwards called by his name by both sacred and profane authors, the latter calling it Elymais. This district, from which the rest of Persia is supposed to have been colonized by the descendants of Elam, seems to have extended, from the mountains of Louristan in Persia to the Persian Gulf; and would appear, largely taken, to have included Susiana, for Daniel describes Susa as being in the province of Elam.

"*Ellasar*."—This kingdom has been generally sought for in Arabia, but Mr. Bryant finds it in Assyria.

"*Tidal, king of nations*" (*melech-goyim*).—This indeterminate expression has occasioned some perplexity to commentators. The majority incline to the opinion that his dominion lay in Upper Galilee, which was in after-times called "Galilee of the Gentiles" (or Galilee of the nations), on account of the mixed population by which it was inhabited. But as it is very doubtful that Upper Galilee was thus characterised at so early a period, it is safer to render *Goyim* as a proper name, and to confess we know nothing about the situation of Tidal's kingdom.

2. "*Made war*," &c.—This earliest account of an act of warfare is very remarkable, and its difficulties will be best elucidated by a reference to existing practices among the Arab tribes. It is indeed by no means unlikely, that although we have supposed the invading kings such monarchs as the kings of the plain are ascertained to have been, they were in fact nomade chiefs, or sheikhs, inhabiting the country between Canaan and the Euphrates, and some of them perhaps beyond that river. The expedition has the whole appearance of an Arab incursion. Their apparently rapid sweep, like a whirlwind, over the countries indicated—their return with captives and spoil—and the ultimate night-surprise and easy overthrow by Abram and his friends,—are all circumstances strikingly analogous to Arab usages on both sides. That their force was not numerous is evident from the circumstance that the petty kings of the plain ventured to give them battle on their return flushed with success, and from the small body by which they were defeated. There are few sheikhs of the present time who can bring more than 300 horsemen into action; and if we suppose each of the four "kings" brought such a number of men, lightly armed, and unencumbered with baggage, we have probably the highest estimate that can be allowed in the present instance. They were probably mounted on camels, and few things are more common in our own day than to hear of Arabs or Turcomans, in even much smaller numbers, traversing extensive deserts, scouring the country beyond, sacking villages, menacing and even entering large towns in the night, all with astonishing rapidity, and

returning laden with captives and spoil. The affair has the appearance altogether of a Turcoman *chappow* on a large scale.

"*Sodom—Gomorrhah—Admah—Zebodim—Bela.*" These are the five "cities of the plain" which were afterwards doomed to destruction for their iniquity, and all destroyed with the exception of Bela, which was saved to afford a place of refuge to Lot. Sodom and Gomorrhah are always so mentioned as to appear the principal of the five, and Bela was probably the least important. It seems from this text that the part of the valley of Jordan occupied by these cities and their territories, and which now forms the bed of the Dead Sea, was then called the vale of Siddim. For observations on the overthrow of these cities, and on the Dead Sea, see the notes on chap. xix.

5. "*Rephaims—Zuzims—Emims.*"—These would seem to have been people of extraordinary stature inhabiting the country east of the Jordan and Dead Sea. The country of the Rephaims is identified with that of Bashan, the last king of which, Og, so famous for his stature, was dispossessed by the Israelites, when the city of Ashteroth was given to the half-tribe of Manasseh, whose allotment was east of Jordan. The Zuzims and Emims had been previously dispossessed of their territory by the children of Moab and Ammon, the sons of Lot. The invading chiefs appear to have overrun the eastern bank of the Jordan, from near its source, to the desert south of Canaan, through which they proceeded westward towards the Mediterranean; and, after having made a near approach to that sea, returned, and on their re-ascent through the vale of the Jordan, gave battle to the kings of the plain. This account of their track will be readily understood by reference to any map in which the situations of the early nations of this region are given.

6. "*And the Horites in their Mount Seir.*"—For an account of Mount Seir and the land of Edom, see the note on chap. xxxvi. 9. An illustrative cut we give with the present chapter.

10. "*Fled to the mountain.*"—It is still a common practice in the East for the inhabitants of towns and villages to hasten for safety to the mountains in times of alarm and danger, or at least to send their valuable property away. The moveables of the Asiatics, in camps, villages, and even towns, are astonishingly few compared with those which the refinements of European life render necessary. A few carpets, kettles, and dishes of tinned copper, compose the bulk of their property, which can speedily be packed up, and sent away on the backs of camels or mules, with the women and children mounted on the baggage. In this way a large village or town is in a few hours completely gutted, and the inhabitants, with every stick and rag belonging to them, can place themselves in safety in the mountains. The writer of this note travelled in Koordistan in 1829, following, in one part of the journey, the course which had recently been taken by the Persian troops in their march from Tabreez to Sulimanieh. He came to one large village which had been partially burnt by the Persians, who had also maltreated the inhabitants, who had afterwards fled to the mountains. The news of this transaction having been carried over-night to the next large village, about 20 miles distant, the Persians, on their arrival there the next day, found it completely deserted by the inhabitants, who had, in the short interval, removed with all their live stock and goods to the mountains. He found it in this condition a fortnight later; the inhabitants being afraid to come back till the soldiers should have returned from their expedition. Burckhardt, in his "Notes on the Bedouins and Wahabys," p. 337, mentions that, when the Wahabys menaced Damascus in 1810, the inhabitants sent off all their valuable property to the mountains of Lebanon.

13. "*The Hebrew.*"—The word "Hebrew" first occurs here. Opinions are divided as to the origin of the term. The majority incline to the opinion that it comes from the name of *Eber*, or *Heber*, the great grandson of Shem, and one of the ancestors of Abram. But as there seems no reason why the name of Eber should in particular be taken as an appellative by Abram, seeing that five generations intervened between him and Eber, we choose rather to recur to the etymology of the word; and finding *Eber*, עֵבֶר, to be a word implying transition or passage, consider it more probable that the term was first applied or taken by Abram as an epithet to distinguish him as one who had come from beyond the Euphrates. Calmet, and other good authorities, are of this opinion. At any rate the term soon became a patronymic. Joseph, when in Egypt, is repeatedly called "the Hebrew;" he describes himself to Pharaoh as having been "stolen away out of the land of the Hebrews" (chap. xl. 15); and when his brethren go to Egypt they are similarly distinguished as "the Hebrews."

14. "*Brother.*"—Lot was Abram's nephew, but is called here his *brother*, in conformity with a usage of which we shall meet with frequent instances in our progress through the Scriptures, and which did not confine the application of the term to natural brothers, but extended it to all near kindred.

"*Servants born in his own house.*"—The word translated *servant* generally denotes what we should call a slave. In subsequent passages we shall indeed have occasion to remark on humble friends or disciples performing servile offices and therefore called "servants;" and also on the Jewish slaves whom their own countrymen held in bondage for a limited time, and under defined restrictions. But the mass of the servants mentioned in the Scripture history were absolute and perpetual slaves. They were strangers, either purchased or taken prisoners in war. They and their progeny were regarded as completely the property of their masters, who could exchange or sell them at pleasure, could inflict what punishments they pleased, and even, in some cases, put them to death. Abram's "servants" were manifestly of this description. This form of slavery is still common in the East; and the facts which the book of Genesis brings under our notice show how little Asiatic usages have altered after the lapse of almost four thousand years. The condition of slavery in Mohammedan Asia is, however, unattended, except in very rare instances, with the revolting circumstances which we usually associate with the word. The term "slave" itself is not regarded as one of opprobrium, nor does it convey the idea of a degraded condition. Slaves are generally treated with such kindness and favour, that they commonly become much attached to their masters, and devoted to their interest. They do not till the fields, or work in manufactories. Their employment is almost wholly of a domestic nature, and their labour light. This is particularly the case with those who are purchased young and brought up in the family, and still more with those who, like Abram's, are "born in the house." Few Europeans would do for their hired servants what the Asiatics do for their slaves, or repose such entire confidence in them. Illustrations on this subject will occur as we proceed. Meanwhile it is obvious, that as Abram had among the slaves "born in his house," 318 men fit to bear arms, exclusive of purchased slaves, old men, women, and children, he must have been regarded as a powerful chief by the petty princes among whom he dwelt. Hence, a few chapters on (chap. xiii. 6), the children of Heth say to him, "My lord, thou art a mighty prince among us."

"*Dan.*"—We learn from Judges xviii. 7, that this place was called Laish until taken by the Danites, who gave it the name by which it is here mentioned. As this event did not occur till long after the death of Moses, who never mentions the old name, that of Dan must have been interpolated by another hand, that the reference might be the

more clearly understood. This and other interpolations of existing for ancient names are supposed to have been made by Ezra, when he revised the Old Testament Scriptures. Being at the northern extremity of Palestine, as Beersheba was at the southern, "from Dan to Beersheba" became a proverbial expression to designate the entire length of the kingdom. It was situated near the sources of the Jordan; and if that river derived its name from the town, the name must also be interpolated in the books of Moses, in the place of some more ancient name not preserved. This is probable enough; but to avoid this conclusion, some writers prefer to derive the name of the river from the verb *Jared*, "to descend," on account of the full and rapid course of the stream. The town of Dan is commonly identified with the *Panæas* of heathen writers, the present *Banias*. This identity does not seem indisputable. We may, however, state that the name was derived from the worship of Pan, to which a cavern, described by Josephus, was here consecrated. The town was greatly enlarged and embellished by the Tetrarch, Herod Philip, who changed its name to *Cæsarea*, in honour of the Emperor Tiberius, to which the adjunct *Philippi* was added, to distinguish it from the *Cæsarea* on the coast. Its name was afterwards changed to *Neronias*, in compliment to Nero. *Banias* is situated in a pleasant and fertile neighbourhood, at the base of a mountain called *Djebel Heish*. It is now merely a village, containing at most 150 houses, chiefly occupied by Turks. The river of *Banias* rises to the north-east of the village, on approaching which it passes under a good bridge, near which there are some remains of the ancient town. No walls remain, but great quantities of stone and architectural fragments are strewn around. About three miles east by south from the village are the remains of a strong and extensive fortress, called the "Castle of *Banias*," situated on the summit of a mountain; and to the south of the village there is another ruined fortress of similar construction. Some travellers attribute these castles to the Arabian caliphs, and others to the crusaders, and consider that one of the two (they differ in saying which) probably occupies the site, and includes some of the materials of a temple which Herod the Great erected here in honour of *Angustus*.

15. "*Divided himself against them... by night.*"—Probably he divided his forces, so that a simultaneous rush was made upon the camp of the enemy from different quarters. Here again the usages of Arabian warfare assist us. Surprise, by sudden attacks, is their favourite mode of warfare. Some tribes consider it cowardly and disgraceful to make a night-attack on a camp. But this is not the general feeling. When such an attack is resolved upon, the assailants so arrange their march that they may fall upon the camp about an hour before the first dawn, when they are tolerably certain to find the whole camp asleep. With some tribes it is then the custom to rush upon the tents, and knock down the principal tent-poles, thus enveloping the sleepers in their tent-cloths, which renders the victory easy even over superior forces. What greatly facilitates the success of such attacks is the general neglect of posting night-watches and sentinels, even when in the vicinity of an enemy. If an immediate attack is apprehended, all the males of an encampment, or all the soldiers of an expedition, remain watching their fires throughout the night. In the present transaction, we do not read of any men killed on either side. Probably none were. It is astonishing how little blood is shed by the Arabs in their most desperate actions, which more resemble frays among an unorganised rabble than a battle between soldiers. We may hear of a battle lasting a whole day without a man being killed on either side. Burckhardt says: "When fifteen or sixteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties."

"*Damascus.*"—The city is not here mentioned proleptically; for we find it noticed in chap. xv. 2 as the birth-place of Abram's steward *Eliezer*; and it must therefore have been one of the earliest cities in the world, and is one of the very few that have maintained a flourishing existence in all ages. It is situated in E. long. 36° 25', and N. lat. 33° 27' in the north-west of an extensive and remarkably level plain, which is open eastward beyond the reach of vision, but is bounded in every other direction by mountains, the nearest of which—those of *Salehie*, to the north-west—are not quite two miles from the city. These hills give rise to the river *Barrady*, and to various rivulets, which afford the city a most liberal supply of water, and render its district one of the most pleasant and fertile of Western Asia (see note on 2 Kings v. 12). The district, within a circumference of from twenty to twenty-five miles, is thickly covered with well-watered gardens and orchards, in the midst of which stands the town itself. It thus appears as in a vast wood; and its almost innumerable public buildings, including an extensive citadel and a vast number of mosques, with their domes and minarets, give it a fine appearance as viewed from the neighbouring hills; but on approaching over the level plain, the plantations by which it is environed shroud it entirely from view. Its finest building is a grand mosque, of the Corinthian order, said to have been built as a cathedral church by the Emperor *Heraclius*. It was dedicated to *St. John* of *Damascus*, and is still called the mosque of *St. John the Baptist* by the Turks, who believe that in the latter days *Jesus* shall descend thereon, and from its summit require the adhesion of all his followers to the Moslem faith. The city is surrounded by an old wall of sun-dried brick, strengthened with towers; but this wall has fallen to decay, and the town has so greatly extended beyond its limits, that the number of houses without the wall greatly exceeds that within. The houses in the city have flat roofs, while those in the suburbs have domes. *Damascus* is said to contain five hundred mansions entitled to be called palaces; and the general splendour of its houses is much extolled in the East. But little of this is visible in the streets, which in general present walls of mud or sun-dried brick, which fill the narrow streets with dust in dry weather, and render them perfect quagmires when it rains. The houses themselves are built with the same materials, although stone might be easily obtained from the adjoining mountains. The streets present scarcely any windows, and only low and mean-looking doors; but these often conduct to large interior courts paved with marble, refreshed by gushing fountains, and surrounded by apartments ornamented and furnished in the best and richest oriental taste. The thirsty Arabs from the Desert regard *Damascus* with rapture, and are never tired of expatiating on the freshness and verdure of its orchards, the variety and richness of its fruits, and, more than all, its numerous streams, and the clearness of its rills and fountains. There is a tradition, that *Mohammed*, coming to the city, viewed it with great admiration from the mountain *Salehie*, and then turned away, refusing to approach, with the remark, that there was but one *Paradise* designed for man, and he was determined that *his* should not be in this world; but there is no historical foundation for this story. *Damascus* is about six miles in circumference, and its population is estimated by *Mr. Buckingham* at 143,000; of whom 90,000 are native Syrian Arabs, 10,000 Turks, 15,000 Jews, and 25,000 Christians. But *Dr. Richardson* does not estimate the Christian population at more than 12,000. *Damascus* is the rendezvous of many thousand pilgrims who proceed to *Mecca* in one great body every year, and many of whom make a considerable stay before the caravan departs, and most of whom unite commercial with religious objects, loading their beasts with the produce of their own countries, which they dispose of on the road, bringing back in the same manner the products of *India*, received from *Jidda*, the port of *Mecca*. This has contributed greatly to the prosperity of *Damascus*, which is also the emporium of an extensive caravan trade with the ports of the *Mediterranean* on the west, and with *Bagdad* on the east. *Damascus* has obtained fame for some of its manufactures. The fine temper of its sword-blades has long been proverbial. This reputation has, however, of late years much declined; but



the Damascenes still excell in the art of inlaying metals with gold. The manufacture of the kind of silk called "Damask," originated here.

It would seem from 1 Kings xi. 23, 24, that Damascus first became in the time of David or Solomon the capital of an independent kingdom, which afterwards, as the "kingdom of Syria," was engaged in frequent wars with the Jews. It was ultimately annexed to the empire of Assyria, and afterwards, with the rest of Western Asia, passed to the Greeks then to the Romans, and at last to the Arabians, under whom Damascus became for a time the capital of the khalifat when Moawiyah, its governor, assumed that office, in opposition to Ali. It underwent many changes during the disorders of the middle ages, and was finally conquered, along with all Syria, by the Sultan Selim. In the late war between the Porte and the Pasha of Egypt, Damascus was taken by the troops of the latter, under his son Ibrahim Pasha, and it still remains subject to his authority, having been ceded to him by the treaty of peace in 1833. The inhabitants of Damascus have the reputation of being the most haughty and intolerant people of Turkey, but the measures of Mehemet Ali have already tended greatly to subdue or control their former spirit.

17. "*Valley of Shaveh*."—Supposed to be the same as the valley of Jehoshaphat, mentioned by Joel (iii. 2, 12). See Note on that text.

18. "*Salem*" (peace).—This town is supposed to be the same that afterwards attained such eminence under the name of Jerusalem, which is called Salem by David in Psalm lxxvi. 1, 2. As this, although highly probable, is not certain, a geographical and historical notice of Jerusalem is reserved for a note on 2 Sam. v.

21. "*Give me the persons and take the goods*."—It would seem that here the king claims his own due, and allows Abram his. According to Arab usage Abram had an undoubted right to the recovered goods and cattle. The custom is, if an enemy has spoiled an Arab camp, and carried away some of the persons as prisoners, and if the whole be afterwards recovered by another party, for the persons to be restored, but for the property to remain in the possession of those by whom it was recaptured. This elucidation, which has escaped the notice of annotators, exalts the conduct of Abram in declining to receive his due, and detracts from the generosity for which the king of Sodom has obtained credit. Indeed we see that Abram himself admits the right of his friends to that which, for himself, he declined.

22. "*I have lift up mine hand*."—A Hebraism for "I have sworn," derived from the custom, to which there are frequent allusions in the Bible, of elevating the right hand in the act of taking an oath.

23. "*From a thread even to a shoe-latchet*."—This seems to have been a proverbial expression of diminution. On the "thread" it is useless to speculate, as the word admits of so many applications. But the word "shoe" first occurs here, where it probably denotes a sandal. We shall have to notice both sandals and shoes hereafter. It is probable that the "shoe-latchet" denotes the thong which fastened the sandal to the sole of the foot. Mr. Roberts, in his "*Oriental Illustrations*," informs us that when a man among the Hindoos is accused of taking away some valuable article belonging to another, he repels the charge by a proverbial expression, saying, "I have not taken away even a piece of the thong of your worn-out sandals."



LAND OF EDOM—MOUNT SEIR IN THE DISTANCE. F. 6.

## CHAPTER XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised again, and confirmed by a sign,* 12 *and a vision.*

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and

divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

<sup>1</sup> Psal. 16. 5.

<sup>2</sup> Rom. 4. 8.

<sup>3</sup> Rom. 4. 3. Galat. 3. 6. James 2. 23.

<sup>4</sup> Acts 7. 6.

<sup>5</sup> Heb. a lamp of fire.

<sup>6</sup> Chap. 12. 17, and 13. 15, and 26. 4. Deut. 34. 4.

Verse 3. "One born in my house is mine heir."—That is, one of his house-born slaves. See note on chap. xiv. 14. In Mohammedan Asia the slaves termed "house-born" are regarded with peculiar esteem. They form part of their master's family, and their welfare is an object of his peculiar care. They are the most attached of his adherents, and often inherit a large share of his wealth. It is sometimes the practice of childless persons to adopt a favourite slave of this class as their own child and heir; or sometimes they purchase promising boys when young, and after having brought them up in their own faith, formally adopt them as their children. Abram does not seem to have thought of his nephew Lot as his heir.

9. "Heifer" (*Eglah*)—is often rendered "calf;" especially when those idolatrous images set up by Jeroboam are alluded to. It seems to have been applicable to the young of the ox kind, from the time of its birth to that of full maturity.

"She-goat."—Domestication has produced many varieties in the goat (*Capra hircus*), in respect of colour, length and fineness of the hair, in the size, and even in the number of its horns. The goats of Angora yield a hair remarkable for its softness and silky nature. Those of Thibet have become celebrated for a wool of admirable fineness, which grows among the hair, and furnishes the material for the manufacture of the Cashmere shawls. A race found in Upper Egypt has the hair short, the forehead rounded or hemispheric, and the under-jaw projecting beyond the upper. Those of Guinea are very diminutive in their stature, and have the horns turned back, and placed close to the head. A variety seen by some travellers in Syria presents a pair of ears which are said to hang low enough to touch the ground while the animal is feeding. We have, therefore, a curious correspondence between the Syrian goat and the Syrian sheep in the development of their ears.

"A ram" (*Heb. aif*).—This term is applied to the stag or hart, but on this occasion denotes the ram, since we have no reason to think that any of the deer kind were ever offered in sacrifice; just as the word *sin* in Arabic signifies a fawn or a gazelle, as well as a she-goat.



"Pigeon" (*gazel*) may be understood as a young bird of the dove kind. According to a general rule the young were required in preference to the old on all occasions of sacrificial oblation.

10. "*Divided them in the midst.*"—This very solemn form of ratifying a covenant is again particularly mentioned in Jer. xxxiv. 18. It consisted in cutting the throat of the victim, and pouring out its blood. The carcass was then divided, lengthwise, as nearly as possible into two equal parts, which being placed opposite to each other at a short distance, the covenanting parties approached at the opposite ends of the passage thus formed, and meeting in the middle took the customary oath. The practice was by no means peculiar to the Hebrews. Traces of it may be found in the Greek and Roman writers, and in the accounts of travellers.

18. "*River of Egypt.*"—On the first view it would seem that the Nile must be here intended, and that river is doubtless in some places indicated by this phrase. But there is so much difficulty in concluding that the Nile is in *this* and every other passage intended by the "river of Egypt," that Dr. Wells and others incline to the opinion that it denotes a small river at no considerable distance south of Gaza. Thus (in Josh. xv. 47) such a position seems very distinctly indicated, for in stating the cities forming the inheritance of Judah, the account mentions "Ashdod, and her towns and her villages, Gaza, with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof." This river is also in many places mentioned as the actual southern boundary of the allotted country of the Israelites, which the Nile never was. If the Nile were meant in this place, the Euphrates would scarcely be distinguished from it as "the great river," which would imply that the other was not great. The comparison of different texts will render it more than probable that the term denotes a stream falling into the Mediterranean a little below Gaza, and forming the southern limit of Judah, and consequently of all the land of Israel. In the situation indicated, Dr. Richardson crossed the dry bed of a river thirty yards wide, called "Oadi Gaza." There was stagnant water in several places.

"*The great river Euphrates.*"—(See note on chap. ii.)—This noble stream is frequently mentioned as "the great river" in the Scriptures, and it is fully entitled to such a distinction. It rises in two widely-separated sources, one in the elevated region near Erzeroum, and the other near the town of Bayazid on the Persian frontier. The former takes immediately the name of "Frat," and its course is nearly south-west; the other, called "Murad," has a course less southwardly than the other, and is much the nobler stream of the two. Their junction takes place in the recesses of the Taurus, near the town of Kebban. After having pierced the mountains the river continues its south-westerly course as if towards the Mediterranean; but, being repelled by the mountains near Samosata, it makes a slight inclination to the south-east, and afterwards more decidedly takes that direction, and pursues it until it ultimately joins the Tigris at Korna in Irak Arabi. The united stream then takes the name of Shat-ul-Arab, or River of the Arabs; and finally enters the Persian Gulf above seventy miles below the city of Bussora. The total course of this fine river is estimated at 1400 miles. Its breadth from Bir to its junction with the Tigris varies from 300 to 450 yards, though it is occasionally less than 200; and at times, where islands occur in the mid-stream, widens to 800 yards, or even three-quarters of a mile. Its stream flows at the rate of five miles an hour in the season of flood, but at other times it is rather under than above three miles an hour in much the larger portion of its course. The rise of the Euphrates begins in March and continues to the beginning of June, at which time there is nowhere less than 12 feet depth of water, or, as some say, 16 feet. In the low season the general depth of the river, with the exception of fords and rocks, may be stated at from 6 to 10 feet. In describing the average depth of water, the natives are accustomed to say that it is equal to the height of two men. In many parts, however, the depth of water is 18 feet, even in the low season. It is never more than 150 miles distant from the Tigris, and at a short distance below Bagdad the two rivers approach so nearly as 20 miles to each other. The Euphrates seems the nobler stream of the two, but does not appear in fact to have a larger, if so large, a body of water as the Tigris. Both rivers are subject to great inundations in the spring; but that of the Tigris begins some weeks earlier than the other, in consequence of the more southern exposure of its source, and the earlier melting of the snows. When the Euphrates is at its height it overflows the surrounding country; and its waters, filling canals dug for the purpose, tend greatly to facilitate the labour of agriculture in those parts of its lower banks which are under cultivation. In some parts extensive marshes are formed by this inundation. The water is lowest in the months of November, December, January, and February, but sometimes there is a slight increase from rain in January. The river is navigable from Bir, though in some places obstructed by rocks; and the attempt now making by England to ascertain the practicability of a steam-communication with India by that river is replete with most important consequences. The disturbed state of the country prevents any navigation of the river by natives higher than Hillah, near the site of Babylon. There is much valuable information concerning the Euphrates in the 'Report of the Select Committee on Steam-Navigation to India.'

19. "*Kenites—Kenizzites—Kadmonites,*" &c.—Ten nations are here mentioned, but only seven were actually subjugated (see Deut. vii. 1). It is hence, with great probability, supposed that the redundant three had by the time of the actual conquest become incorporated with the others. The three not included in the subsequent list are those named above. We know nothing with certainty of their origin or geographical position.

## CHAPTER XVI.

1 *Sarai, being barren, giveth Hagar to Abram.*  
4 *Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.*

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid;

it may be that I may 'obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

<sup>1</sup> Heb. be builded by her.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou, and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name 'Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called 'Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bear, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

<sup>5</sup> Heb. that which is good in thine eyes.

<sup>6</sup> Heb. afflicted her.

<sup>7</sup> That is, God shall hear.

<sup>8</sup> That is, the well of him that liveth and seeth me.

<sup>9</sup> Chap. 25, 18.

<sup>10</sup> Chap. 24, 62.

Verse 1. "*She had an handmaid.*"—A female slave; apparently one of those "maid-servants" whom Abram had brought from Egypt. The female slaves among the Jews, as they are still in the East, are wholly under the control of the mistress of the family.

3. "*To be his wife.*"—The Hebrew word *piqash*, here translated "wife," is frequently in other places rendered "concubine." It describes a wife of a second and inferior class. Such women were considered wives, inasmuch as the connexion was legal and customary; but the absence of certain solemnities and contracts of dowry marked the condition as inferior, though not in itself degrading. The children did not inherit the property of the father; who usually provided for them in his own life-time, if he had sons by the principal wife or wives to claim the inheritance. We thus find Abram providing for the sons of his concubines Hagar and Keturah. Things are still much the same in the East, where similar practices are legalized by the Mohammedan law. That law allows a man four wives of the first class, and does not restrict him as to slaves. But the condition of a slave is not altered as such by the manner in which she lives in the family of her master. The sweeper of his house and the partner of his bed are alike liable to be sold again if they have been purchased; but delicacy prevents this right from being often exercised. (See Malcolm's 'History of Persia.') So we see that Hagar remained a "bondswoman" after she had become the mother of Ishmael, and Sarai is still called her "mistress."

7. "*Angel.*"—An angel is here mentioned for the first time. Our word is from the Greek *angelos*, the Hebrew is *malach*, both words denoting simply "a messenger." The term is used very indefinitely in the Scriptures, indicating sometimes the Deity himself, his providence, and the 'impersonal agents of his will. At other times it denotes the class of superior beings to whom we restrict the name of "angel." In many places it is applied to prophets and holy men acting under divine direction, or in the service of religion; and it is also extended to the ministers and agencies of the devil. We shall note in our progress the passages which illustrate these various applications. We shall confine ourselves in such remarks to what the Scriptures, from which all our knowledge of the subject is derived, actually teach, without entertaining the elaborate discussions of the rabbins and the schoolmen concerning the creation and nature of the superior intelligences to whom the name "angel" is more peculiarly assigned.

"*Shur.*"—It appears that the term "wilderness," or "desert of Shur," here and elsewhere denotes the sandy tract to the west of Stony Arabia, extending 150 road miles between Palestine and Egypt, and having the Mediterranean on the north, and the peninsula of Sinai on the south. The common caravan road between Palestine and Egypt still lies through the heart of this desert. It is evident that it was Hagar's intention to return to her own country.

11. "*Call his name Ishmael.*"—This is the first instance of a name given by divine direction before birth. Many such instances occur hereafter. Like all other Hebrew names they are significant, and commonly refer to some characterizing circumstance or quality of mind or person. For the sake of obtaining such significance, names were sometimes changed among the Hebrews, and other oriental nations, as we shall have occasion to observe. In the present instance, the name Ishmael is composed of two Hebrew words which, in combination, denote "God attends" or "hears." The reason of this denunciation is given in the text.

12. "*A wild man.*"—The original has here a force which is lost in the translation. The word rendered wild (*phera*) in every other passage where it occurs denotes a wild ass. (See Taylor's 'Hebrew Concordance.') It is therefore obviously intended by the use of so unusual a phrase, which may be rendered "a wild ass man," to indicate an analogy between the wildness of Ishmael and his descendants and that of the wild ass. Now, if we turn to Job xxxix. 5-8, we find a splendid description of the habits of the wild ass, and it is equally curious and surprising to trace there how minutely the description applies to the free, wandering, lawless, pastoral, marauding, town-hating Bedouins, the descendant of some of whose tribes from Ishmael is admitted by others, and gloried in by themselves. For an explanation of how far the Arabians are to be considered the descendants of Ishmael, see Note on chap. xiv. 12-16. Even in the ordinary

sense of the epithet "wild," there is no people to whom it can be applied with more propriety than to the Arabs, whether used in reference to their character, modes of life, or place of habitation. We have seen something of Arabs and their life, and have always felt the word *wild* to be precisely that by which we should choose to characterize them. Their chosen dwelling-place is the inhospitable desert, which offers no attractions to any other eyes but theirs, but which is all the dearer to them for that very desolation, inasmuch as it secures to them that independence and unfettered liberty of action which constitute the charm of their existence, and which render the minute boundaries and demarcations of settled districts, and the restraints and limitations of towns and cities, perfectly hateful in their sight. The simplicity of their tented habitations, their dress, and their diet, which form so perfect a picture of primitive usages as described by the Sacred Writers, we can also characterize by no more fitting epithet than "wild;" and that epithet claims a still more definite application when we come to examine their continual wanderings with their flocks and herds, their constant readiness for action, and their frequent predatory and aggressive excursions against strangers or against each other. But this point resolves itself into the ensuing clause:

"His hand will be against every man, and every man's hand against him."—This, like the other passages in reference to Ishmael, are understood to apply equally to characterize his descendants. There is indeed no people to whom this attaches with greater truth than to the Arabs; for there is none to whom aggression on all the world has so remarkably become a condition of existence. Enjoying as they do the freedom and desolate grandeur of their desert patrimony, they are not insensible to some of the advantages which have been withheld from them; and they think it but fair and reasonable that they should obtain by violence a share in the wealth and fertility of the world. Hence plunder forms their principal occupation, and takes the chief place in their thoughts; and their aggressions upon settled districts, upon travellers, and even upon other tribes of their own people, are undertaken and prosecuted with a feeling that they have a right to what they seek, and therefore without the least sense of guilt or degradation. Indeed the character of a successful and enterprising robber invests a Bedouin with a high distinction in his own eyes and in the eyes of his people, as the most daring and chivalrous acts could win among the nations of Europe. The operation of this principle would alone suffice to verify the prediction of the text. But besides this, causes of variance are continually arising between the different tribes. Burckhardt assures us that there are few tribes which are ever in a state of perfect peace with all their neighbours, and adds, that he could not recollect this to be the case with any one among the numerous tribes with which he was acquainted. Such wars, however, are seldom of long duration; peace is easily made, but broken again upon the slightest pretence.

"He shall dwell in the presence of all his brethren."—Literally "before," or "over against the faces of all his brethren." This text has been differently understood. Some think it denotes that Ishmael's inheritance should not be distant from that of his brethren—understanding not only his natural brethren, the sons of Abram by Sarah and Keturah, but his maternal brethren (nationally understood) the Egyptians. This was the fact. Others understand it to refer to the practice among the Arabs, for related clans to keep as much as possible together in certain districts where they apprehend that their aggressions on others may provoke strong measures of retaliation. There are some, however, who confine the passage to Ishmael individually, and understand it to signify that he would be of such a mounting spirit, and would acquire such consideration that, according to a very ancient and still existing custom, wherever he went he would be in a condition to expect, or insist, that the tents of his neighbours and people should be turned with their faces towards his own, in token of submission and of readiness to watch his will. In chap. xxv. 18, it is said that "he died in the presence of all his brethren;" and as, in the chapter preceding that, we find him present with Isaac at the interment of Abraham, it is, after all, likely that text indicates no more than that he would not go to settle in remote countries, but would live among or near those with whom he was connected by the ties of nature. There are, however, good authorities for each of the other opinions.

13. "And she called," &c.—Dr. Boothroyd's translation of this passage from the corrected text removes the obscurity in which the authorized translation leaves it: "And Hagar called the name of JEHOVAH, who had spoken to her, El Roi, [the visible God]; for she said, 'Did I not here see him visible, by me?' Wherefore the well was called Beer-lahai-roi [the well of the Living Visible One]." The custom of naming places after circumstances which occurred at or near them would appear to have been very common, not only among the Hebrews, but in all countries. The practice still prevails. Our geographical nomenclature abounds in such names; and a large proportion of the denominations imposed by recent discoverers are of this character. It seems, from the sequel, that Hagar followed the directions of the angel, and returned to her mistress.

## CHAPTER XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 17. Isaac is promised. 23. Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; 'walk before me, and be thou 'perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with

thee, and thou shalt be a father of 'many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; 'for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land 'wherein thou art a

1 Chap. 5. 22.

2 Or upright, or sincere.

3 Heb. multitude of nations.

4 Rom. 4. 17.

5 Heb. of thy seedings.

stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you, and thy seed after thee; \*Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be \*a token of the covenant betwixt me and you.

12 And \*he that is eight days old \*shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and \*she shall be a *mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years

old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; \*twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. \*אֵת שָׁנָא הַבְּאֵת

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day *was* Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

\* Acts 7. 8.

\* Acts 7. 8. Rom. 4. 11.

\* Heb. a son of eight days.

\* Levit. 12. 3. Luke 2. 21. John 7. 22.

10 Heb. she shall become nations.

11 Chap. 18. 10, and 21. 9.

12 Chap. 25. 16.

Verse 3. "*Abram fell on his face.*"—The posture assumed by Abram on this occasion probably resembled one of the several postures used by the Mohammedans in their worship. It consists in placing the body on the hands and knees—on all fours, as we should say—while the head is bent down, the forehead touching the ground. This posture is highly expressive of the deepest humility and the most profound adoration. It also resembles the *kowtow* usually performed before the Emperor of China; and which is so well known to us in consequence of the refusal of Lords Macartney and Amherst to submit to it.

5. "*Abram—Abraham.*"—The change is greater in sense than in sound. *Abram* means "exalted father," or "the father of elevation;" while *Abraham* is considered to signify "the father of a great multitude," being, according to a Hebrew usage, an abridgment of the three Hebrew words *ab rab hamon*. It was a custom, of which we have frequent instances, for a prince or other superior to bestow a new name, commonly taken from some remarkable point in the life of the person who receives it. Thus Pharaoh changed the name of Joseph; another Egyptian king that of Eliakim, when he made him king of Judah; Nebuchadnezzar those of Daniel and his companions; and our Saviour that of Simon, who has ever since been better known as Peter. It seems that the new name sometimes, as in the case of Abraham, superseded the old one altogether, and that in others it is taken as an addition to the former name, becoming a sort of surname. Thus Peter, after receiving his new name, is still, on some occasions, called by his previous name of Simon, even by Christ himself, and sometimes by both—"Simon Peter." This is still the case in the East. Sometimes express changes of name are made, and at other times characterizing additions are bestowed or assumed, which often in the end become superseding denominations, as in the case of Peter. In Persia, frequent examples of this kind occur. One of the most striking is that of the Persian king Shah Solymán, whose reign commenced in 1667 under his proper name of Suffee. But its first years being marked by public and private calamities, he was persuaded that there was a fatality in the name he bore, and that a change of it was necessary to turn the tide of misfortune. He accordingly assumed, with great solemnity, the name of Solymán. He was crowned anew under that name, and all the seals and coins which bore that of Suffee were broken, as if one king had died and another succeeded. Chardin, who was present,

has given a particular account of this coronation. The constant change of name by the popes on their election to the pontificate is perhaps quite as good an illustration. A formal change of the name given in infancy does not now often take place, except on a change of religion, probably because the common names have in a great degree ceased to be significant and characterizing, being mostly taken from those borne by eminent men, as Ibrahim, Ishmael, Mohammed, Ali, &c. But changes are frequent in the characterizing or fanciful epithets given or taken in addition, and which, in the absence of a system of surnames like our own, serve better to distinguish individuals than the proper name, and often acquire greater prominence in practical use. It will be useful to understand this distinction, which we have never seen clearly stated. One example will illustrate this point. Saoud, the famous Wahabee chief, had a magnificent pair of mustachios, whence he was commonly called *Abou Schowáreb*, the "Father of Mustachios," by which he was as often addressed personally as by his proper name, and which therefore operated in some degree as a change of name. If he had lost his mustachios, some other characteristic would doubtless have been found to distinguish him from other persons of the name of Saoud. Oriental history affords instances in which the added epithet has completely superseded the proper name.

10. "Every man child among you shall be circumcised."—This command was re-enforced by the law of Moses, and has been carefully observed by the Jews to the present time. It is impossible to ascertain whether such a rite existed in the world before this command. But Herodotus speaks of it as a custom ancient even in his time, and which existed in several nations, particularly the Egyptians and Ethiopians. It does not appear, however, that it was general among the Egyptians, but that it was confined to the priesthood and to particular professions. Much controversy has turned upon the point whether the Egyptians or Hebrews first observed the rite; but we cannot enter into it here. Bochart and others think that the Egyptians got it from the Arabians, who certainly practised circumcision, doubtless deriving the custom from Ishmael. But, even among the Arabians, the observance of the rite does not seem to have been considered essential and obligatory until it was made so by the law of Mohammed, since which time its diffusion has been co-extensive with that of the Mohammedan faith, and is a practice scarcely less rigidly enforced by Moslems than by Jews. It is, however, a custom not confined to oriental nations. As Burder notes in his 'Oriental Literature,' the Spaniards found a sort of circumcision prevalent in Mexico; it has also been practised in the Australian islands and continent, and was found by Captain Cook to exist in the Friendly Islands. According to the direction in verse 12, the Jews perform the ceremony on the eighth day from the birth of the child; but as Ishmael was thirteen years old when circumcised (verse 25), the Mohammedans usually postpone it to that age. To the Jews it stands much in the same relation as baptism to Christians, and the child then receives its name. According to Calmet, a godfather and godmother are appointed for the occasion, the former of whom holds the infant during the ceremony, and the latter carries it to the synagogue and home again. It may, however, be done at home if the parents like. The law gives no particular directions as to the operator: the father may do it if he pleases; we see a mother performing it in Exodus iv. 25. But the operation is usually performed by some experienced person; and it is considered a great honour to be a circumciser (*mohel*). If the child seems unable to bear the operation on the eighth day, it may be deferred; and if the child happens to die before that day, it seems that the operation is sometimes performed after death. The circumcision of a child is an occasion of rejoicing both among Jews and Mohammedans.

## CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the strange promise.* 17 *The destruction of Sodom is revealed to Abraham.* 23 *Abraham maketh intercession for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, 'Make ready quickly

three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old, and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD:

<sup>1</sup> Heb. 12. 2.    <sup>2</sup> Heb. day.    <sup>3</sup> Heb. you have passed.

<sup>4</sup> Heb. hasten.    <sup>5</sup> Chap. 17. 19, and 21. 2.    <sup>6</sup> 1 Pet. 3. 6.





ABRAHAM AND THE THREE ANGELS.—ALEXANDER VERONESE.

At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be 'blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the

cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of

7 Chap. 12, 3, and 22, 18. Acts 3. 25. Galat. 3. 8.



the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Verse 1. "*He sat in the tent-door in the heat of the day.*"—It is pleasing to follow out the details of the interesting picture of patriarchal manners which this chapter offers. The annotators on this chapter seem to have had in view the single tent of Abraham, with flocks and herds feeding around. But there must have been many tents for his numerous dependents and servants; while the bulk of his cattle were probably at pasture many miles distant. Among the Bedonin tribes it is the duty of the chief or sheikh to entertain strangers, and as the custom requires them to stop at the first tent they reach, the sheikh's tent is usually pitched so as to be the first in that direction from which strangers most commonly arrive. This custom would account for Abraham's being the first to perceive the strangers as he sat in the shade of his tent-door to enjoy any air that might be stirring, while the heat of the day rendered the interior of the tent too close and sultry to be conveniently occupied. In the heat of the day the external shade of the tent is much more cool and pleasant than the interior.

2. "*Ran to meet them.*"—This and other passages in the Bible may be illustrated by the gradations of Persian etiquette. When a Persian is visited by a very superior person he crosses the open court of his house, and receives him at the street-door; if decidedly superior, but not greatly so, he rises hastily and advances to receive his visitor at the entrance of the room; if the visitor be an equal, he simply rises from his seat on his entrance; and if an inferior, he only makes the motion of rising.

"*Bowed himself toward the ground.*"—This posture is frequently mentioned as being used in the presence of superiors, and is no doubt the same as that of David, who "stooped with his face to the earth, and bowed himself" before Saul (1 Sam. xxiv. 8). Mr. Morier is probably right in supposing that this form of obeisance is the same which the Persians of the present day use in approaching their king. It consists in bowing so as to bring the upper part of the body at right angles with the lower, the hands resting on the knees, and the legs somewhat asunder.

4. "*Wash your feet.*"—Water for the feet is a necessary and most grateful part of hospitality in the East. Where the people wear sandals, which are intended only to protect the soles, the feet soon become foul and parched; and to have the feet and ankles bathed is the most gratifying of refreshments after that of quenching thirst. The office is usually performed by servants. Mr. Roberts mentions, that in passing through Hindoo villages it is common to see this office performed for the weary traveller. In the sandy deserts of Arabia and the bordering countries no covering for the feet can prevent the necessity for this refreshment at the end of a day's journey. The fine impalpable sand or dust penetrates all things, and, with the perspiration, produces an itching and feverish irritation, which, next to the quenching of his thirst, it is the first wish of a traveller to allay; and to uncover his feet, and to get water to wash them, is a prime object of attention. If sandals only are used, or the feet are entirely without defence, it becomes still more necessary to wash them after a journey.

6. "*Knead it and make cakes upon the hearth.*"—It seems very strange to us that in such an establishment as that of the patriarch there was not ready baked bread for the strangers. But the fact is, that in the East, to this day, so much bread and no more than will suffice for the household is baked daily, as the common bread will not keep good longer than a day in a warm climate. They also prefer bread when it is new. In the East, it is only in large towns that there are bakers by trade. In villages and camps every family bakes its own bread; and while journeying in the East we always found that, except in towns, the women of the families which entertained us always went to work immediately after our arrival, kneading the dough and baking "cakes," generally in spacious round or oblong plates of thin and soft bread, which were ready in an astonishingly short time. We have often watched the various processes with great interest, and traced the analogies they afforded to the usages recorded in the Bible. As we shall have occasion to describe these processes in notes to the various passages which refer to them, we shall only now notice that which is supposed to be here intended, and which is still in use among the Arabs and other people of the East. It is done by kindling a fire upon the ground or hearth: when the ground is sufficiently heated the fire is removed and the dough placed, and being covered with the hot ashes and embers is soon baked, although not so rapidly as by some other processes, the cakes being thicker and not so wide as those in most common use. Another process resembles this, except that, instead of the bare hearth, a circle of small stones is arranged, and these being heated, the paste is spread over them, and then overlaid with hot cinders. This is thinner than the former, and is only used by the Arabs for their morning meal. Sarah's process was probably the first mentioned. It may seem extraordinary to see a lady of such distinction as Sarah, the wife of a powerful chief, occupied in this menial service. But even now this duty devolves on the women of every household; and among those who dwell in tents, the wife of the proudest chief is not above superintending the preparation of the bread, or even kneading and baking it with her own hands. Tamar, the daughter of a king, seems to have acquired distinction as a good baker of bread (see 2 Sam. xiii. 5–10); and there are few of the heavy duties which fall upon the women of the East which they are more anxious to do well, and get credit for, than this. It is among the very first of an eastern female's *accomplishments*. The other duties of the kitchen still often devolve upon the wives, even in families of distinction. When Dr. Richardson was at Jerusalem he was, as a physician, consulted about the complaints of the ladies of a Turk of high consideration, called Omar Effendi. "I was surprised," says the doctor, "to hear many of them ascribe their complaints to fatigue, which, I was informed, arose from their employment in the kitchen."

7. "*A calf tender and good.*"—Here again the European reader is struck no less at the want of preparation than by the apparent rapidity with which the materials of a good feast were supplied. The dough was to be kneaded and the bread baked; and the meat had not only to be dressed but killed. The fact is, the Orientals consume a very small quantity of animal food; and the nomades, with their ample flocks and herds, less than other Orientals. In our own journeys meat was never to be found ready killed, except in large towns, and then only in the mornings. There was probably not a morsel of meat in Abraham's camp, in any shape whatever. The usages of the Aeneze Arabs, as stated by Burckhardt, in his 'Notes on the Bedouins,' strikingly illustrate this entertainment prepared by Abraham for his visitants; and we know that, with some unimportant differences, the statement applies generally to other Arab tribes. Their usual fare (called *ayesh*) consists of flour made into a paste, and boiled with sour camel's milk. This is their daily and universal dish; and the richest sheikh would think it disgraceful to order his wife to prepare any other dish merely to please his own palate. The Arabs never indulge in animal food and other *luxuries* but on the occasion of some great festival, or on the arrival of a stranger. If the guest is a common person, *bread is baked* and served up with the *ayesh*; if the guest is a person of some small consequence, coffee is prepared for him, and also the dish called *behatta* (rice or flour boiled with sweet camel's milk), or that called *stéa* (baked paste, kneaded up thoroughly with butter); but for a man of some rank, a kid or lamb is killed. When this happens, the lamb is boiled with *bourgoul* (wheat dried in the sun after having been boiled) and camel's milk; and served up in a large wooden dish, around the edge of which the meat is placed. A wooden bowl, containing the melted fat of the animal, is put and pressed down in the midst of the boiled wheat; and every morsel is dipped into this melted fat before it is swallowed. A bowl of camel's milk is frequently handed round after a meal. Now in this account of the Arab mode of entertaining a stranger we have all the circumstances of Abraham's entertainment, if we change his "calf" for a sheep, lamb, or kid. Here are the *bread* newly baked, the *butter* and the *milk*. If we should suppose that the process of boiling the choice parts of the calf was too long for the present occasion, we may conclude that the choice parts were cut up into small bits, and, being run upon small spits or skewers, broiled over the fire: this being a mode very common in the East of preparing a hasty meal of animal food. We have not supposed that the animal was dressed and served up entire, as that would have required more time than the haste of preparing a meal for merely passing strangers would allow. But amongst the Arabs, and indeed other eastern people, it is not unusual at their entertainments to serve up a lamb or kid that has been roasted or baked whole in a hole in the ground, which, after being heated and having received the carcase, is covered over with stones. It is less usual now in the East to kill a calf than it seems to have been in the times of the Bible. The Arabs, Turks, and others think it monstrous extravagance to kill an animal which becomes so large and valuable when full grown. This consideration seems to magnify Abraham's liberality in being so ready to kill a calf for the strangers. It seems to us rather revolting that the meat should be dressed and eaten so immediately after being killed. But it is still the custom in the East to dress meat very soon after the animal has been killed, and very often before the warmth of life has departed from it: and in a journey we have ourselves often eaten boiled mutton in less than two hours after the sheep had been killed; and broiled mutton in a much shorter time. The custom doubtless originated in the heat of the climate, which precluded meat from being kept long; and, as a custom, came to be applied in seasons and regions where the originating cause did not immediately operate. Mr. Roberts, in a remark on 1 Sam. xviii. 24, 25, observes, that in India the natives affect to be disgusted with the English for keeping fowls six or eight hours before they are cooked, and say we are fond of eating *chettareyche*, i. e. dead flesh. He adds, "There are some Englishmen who become so accustomed to these things, that they have the chicken grilled, and on their table, which a quarter of an hour before was playing in the yard."

8. "*Butter.*"—The continual mention of butter as an independent dish, and as a proverbial sign of plenty, is calculated to astonish an European reader. The word, as used in the Bible, implies butter and cream in various states of consistence. Annotators have discussed whether, in the present instance, the meat was dressed up with butter, or that the latter formed an independent dish. It might well be both, or either, if we judge from present Arab usages, which furnish ample illustrations of the extraordinary use of butter among the Hebrews. The butter is usually made with the milk of sheep or goats, and is used to an excess which it seems amazing that the human stomach can bear. All Arab food, considered well prepared, swims in butter, and large quantities are swallowed independently in a solid or liquid state. Burckhardt mentions that those who can afford such a luxury swallow every morning a large cup full of butter before breakfast; and even snuff a good quantity up their nostrils. Some tribes welcome a guest by pouring a cup of melted butter on his head. Our way of spreading butter thinly on bread seems the height of absurdity to them, and indeed to other Asiatics. When they do eat it with bread at all, it is in the way which was taught us by a Bedouin, who observing us sitting on the ground and refreshing ourselves with buttered bread and dates, looked compassionately on our ignorance of the true use of butter, and to give us a valuable lesson on the subject, commenced breaking off a thin bit of bread, about the size of a crown piece, and heaping thereon as large a lump of butter as it would support, threw it into his mouth with great satisfaction. He pursued this instruction until his rapid progress towards the bottom of our butter skin obliged us to declare ourselves sufficiently instructed. Burckhardt, in allusion to the extraordinary use of butter among the Arabs, observes, "the continual motion and exercise in which they employ themselves, strengthen their powers of digestion, and for the same reason an Arab will live for months together on the smallest allowance; and then, if an opportunity should offer, he will devour at one sitting the flesh of half a lamb, without any injury to his health." This in some degree accounts for the extraordinary quantity of food which here and elsewhere we find prepared for a very few persons; or a better reason perhaps is found in the existing practice throughout Western Asia of producing at entertainments from five to ten times the quantity of food which the invited guests can consume, the residue going to feast the women and the host of servants and dependents which men of consideration support. It is the same in camps, where a great number of hungry Arabs or Tartars get some benefit from the feast which their sheikh or some wealthy person provides for a stranger.

"*Milk.*"—Milk, in its various forms, constitutes a principal article of diet among the Arabs and other pastoral tribes; and also enters largely as an ingredient into the composition of their prepared dishes. Many tribes live almost exclusively on dates and milk meals. Butter has been mentioned, and cheese will claim a future notice. When pasturage is good, sweet milk is handed round after an Arab meal. They also make much use of butter-milk; and coagulated sour milk, diluted with water, is in very general use both among the Arabs and other inhabitants of Western Asia. Although unpleasant at first to strangers, the natives swallow it with avidity, and it is really famed to be very refreshing in a warm climate. Either this or sweet milk is probably intended in the text. They make cream by the usual process, and it is scarcely inferior to that of Devonshire. From the frequent mention which is made of milk, milk meals must have been very common among the Hebrews, who seem to have been always, even in their settled state, more a pastoral than an agricultural people. In Proverbs xxvii. 27, goats' milk, of course understood in its prepara-

tions, is mentioned as a principal article of diet in a Hebrew household. The milk of goats is perhaps there mentioned as being of the best quality. It is decidedly so considered in the East. The Arabs drink camels' milk (see note on ch. xxxii. 15.); but all their butter and cheese is made with the milk of goats and sheep, which are milked by the women every morning before daybreak. Cows' milk, where it is to be had, is held in comparatively little esteem, and is, in fact, much inferior to that which our own cows produce; perhaps because these animals cannot thrive well upon the wild and often scanty pastures of those regions.

## CHAPTER XIX.

: *Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot duelleth in a cave. 31 The incestuous original of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and 'wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the 'men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the 'cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which 'are here lest thou be consumed in the 'iniquity of the city.

16 And 'while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted 'thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I can-

<sup>1</sup> Chap. 18. 4.    <sup>2</sup> Wisd. 19. 17.    <sup>3</sup> Chap. 18. 30.    <sup>4</sup> Heb. are found.    <sup>5</sup> Or, punishment.    <sup>6</sup> Wisd. 10. 6.    <sup>7</sup> Heb. thy face.



THE FLIGHT OF LOT WITH HIS DAUGHTERS.—GUIDO RENI.

not do any thing till thou be come thither : therefore the name of the city was called Zoar.

23 ¶ The sun was <sup>\*</sup>risen upon the earth when Lot entered into Zoar.

24 Then <sup>\*</sup>the LORD rained upon Sodom and upon Gomorrah brimstone and fire, from the LORD out of heaven ;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD :

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when

he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him ; for he feared to dwell in Zoar : and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth :

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night : and the firstborn went in, and lay with her father ; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father : let us make him drink wine this night also ; and go thou in, *and* lie with him, that we may preserve seed of our father.



35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

Verse 24. "*The Lord rained...brimstone and fire...out of heaven.*"—As the sacred writer, in a former chapter, mentions that the vale of Siddim was full of bitumen pits, and the towns must have been situated, as it were, upon a mine of that combustible matter, many interpreters of high name incline to the opinion that it does not in any respect detract from the supernatural character of this awful visitation, to conclude that the Almighty saw fit on this occasion to employ natural agencies in effecting the purposes of his will. The phrase, "brimstone and fire," may with at least equal propriety be rendered, "burning brimstone:" and as sulphur is found abundantly in the neighbouring hills, it is conceived that it was ignited by lightning or supernatural fire, and detached and poured down like rain upon the plain, where it kindled the bitumen already existing there, and produced a combustion and explosion which overwhelmed the cities, and wholly changed the character of the plain.

25. "*And he overthrew those cities, and all the plain.*" &c.—This seems the proper place to give some account of that remarkable lake which we are expressly informed by Moses (chap. xiv. 3) occupies the site of the plain or valley (of Siddim) which was the scene of the above most awful transaction. This lake is called in Scripture by the names of the "Salt Sea" (Num. xxxiv. 3; Deut. iii. 17; Josh. xv. 5); "The Sea of the Plain" (Deut. iv. 49); and "the East Sea" (Ezek. xlvii. 18; Joel ii. 20); but it was known to the Greeks and Romans by the name of "Lake Asphaltites," that is, "the Bituminous Lake;" and in more modern times has generally been distinguished as "the Dead Sea." It is situated in the south of Palestine, and is of an irregular oblong figure, extending generally from north to south, but with a leaning of the northern portion eastward, which gives to the whole figure an appearance which has been compared to that of a bow. The mountains which enclose the Ghor, or valley of the Jordan, open considerably at the northern extremity of the lake and, encompassing it on the east and west sides, approach again at the southern extremity, leaving between them only a narrow plain which, under the names of El Ghor and El Araba, is continued southward to the eastern gulf of the Red Sea. The dimensions of the lake are very variously stated. The account most usually followed is that of Josephus, which seems to make it 72 miles long by 18 broad; but it would appear that this must be taken as a large estimate, for many modern observers have been disposed to reduce it by one-third, or even one-half. It is probable that the dimensions of the lake have become more contracted than in former times; but nothing more determinate than ocular impressions has hitherto been offered on this subject. The epithets "Dead," and "Salt" which are applied to this great lake, may respectively form the points on which a short account of it may turn; the former denoting its general appearance, and the latter the quality of its waters. The name "Dead Sea" is supposed to have been given to the lake in consequence of the desolate appearance of all things around, and the absence of animal and vegetable life; for the waters being intensely salt, and the soil around deeply impregnated with saline matter, no plants or trees will grow there, and the saturation of the air with saline particles and sulphureous and bituminous vapours is also unfavourable to vegetable life. It is a necessary consequence of this, that no wild animals resort thither for food or drink, nor are flocks or herds led to its shores. The absence of fish also in its waters prevents even the resort of those water-fowl whose presence gives some animation to lakes less peculiarly circumstanced; and, altogether, the general aspect of nature in this blighted region is dull, cheerless, and depressing. The unusual stillness of so large a body of water is quite in unison with the general desolation, to which it not a little contributes. This is doubtless owing in a great degree to the shelter of the mountains which enclose it, and shut out the strong winds; but part of the effect may perhaps be attributed to the heaviness of the water. Where the waters occasionally overflow their usual limit, a saline crust is left upon the surface of the soil resembling hoar-frost, or snow. The lake, and the lake only, being at certain seasons covered with a dense mist which is dissipated by the rays of the sun, it came to be said that black and sulphureous exhalations, destructive to animal life, were constantly arising; and it was added, that these exhalations struck dead any birds that attempted to fly across. The rare appearance of birds in consequence of the saltiness of the water and the absence of fish, probably occasioned this report, which is now known to be incorrect. It is not uncommon to see swallows dipping for the water necessary to build their nests. Maundrell saw several birds flying about, and skimming the surface; under an experiment of Heyman and Van Egmont, sparrows got out of the water uninjured, after having fallen upon it in consequence of being deprived of some of their wing feathers; and Captains Irby and Mangles saw a pair of Egyptian geese and a flight of pigeons pass over the sea. As to the absence of fish, there is no good reason to doubt it. We do not recollect that any European travellers discovered any, although some *Acards* of fish from the natives; but we know from experience how little reliance is to be placed on the reports of the Orientals on such subjects. The few shells of fish, always unoccupied, which have occasionally been found on the shores by Maundrell and other travellers, do not seem to afford any satisfactory evidence on the subject. Count Forbin could not even find any traces of microscopic animalcula in the waters of the Dead Sea. The waters of the Lake Ourmiah in the north of Persia are probably not more salt than those of the Dead Sea, and they are not known to contain any fish, or trace of animal life. The water itself, like that of the sea, is of a dark blue colour, shaded with green, according as the light falls upon it, and perfectly clear. It is much saltier than the waters of the sea, and has also an unpleasant bitterness. Rae Wilson says that its taste is more disagreeable than the Harrogate waters, but the smell resembles it, and is also not unlike that of bilge-water. As the water is heavier than that of the sea, it necessarily has greater strength to support foreign bodies on its surface. Josephus relates that the most weighty things thrown into it will not sink; and that the Emperor Vespasian, to try its strength, caused certain men who could not swim to be thrown in with their hands tied behind them, and they floated on the surface. We do not, with some travellers, see the necessity of disputing the success of an experiment like this, which might be attended with the same results in common sea water. Most travellers, however, concur in attesting the unusual force with which the water of this lake sustained their bodies in swimming, or even without swimming; and as such effects must necessarily result from the extraordinary gravity of the water, it is likely that some merely local cause operated to prevent Jolliffe, Rae Wilson, and others from discovering that its sustaining power was much greater than that of the sea. On leaving the lake, the water which adheres to the skin feels thick and clammy, and evaporates slowly, leaving

a thin crust of salt upon the peason. Some of the water has been bottled, and brought by different travellers to Europe, and subjected to analysis. Lavoisier found that 100 lbs. of the water contained 45 lbs. 6 oz. of salt; which is rather greater than the proportion obtained by the more accurate analysis of Dr. Marcet, from a portion submitted to his examination, the principal results of which we may state, as given in the 'Philosophical Transactions' for 1807. It was perfectly transparent, and deposited no crystals when left standing in close vessels. Its taste was peculiar, saline, bitter, and pungent. The specific gravity was found to be 1.211 (that of fresh water being 1000), exhibiting a degree of density not to be found in any other natural water which has been submitted to analysis. The results of different experiments showed that 100 grains of the water contained:—Muriate of lime, 3.920; muriate of magnesia, 10.246; muriate of soda, 10.360; sulphate of lime, 0.054; total 24.580. Thus the water contains about one-fourth of its weight in salts in a state of perfect desiccation; but if the salts be desiccated only at the temperature of 180°, the amount will be 41 per cent. of the water. It appears not unlikely that the qualities of the water may be somewhat different in different parts of the lake and times of the year, which will account for some small differences in the analysis, and in the accounts of travellers.

It only remains to notice that large quantities of asphaltum are found floating on the surface of the water, and not improbably arise from the "slime pits" now submerged, with which Moses states that the original vale of Siddim was full (chap. xiv. 10). There are writers, however, who choose rather to find these "slime pits" in certain hot springs, and deep clefts or pits, at the bottom of which bitumen is found, and which would still be dangerous to travellers were not their situation denoted by small pyramidal structures. The floating asphaltum (which gives to the lake one of its many names) is generally driven by the winds to the southern and western banks: it is collected by the Arabs, and is not only used as pitch, but enters into the composition of medicines, and seems to have been anciently much employed in Egypt in the embalming of bodies. The shores of the sea, and also the neighbouring hills, furnish a sort of stone or coal, which readily ignites, and yields an intolerable stench in burning, which diminishes its weight but not its bulk. This substance, which is quite black, takes as fine a polish as marble, and Maundrell saw blocks two feet square, beautifully polished and carved in relief, with which it was intended to ornament the new church in the convent of St. John in the Desert. Malte Brun and some other writers imagine that the buildings of the cities may have been constructed with this combustible material, and were therefore the more readily ignited and consumed; but we are not willing to admit mere gratuitous probabilities for the purpose of facilitating, as it were, the work of Omnipotence. Not only the water of the lake, but the soil around it, is profusely impregnated with sulphur. Mines of fossil salt are also found in the side of the mountains which extend along the western shore, and these have from time immemorial furnished supplies of that useful article to the Arabs, and even to Jerusalem. Some writers attribute the saltiness of the lake to the presence of these mines. Professor Paxton and others regard the sulphur and salt not as original, but accidental ingredients, remaining after the destruction of the vale by fire and brimstone from heaven. Not only, in their opinion, does this agree best with the text, literally understood, but is supported by considering that the previous presence of salt and sulphur in the soil, which always creates sterility, is incompatible with the previous fertility which Moses assigns to the district, while the presence of bitumen, which the sacred writer expressly mentions, harmonizes with his other statement, inasmuch as bitumen is usually found to abound most in the richest soils. We are disposed to concur in this; nor does it imply any contradiction to the foregoing note, which does not suppose that sulphur or salt existed in the plain until first detached from the hills by the terrible convulsion which this chapter records. It used to be considered that the lake must have some subterraneous communication with the Mediterranean to enable it to dispose of the waters it receives from the Jordan (estimated at 6,090,000 tons daily), the Arnon, and other streams; but modern science enables us to determine that the evaporation from such an extent of surface as it offers must absorb a quantity of water fully equal to that which the rivers contribute. The "apples of Sodom," beautiful without, and dust and ashes within; the doleful sounds issuing from the lake; and the sometimes visible remains of the submerged cities:—these, and other points of interest with which traditions and fanciful imaginations have invested the Dead Sea, we may pass unnoticed; but on the last point, we cannot refrain from expressing our astonishment that sensible modern travellers should have thought it worth their while to look narrowly for walls and pillars under the water, and that some have even fancied that they had seen them. The cities of the plain were probably small towns, built with mud or bricks, without any pillars, unless of wood; and a few days' submersion would convert them into heaps of rubbish or dissolve them in the waters, not to speak of the previous overthrow and burning which they experienced. Most of the exaggerations and marvellous stories about this lake are doubtless owing to its singularity, no similar lake being known to the mass of ancient writers and more modern travellers. The mind must ever be deeply impressed by regarding the lake as a monument of the divine anger against a sinful people; nor is its solemnity, as such, diminished by the knowledge that there are other lakes very similar to the Dead Sea. The Lake Ourmiah, in Persia, for instance, exhibits a very striking analogy to it in many of its principal features; nor is there any considerable difference of dimension between them.

26. "*Looked back from behind him.*"—As Lot had much cattle, his family probably mounted on camels when the angels had led them outside the city. Whether walking or riding, the wife was behind her husband, according to an usage still prevalent in the East, where no woman goes before or beside her husband. Mr. Roberts, in his curious '*Oriental Illustrations*,' remarks, that it is considered exceedingly unfortunate in Hindoostan for men or women to look back when they leave their house. Accordingly, if a man goes out and leaves something behind him which his wife knows he will want, she does not call to him to turn or look back, but takes or sends it after him; and if some great emergency obliges him to look back, he will not then proceed on the business he was about to transact. If we mistake not, some similar feeling is entertained in some parts of England, though not carried so far into operation.

"*She became a pillar of salt.*"—The text does not afford any ground for the common impression that Lot's wife became a statue of rock salt. The word rendered a pillar denotes generally any fixed object, and that rendered "salt" denotes also bitumen. So the text would seem to denote that the woman was overwhelmed by the encroaching matter, which formed a mound over her and fixed her where she stood. The "pillar of salt" is one of the wonders which travellers have been in the habit of looking for in this district, and masses of salt have accordingly been shown them; but in such different situations as to manifest that the natives were imposing upon them for the sake of their money.

30. "*He dwelt in a cave.*"—The angels had instructed him to flee to the mountains, the usual resort in times of danger; and he appears to have made no long stay in Zoar before he followed their directions. There is nothing extraordinary in his resorting to a cave as a residence. Caverns were probably the original habitations of men, and after tents and houses were invented, such still remained the fixed habitations of some people, and the occasional resort of others. It is possible that Lot had previously resided there before he settled in Sodom, and it was no doubt known to his shepherds when out with his flocks in the more distant pastures. The mountains of Palestine abound in caves,



some of vast extent; and it was and is customary for the shepherds to occupy them, and often to shelter the cattle in them while pasturing in the neighbourhood. The people who flee to the mountains in times of danger (see note on chap. xiv. 10) are glad of the accommodation which such caverns offer, and occupy them, with their wives and children, and all their property in moveables and cattle. Thus Lot seems to have been circumstanced.

37. "*Moabites*."—See note on Deut. ii. 9—11.

38. "*Children of Ammon*."—See note on Deut. ii. 19—21.

## CHAPTER XX.

1 *Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 He is healed by Abraham's prayer.*

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is <sup>1</sup>a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the <sup>2</sup>integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and

said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, <sup>3</sup>say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell <sup>4</sup>where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all *other*: thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

<sup>1</sup> Heb. married to an husband.

<sup>2</sup> Or simplicity, or sincerity.

<sup>3</sup> Chap. 12. 13.

<sup>4</sup> Heb. as is good in thine eyes.

Verse 12. "*Indeed she is my sister*."—It is evident that in the most early times marriages between brothers and sisters were necessary in consequence of the small number of persons in the world. The sons of Adam must have married their sisters. The practice continued after the necessity for it had ceased, but it seems to have been discontinued among the Hebrews as soon, or sooner than among any other people. It is observable that Abraham's marriage with his sister seems to have been considered as nothing extraordinary either in Egypt or Gerar. We know, indeed, that in Egypt marriages between brothers and sisters were sanctioned by the laws in times long posterior to the date of this transaction. We find no instance in the history of their patriarchs of a man marrying his full sister; and even marriages with sisters not by the same mother, such as this of Abraham and Sarah, were forbidden by the law of Moses: previously to which, the Jewish doctors think, with great probability, that the only marriages considered unlawful, were of a man with his own mother or step-mother, or his sister by the same mother. But the Law itself countenanced, and even rendered obligatory, marriages which our laws interdict, as that of a man with the widow of his deceased brother; this was for the purpose of retaining property in the same family or tribe. We shall find the same view influencing the conduct of the patriarchs in their marriages, as it continues to influence the Arabian tribes. Such marriages as the law of Moses interdicts, and as the practice of the patriarchs does not countenance, continued to prevail long after among other nations whose early history is known to us.

16. "*A covering of the eyes.*"—This doubtless means a veil; and Dr. Boothroyd's translation thus gives the passage:—"I have given thy brother a thousand pieces of silver to purchase veils for thee and for all who are with thee." We are not satisfied with any of the illustrations of this text that have fallen under our notice; and a reference to existing usages seems all that is necessary to render it quite intelligible. Without at present noticing the different sorts of veils, we may mention that it is customary for all the women inhabiting towns to go about closely veiled; while all the women of the different pastoral people who live in tents do not commonly wear veils, or at most only so far as to cover their foreheads and lower parts of the face, leaving the countenance exposed from the eyebrows to below the nose. It is evident, that although the use of complete coverings was known, the women of the pastoral patriarchs did not conceal their faces completely, except on extraordinary occasions; and if we assume that the same distinction existed between them and the women of towns, as we find at present, we have the elucidation required. Abimelech, according to this view, intended to give the very sensible advice, that while Sarah and her women were in or near towns, they had better conform with the customs of towns, and wear the complete veil instead of that partial covering which left *the eyes* and so much of the face exposed. This will certainly seem the most obvious illustration to one who, in the towns which border on Arabia, has at the same time seen the townswomen glide along the streets completely muffled up, while the Arab females go about with their eyes and great part of their faces exposed to view.

## CHAPTER XXI.

1 *Isaac is born.* 4 *He is circumcised,* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah<sup>1</sup> as he had spoken.

2 For<sup>2</sup> Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old,<sup>3</sup> as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken

unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

23 Now therefore swear unto me here by God<sup>4</sup> that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but*

<sup>1</sup> Chap. 17. 19, and 18. 10.    <sup>2</sup> Acts 7. 8. Galat. 4. 22. Heb. 11. 11.

<sup>3</sup> Chap. 17. 12.

<sup>4</sup> Gal. 4. 30.

<sup>5</sup> Heb. *if thou shalt lie unto me.*



HAGAR AND ISHMAEL SENT AWAY.—LE SUEUR.

according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham,

What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digg'd this well.

31 Wherefore he called that place 'Beer-sheba: because there theyswore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Pichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a 'grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourn'd in the Philistines' land many days.

<sup>6</sup> That is, the well of the oath.    <sup>7</sup> Or, trees.

Verse 8. "*Abraham made a great feast the same day that Isaac was weaned.*"—Most oriental people suckle their children much longer than is customary in Europe, and the same custom may be traced in the Bible. When Samuel was weaned, he was old enough to be left with Eli, for the service of the tabernacle; in 2 Chron. xxxi. 16, nothing is assigned for the provision of the children of priests and Levites until after three years of age, which renders it probable that they were not weaned sooner; and in the second book of Maccabees (ch. vii. 27), a mother says, "O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years and nourished thee, and brought thee up unto this age." When the Persian ambassador was in England he attributed to the custom of early weaning the greater forwardness of our children in mental acquirements than those of his own country; where male children are often kept to the breast till three years of age, and never taken from it till two years and two months. The practice is nearly the same in other Asiatic countries. In India the period is precisely three years. But everywhere a girl is taken from the breast sooner than the boy: in Persia, at two years; in India, within the first year. When the child is weaned, the Persians make "a great feast," to which friends and relations are invited, and of which the child also partakes, this being in fact his introduction to the customary fare of the country. The practice is the same among the Hindoos. (See Morier's 'Second Journey;' and Roberts's 'Oriental Illustrations.')

10. "*The son of this bondswoman shall not be heir with my son.*"—It is not very clear what the mockery in the preceding verse denotes. The word פִּתְיוֹ also denotes "jesting" or "playing;" and St. Paul says (Gal. iv. 29), that Ishmael persecuted or teased Isaac. The fact would seem to be, that Ishmael, now a grown-up lad of about seventeen (or older, according to Calmet), and who up to the age of fourteen had expected to be the sole heir of his father, was not quite satisfied at being superseded in the inheritance by his younger brother, whom he does not appear to have treated with all the consideration which Sarah required. Sarah, it is evident, had no confidence in the promise of a son which had been made to Abram; and probably, until the birth of Isaac, treated Ishmael as the hope of Abram's house, if not as her own son. But the birth of Isaac made a great change in Ishmael's condition; and the change is quite conformable with the usages which still prevail in the East, where the son of a female slave would certainly be superseded by the son of a free woman, afterwards born. Nay, this feeling goes further; for—leaving slaves out of the question—in Persia, if a man has more than one wife—and he may have four, all equally his wives in the eye of the law—the son of the wife whose family is of the most distinction often obtains the preference over the others. Thus, the late king of Persia, Futeh Ali Shah, overlooked his eldest son (a sort of Persian Ishmael in character), and nominated to the inheritance of the throne his second son Abbas Meerza, merely because the mother of the latter was a highly-connected lady of his own tribe. The son of this Abbas Meerza is now king of Persia. Sir John Malcolm, in his 'Sketches of Persia,' relates an anecdote which strikingly illustrates the passage of patriarchal history before us. During a journey in the north of Persia he was entertained by a distinguished chief of one of those tribes in Persia called Eelauts, whose mode of life resembles that of the patriarchs of old or the Bedouins of the present day. This chief, in discoursing about his own domestic affairs, said he had six children, all of them except two by the same wife, who was the daughter of Futeh Ali Khan Afshar, a distinguished chief, who on the death of Nadir Shah aspired to the throne, and lost his life in the attempt to become a king. He continued, "I married his orphan daughter, an excellent woman, but who carries her head rather high, as no doubt she has a right to do, from recollection of her father's pretensions. Look," said he, speaking softly, for the apartment was within hearing of the interior; "look at that youngster at the other end of the room; he is my son. His mother was the daughter of a jeweller of Isfahan. He is a fine lad, but I dare hardly notice him; and he is, you will observe, not allowed to sit within ten yards of the grandsons of Futeh Ali Khan Afshar!" He added, that "this was all very proper."

14. "*Abraham took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder.*"—There are several Hebrew words which our translation equally renders "bottle," but which are not only different from each other but all different from the idea which the word "bottle" conveys to our minds. We shall endeavour to discriminate the different sorts as we proceed; but may here observe generally, that the people of Asia, west of the Indus, use the skins of animals, on a journey, for carrying water and other liquids, as well as, in general, other articles of provision which they are obliged to carry with them in their journeys across the deserts or thinly-inhabited plains. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules: and if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroachments of ants, which swarm in those countries, and also effectually guard against the admission of that fine impalpable dust or sand which forms so great an annoyance to travellers in Asia, defying all ordinary safeguards, and spoiling every necessary of life to which it gains access. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary purposes. The head being cut off, the carcase is extracted without opening the belly, and the neck serves as the mouth of the vessel thus formed. The thighs, which are suffered to remain, serve as its handles and also to give hold to the straps by which it is fastened to the luggage or saddle of a mounted traveller; or by which, being thrown across the *shoulder* (see text) and breast, it is slung to the back of a pedestrian. The heat of the climate, and the scarcity of streams and wells, render it indispensable for all travellers to carry water with them. When a party is large, and the prospect of a fresh supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. Goat-skins serve in ordinary circumstances. Individual travellers, whether in large or small parties, mounted or on foot, usually carry a kid-skin of water, or else a sort of bottle of prepared leather, shaped something like a powder-flask. Hagar's bottle was doubtless a kid-skin, slung across her back from her shoulder. Some say it was a goat-skin; not being aware that a goat-skin of water is a good load for a man, and is what no one thinks of carrying on his back to any distance. Others contend that the etymology of the word and Egyptian usage (Hagar being an Egyptian) require the bottle to be an earthen vessel; but the etymology does not imperatively demand this; and it is certain that no one ever does, or probably ever did, personally carry an earthen vessel of water in a journey across a desert: what the Egyptians or others did or do in *fetching water* from wells or streams to their homes is quite another thing.

14. "*The wilderness of Beersheba.*"—Beersheba signifies the "well of an oath," or "the well of seven," so called afterwards on account of the covenant between Abram and Abimelech (see verse 31). It was at the southern extremity, towards the desert, of the subsequent kingdom of Abraham's descendants, and the extent of which was proverbially described by naming the two extreme towns, Dan and Beersheba (see note on chap. xiv. 14). It was twenty miles south of Hebron. The town afterwards built there was given to the tribe of Judah by Joshua (Josh. xv. 28); but the allotment of that tribe being found disproportionately large, it was, with other portions of Judah's inheritance, transferred to Simeon (Josh. xix. 2, 9). We know nothing about the town; but it was occupied by a Roman garison in the time of Eusebius and Jerome. "The wilderness of Beersheba" probably denotes the desert country beyond Beersheba, towards the Desert of Paran, to which Hagar and Ishmael proceeded after they had recovered from the effects

of thirst and exhaustion. As, however, much perplexity arises to the reader from the mention of an immense number of wildernesses and deserts, we may mention that the word *midbar*, rendered sometimes "wilderness" and sometimes "desert," is of extensive application in Hebrew. It denotes not only the dry, barren, or sandy tracts to which we should restrict the term "desert," but generally all uncultivated lands, mountainous tracts, pasture grounds, and the common lands for wood and pasturage near towns. Thus there was scarcely a town without a "desert" belonging to it. Whence arises the frequent mention of deserts in the very heart of that fertile country. This explains the allusions to the rich pastures, and even the beauty of the wildernesses or deserts (see Psalm lxxiv. 13; Jer. ix. 10; Joel i. 20; and Calmet's Dictionary, art. "Desert;" also Gesenius on מִדְבָּר). On the proper deserts see the note on verse 21.

15. "*The water was spent in the bottle.*"—Hagar and Ishmael were here in the most trying external condition in which human beings can possibly be placed. The exhaustion of a supply of water in the burning and inhospitable desert, without the prospect of a fresh supply, is a situation of such utter misery and danger as cannot well be imagined by those who have not themselves been exposed to something of the kind. The furnace-heat of these arid deserts increases greatly the ordinary demands of nature for drink, while the uncertainty of a fresh supply renders the exercise of unusual economy necessary. But when the water in the water-skins is spent, the merchant whose camels are laden with the rich products of India becomes at once a beggar. In that agony of suffering which extreme thirst in the hot unsheltered desert excites, such a man would cheerfully give all his camels and all the wealth with which they are laden, for the mouthful of water which has been preserved in a water-bag by some poor creature who is now the only object of his envy. But the latter scorns the paltry bribe, knowing that precious drop to be his only hold upon existence. In the instance before us, Ishmael, although a young man, being less injured than the poor "bondswoman" to the trials of the desert, began to fail sooner, and needed the assistance of her support. But when the usual symptoms came upon him—when his eyes became painfully inflamed—and his parched lips and tongue chapped and swollen—when his brain seemed to grow thick and inflamed, and he was deafened by the hollow sound in his ears; some bushes offered a shelter under which he would fain lie down and die. He lay down; and his affectionate mother withdrew, that she might not see his unrelieved death, and that she might "lift up her voice and weep" without restraint.

21. "*The wilderness of Paran.*"—This is one part of that great desert (external to Canaan) which it will be useful to consider as a whole, to assist in giving an idea of the connexion of such of its parts as are mentioned under different names in the Scriptures. For this purpose we must figure the Arabian peninsula as an elevated table-land, encircled by a belt of flat, arid, and sandy ground. The only exception is on the southern coast, where a wall of lofty and wild rocks forms an inclosing rampart to Arabia Felix. Now all the great external deserts mentioned in the Bible form, collectively, the northern part of this great desert-belt of Arabia. Let us then call this northern portion of the belt one desert. It forms by far the widest portion of the whole belt. For the sake of clearness, we may take as its southern boundary the thirtieth parallel of latitude, from the head of the Red Sea (at Suez) to the head of the Persian Gulf, being a line measuring about seven hundred miles. On this line, as a base, the desert extends northward in a triangular figure, the eastern side of which is formed by the Euphrates, and the western by Egypt, Palestine, and Syria; the triangle measuring, from its base to its apex, about three hundred and fifty miles. But these dimensions limit the proportions of the actual desert, which encroaches considerably in different parts beyond the limits which, for the sake of a general view, we have assigned. This being understood, all the deserts of the Scripture, except those in Canaan itself, or in the peninsula of Sinai, are included within this great desert. Indeed, the deserts of Sinai are but extensions of the same desert. The principal extent of this desert, that is, all that lies east or south-east of Canaan, is called, by way of eminence, "The Desert." The other deserts are crowded into the western corner of the triangle, having Palestine and the Mediterranean on the north, the peninsula of Sinai on the south, Egypt on the west, and on the east joining the great desert, of which it is but a portion. This corner of the triangle contains "the wilderness of Shur," "the wilderness of Paran," "the wilderness of Zin" (not Sin), and "the wilderness of Edom." But the two last do not appear to be any other than different names for the whole or part of the wilderness of Paran. Thus, then, we reduce the deserts of this part to two, Shur and Paran. Shur is mentioned in the note to chap. xvi. 7. The desert of Paran, which still retains its ancient name, extends southward from Palestine into the peninsula of Sinai. It is bounded on the west by the desert of Shur, and on the east by the gulf of Akaba and by the valley (El Ghor and El Araba) which extends between that gulf and the Dead Sea. The reports of modern travellers have only made us acquainted with the southern portion of this desert; that is, the part which is in or borders on the peninsula of Sinai. From the comparison of their accounts, it seems to be a dreary and desolate region, with a soil sometimes sandy, and at other times calcareous, strewed with loose pebbles and flints. The uniformity of its surface is broken by various chains of hills, and by numerous ravines and glens, as well as by the beds of winter torrents, in which, from the inequality of the surface, the rain-water collects and gives birth to a vegetation of low shrubs. Coloquintida grows abundantly in such situations, and is collected by the Arabs for domestic and medicinal uses.

23. "*Swear unto me here by God.*"—Among the Arabs of the present day, the name of God is heard in almost every sentence they speak; and it is not seldom invoked to give weight to the most mendacious assertions. But there is no people who, with more fearfulness and awe, shrink, even in a just matter, from appealing to that great Name in a solemnly administered oath. Most Arabs would much rather lose a small sum than venture to swear in the name of God, however truly they might swear. They seem to attach supernatural consequences to such an act, and to believe that the Almighty would resent having his name made subservient to earthly purposes. Their most solemn oath is, "By God, and in God, and through God." See Burckhardt's 'Notes on the Bedouins,' pp. 73—165.

— "*that thou wilt not deal falsely with me, nor with my son, nor with my son's son.*"—Mr. Taylor, in his additions to Calmet, and others, quote in illustration of this clause a passage from 'Bruce's Travels,' of which we also avail ourselves. Bruce, in his passage up the hill, came to a place called Shekh Ammer, from the Arab Shekh, of which place he got a pledge that he should not be molested in his journey across the desert to Cosseir. A number of people afterwards assembled at the house. "The great people among them," says the traveller, "came, and after joining hands, repeated a kind of prayer, by which they declared themselves and their children accursed if ever they lifted up their hands against me in the tell, a field in the desert; or, in case that I or mine should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them."

30. "*These seven ewe lambs shalt thou take of my hand, that they may be a witness.*"—That there was something particular in the number seven in connexion with the oath, would seem from the fact, that the word for *oath* (*sheba*, as in *Ber-sheba*) means also *seven*. Bruce subjoins to the anecdote in the last note, that after the solemn pledge of protection and good faith, the people sent down to his boat two bushels of wheat and *seven sheep*. Although he seems to



have received this merely as a present, it is not unlikely that the Arabs intended it as a ratification of the preceding covenant. At any rate, there is throughout considerable analogy between the covenant of Abraham and Abimelech and that of Bruce with the Arabs. The details of the remarkable transactions between Abraham and Abimelech, which this chapter contains, will be considered with the more interest when it is recollected that it affords the earliest instance on record of a treaty of peace. Its terms and forms seem to show that such treaties were not then newly invented. The inability of nations or tribes to maintain a continual hostility with their neighbours must have rendered the necessity of such engagements apparent to the earliest generations of mankind. (See Goguet's "Origine des Lois," tome i. p. 341.)

## CHAPTER XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience:* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to pass after these things that 'God did tempt Abraham, and said unto him, Abraham; and he said, 'Behold, *here I am*.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, 'Here *am I*, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a 'lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and 'laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto

him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.



FOUR-HORNED RAM.

14 And Abraham called the name of that place 'Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, 'By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as

<sup>1</sup> Heb. 11. 17.    <sup>2</sup> Heb. Behold me.    <sup>3</sup> Heb. Behold me.    <sup>4</sup> Or, hid.    <sup>5</sup> James 2. 21.    <sup>6</sup> That is, the LORD will see, or provide.    <sup>7</sup> Psal 105. 9.    Eccles. 44. 21.    Luke 1. 72.    Heb. 6. 13.





ABRAHAM OFFERING ISAAC.—RUBENS.

the stars of the heaven, and as the sand which *is* upon the sea <sup>9</sup>shore; and thy seed shall possess the gate of his enemies;

18 <sup>9</sup>And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying,

Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat <sup>10</sup>Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

<sup>8</sup> Heb. *lip*. <sup>9</sup> Chap. 12. 3, and 18, 18. Eccles. 44. 22. Acts 3. 25. Galat. 3. 8. <sup>10</sup> Called, Rom. 9. 10. *Rebecca*.

Verse 2. "*Land of Moriah*."—Moriah is the name of the mountain on which the temple of Jerusalem was afterwards built (2 Chron. iii. 1.), and it is generally thought that this is the spot indicated in the present text. The Samaritan version reads *Moreh* here, and the people to whom it belonged were satisfied that was the Moreh near Sechem, where Abraham had formerly resided (chap. xii. 6); and that the mountain was Mount Gerizim, on which *their* temple was built. There are difficulties in the first supposition, and the last would have good probability, if the Samaritans were

not to be suspected of having altered the text, in order to bring the spot within their own territory. The distance from Beersheba is rather in favour of the Samaritans, as the distance between Beersheba and Moreh is a good three days' journey; whilst that between Beersheba and Jerusalem is too short, unless some detaining circumstance occurred on the road. The Mohammedans contend that the site of the transaction is the spot on which their famous temple at Mecca (the Kaaba) was afterwards built. But in this, as well as in other circumstances, they substitute Ishmael for Isaac. It seems singular that the Jews, the Samaritans, and the Mohammedans should all wish to fix this event to the site of their respective temples.

8. "*A Lamb*" (*se*, Heb.).—The Arabic renders it by *hemel*, which is applied to the young of any kind of cattle; and so we find in the Hebrew, that *se* is indifferently used in speaking either of the sheep or the goat.

9. — "*bound Isaac his son, and laid him on the altar upon the wood.*"—Josephus says that Isaac was at this time twenty-five years of age. He was certainly a grown-up man, and it is not to be supposed that his aged father did or could use any coercion on this occasion. Though Abraham evaded an explanation in the first instance, he probably explained the divine command, at the last moment, to Isaac, who acquiesced in the necessity of obedience. We shall have occasion hereafter to remark on the custom of parents offering their children in sacrifice, and shall only here observe, that many commentators have thought that the usage arose from this act of Abraham ill understood and applied. We incline, however, to the opinion of those who think that the practice already prevailed in Canaan, and that Abraham had become so familiarized to it as to lessen the surprise which a command of this nature must have inspired. This view also tends to exalt the faith of Abraham, as it must have lessened any expectation he might else have entertained that the demand would not be actually enforced. From the tone of the whole narrative it is evident that Abraham was prepared to the fullest extent of obedience; and from the account which St. Paul gives of the transaction (Heb. xi. 17—19), it appears, that while thus prepared to obey the divine command, he reconciled its apparent discrepancy with the promise of a numerous posterity through Isaac, by believing "that God was able to raise him up even from the dead."

13. "*A ram*" (*ail*)—in Arabic *kebeh*, a ram; and by analogy a prince or chief, since the ram is the leader of the flock. If we might suppose that the ram in this instance had four horns, like some examples occasionally seen among the Asiatic races, as well as in a breed common in the north of Europe, his liability to be caught by the horns in a thick-grown, tangled underwood must have been very great. It is easy to see, by a contemplation of the figure, that a bunch of horns so variously twisted and "crankled" would have involved the animal in fresh difficulties whichever way he turned in attempting to extricate himself. Mohammedan writers say, that the horns of the ram in question were fixed upon the Kaaba or temple of Mecca by the early Arabians; and that, to remove occasion of idolatry, they were taken down by Mohammed.

17. "*In blessing I will bless thee, and in multiplying I will multiply thy seed.*" This form of expression frequently occurs in our translation, and is a literal Hebrew idiom. It renders the sense intense by repeating the expressions in which it is conveyed. Here it imports, "I will exceedingly bless—I will exceedingly multiply."

## CHAPTER XXIII.

1 *The age and death of Sarah.* 2 *The purchase of Machpelah, 19 where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.*

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord, thou art <sup>1</sup> a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even to the children of Heth.*

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for <sup>2</sup> as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the <sup>3</sup> audience of the children of Heth, *even of all that went in at the gate of his city*, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land

<sup>1</sup> Heb. a prince of God.

<sup>2</sup> Heb. full money.

<sup>3</sup> Heb. ears.

is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron: and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in

all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

Verse 2. "*Abraham came to mourn for Sarah.*"—Harmer thinks that this means that, according to a custom among the Syrians and Greeks of mourning at the door within which a dead body lay, Abraham came from his own tent to sit mourning on the ground at the door of Sarah's. But from the particular manner in which the place of her death is mentioned, and in which it is there said that Abraham came to mourn, we should rather infer that the patriarch was absent from Hebron at the time of her death, but hastened thither to perform the last duties when he received the intelligence. A tradition, of little weight, states that she died while Abraham was absent to sacrifice Isaac, and that her death was caused by hearing that the sacrifice had been actually consummated. But she must have lived many years after the transaction in the last chapter.

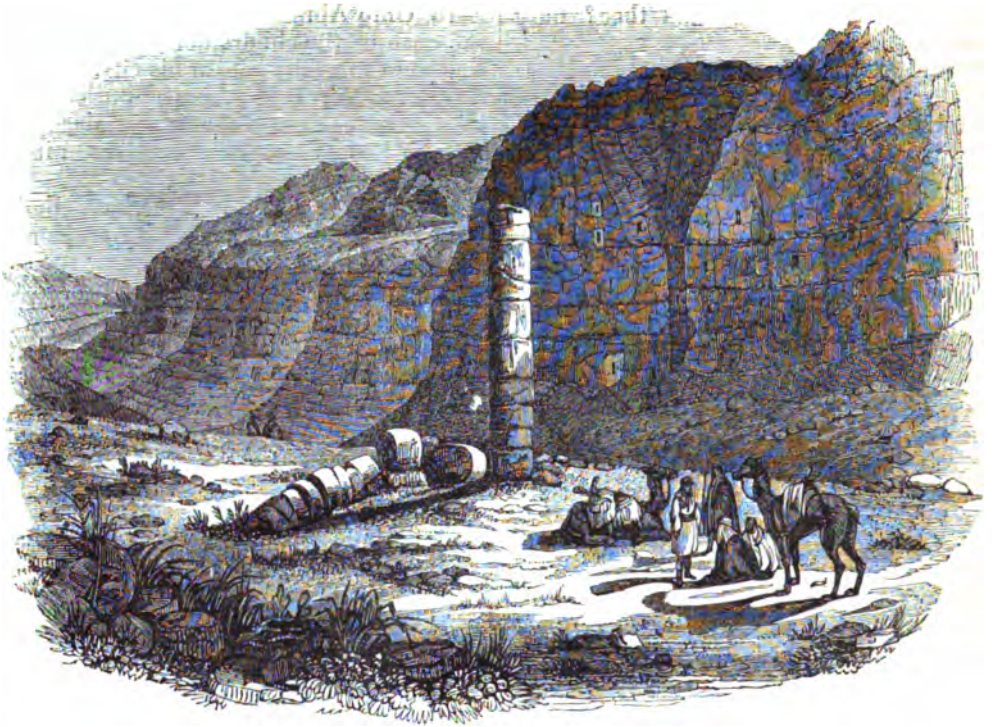
11. "*The field give I thee.*" &c.—In after-times we find that the Hittites were not at all a popular people with the Israelites. This Ephron is the first of that nation who comes under our notice; and his tone and manner on this occasion do no great credit to his tribe. We are not surprised that Ephron's respectful and seemingly liberal conduct has been beheld favourably in Europe, for only one who has been in the East can properly appreciate the rich orientalism it exhibits. We will therefore state the transaction as illustrated by what we have ourselves seen in Persia. Abraham wishes to purchase of Ephron a certain field containing a cave: Ephron, feeling the value of the opportunity of laying, or seeming to lay, under obligation so great a person as Abraham, makes a parade of his readiness to give it:—"The field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee." This is exquisitely oriental, as will be seen by the following extract from Mr. Frazer's 'Journey into Khorasan':—"The least a Persian says when he receives you is, that he is your slave; that his house, and all it contains—nay, the town and country—are all yours; to dispose of at your pleasure. Every thing you accidentally notice—his *callecons* (water smoking-pipes), his horse, equipage, clothes—are all *Peshkuh-e-Sahib*—presents for your acceptance." This mode of address, as Francklin observes, is not confined to the great; but the meanest artisan will not hesitate to offer the city of Shiraz, with all its appurtenances, as a present to a stranger on his arrival. All this is understood to mean no more than "Your obedient, humble servant," at the end of our letters. But it often happens, that if the stranger be a person of wealth or influence, the man is really anxious to force upon his acceptance any article he happens to admire, or expresses a wish to purchase. But if the stranger is inconsiderate enough to accept it, it will not be long before he discovers that by this act he is considered to have given the person a claim either upon his good offices and favour, or for a present of much more than equal value in return. If, like Abraham, he understands these matters, and is not disposed to receive such obligation, his best course is either "not to admire" at all, or to insist on at once paying the value of that which attracts his admiration. In the latter case, the man will name the price, like Ephron, in a slight way, as a thing of no consequence: "It is worth so much; what is that betwixt me and thee?" But when the money is produced, he counts it carefully, and transfers it to the pocket or bosom of his vest in a business-like manner, without any indication that shekels of silver are undervalued by him.

15. "*Me and thee.*"—We all know what a proof of arrogance or ignorance it is considered for a person to name himself before another, even though that other should be an inferior; and what odium Cardinal Wolsey incurred by writing himself before the king, "*Ego et rex meus.*" Yet here Ephron mentions himself before Abraham, to whom he nevertheless speaks with great respect: and David, while he continues to treat Saul as his sovereign, and appears before him in a most submissive attitude, uses the same expression, "me and thee" (1 Sam. xxv. 12). This was not therefore considered disrespectful even in an inferior; nor is it now in the East—at least not in Persia—where the strict and minutely regulated etiquette of society does not regard this practice as improper.

17, 18. "*The field of Ephron, which was in Machpelah, which was before Mamre,*" &c.—We need not refer to the East for an illustration of this most remarkable document. Our own title-deeds, conveyances, and other law forms, with their minute specification of details, seem to be most faithfully constructed on the model which it offers.

19. "*The cave of the field of Machpelah.*"—This chapter affords the earliest notice of the practice, which was formerly very prevalent in the East, of depositing the dead in natural or artificial caves, great numbers of which are still to be found in Palestine, Syria, Egypt, and Persia. In the mountainous country of southern Palestine there are abundance of natural caves in the rocks, which might easily be formed into commodious sepulchral vaults; and where such natural caves were wanting, sepulchres were hewn in the rock for such families as were able to incur the necessary expense; for this was the mode of sepulchre decidedly preferred by those who could obtain it. The arrangement and extent of these caves varied with circumstances. Those in the declivity of a mountain were often cut in horizontally; but to others there was usually a descent by steps from the surface. The roofs of the vaults are commonly arched, and sometimes, in the more spacious vaults, supported by colonnades. These rocky chambers are generally spacious, being obviously family vaults, intended to receive several dead bodies. Niches, about six or seven feet deep, are usually cut in the sides of the vault, each adapted to receive a single corpse; but in some vaults small rooms are cut in the same manner; and in others, stone slabs of the same length are fixed horizontally against the walls, or cut out of the rock, one above another, serving as shelves on which the corpses were deposited: in others, however, floor itself is excavated for the reception of the dead, in compartments of various depths, and in the shape of a coffin. Some of the bodies were placed in stone coffins, provided with sculptured lids; but such sarcophagi were by no means in general use; the bodies, when wound up in the grave-clothes, being usually deposited without any sort of coffin or





SEPULCRAL CAVES IN THE CLIFFS OF WADY MOUSA (IN MOUNT SEIR). FROM LABORDE.

sarcophagus. The vaults are always dark, the only opening being the narrow entrance, which is usually closed by a large stone rolled to its mouth; although some of a superior description are shut by stone doors, hung in the same manner as the doors of houses, by pivots turning in holes in the architrave above and in the threshold below. Some of these vaults consist of several chambers, one within another, connected by passages. The innermost chambers are usually deeper than the exterior, with a descent of several steps. When there is more than one chamber, the outermost seems to have been a sort of ante-room, the walls being seldom occupied with sepulchral niches or shelves. This cave of Machpelah became, after the purchase by Abraham, the family sepulchre of the Hebrew patriarchs; and it is reasonable to conclude that it was of superior size, and contained more than one apartment. The Spanish Jew, Benjamin of Tudela, visited the place about 650 years ago; and as his account is precise and interesting, we quote it from 'Purchas his Pilgrimes,' 1625. "I came to Hebron, seated in a plaine; for Hebron, the ancient metropolitan citie, stood upon an hill, but it is now desolate. But in the valley there is a field, whereiz there is a duplicitie, that is, as it were, two litle valleies, and there the citie is placed; and there is an huge temple there called Saint Abraham, and that place was the synagogue of the Lewes, at what time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple, by the names of Abraham, Sara, Isaac, Rebecca, Iacob, and Lia (Leah). And the inhabitants now tell the pilgrimes that they are the monuments of the patriarkes; and great summes of money are offered there. But surely, to any Jew coming thither, and offering the porters a reward, the cave is shewed, with the iron gate opened which from antiquitie remayneth yet there. And a man goeth down with a lamp-light into the first cave, where nothing is found, nor also in the second, untill he enter the third, in which there are the sixe monuments, the one right over against the other; and each of them are engraven with characters, and distinguished by the names of every one of them after this manner,—*Sepulchrum Abraham patris nostri, super quem pax sit*; and so the rest, after the same example. And a lampe perpetually burneth in the cave, day and night; the officers of the temple continually ministering oile for the maintenance thereof. Also, in the self-same cave, there are tuns full of the bones of the ancient Israelites, brought thither by the families of Israel, which even untill this day remayne in the self-same place." This curious account agrees pretty well with the above general description. The word *Machpelah* means "double," applied rather to the field containing the cave than to the cave itself. Benjamin's mention of the two valleys forming, as Purchas translates, "the field of duplicity," explains the application which has perplexed Calmet and others. Sandys, who was there early in the seventeenth century, and who describes the valley of Hebron as "the most pregnant and pleasant valley that ever eye beheld," mentions the "goodly temple" built by the empress Helena, the mother of Constantine, and afterwards changed into a mosque, as a place of much resort to Moslem pilgrims. John Sanderson was there in the summer of 1601, and the account he gives agrees, as far as it goes, with that of the Spanish Jew; but access to the cave was more restricted than it seems to have been in the time of the latter. He says, "Into this tombe not any are suffered to enter, but at a square hole through a thicke wall they may discern a little light of a lampe. The Lewes do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more sight, which is at the top, where they let down the oyle for the lampe; the lampe is a very great one, continually burning." For upwards of a century only two or three Europeans have been able, either by daring or bribery, to obtain access to the mosque and cave. Ali Bey, who passed as a Mussulman, has given a description of it; but his account

is so incompatible with all others, and with the reports of the Turks, that it is difficult to admit its accuracy. According to all other statements, the sepulchre is a deep and spacious cavern, cut out of the solid rock; the opening to which is in the centre of the mosque, and is seldom entered even by Moslems: but Ali Bey seems to describe each separate tomb as in a distinct room, on the level of the floor of the mosque. These rooms have their entrances guarded by iron gates, and by wooden doors plated with silver, with bolts and padlocks of the same metal. He says, "All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets." We can only reconcile this with other statements by supposing that the Turks have put these monuments upon the level of the floor, immediately over the supposed resting-places of the patriarchs in the cave underneath; and that, instead of conducting them into the crypt, these tombs above ground are shown to ordinary visitors.

## CHAPTER XXIV.

1 *Abraham sweareth his servant.* 10 *The servant's journey.* 12 *His prayer:* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *sheweth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*

AND Abraham was old, and <sup>1</sup> well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, <sup>2</sup> Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, <sup>3</sup> Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; <sup>4</sup> for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that <sup>5</sup> women go out to draw water.

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, <sup>6</sup> I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* <sup>7</sup> very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

<sup>1</sup> Heb. *gone into days.*

<sup>2</sup> Chap. 47. 29.

<sup>3</sup> Chap. 12. 7, and 13. 15, and 15. 18, and 26. 24.

<sup>4</sup> Or, *and.*

Heb. *that women*

*which draw water go forth.*

<sup>5</sup> Vers. 43.

<sup>7</sup> Heb. *good of countenance.*

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden <sup>e</sup>arring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and ungirded his camels, and he gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a

son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD before whom I walk will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 <sup>e</sup> Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not,



tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth <sup>10</sup>jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, <sup>11</sup>Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us <sup>12</sup>a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the <sup>13</sup>well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out <sup>14</sup>to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

<sup>10</sup> Heb. vessels. <sup>11</sup> Vers. 56, and 59. <sup>12</sup> Or, a full year, or ten months. <sup>13</sup> Chap. 16, 14, and 25. 11. <sup>14</sup> Or, to pray.

Verse 2. "*Put . . . thy hand under my thigh.*"—This action in the person taking an oath is not elsewhere mentioned except where Jacob requires the same service from his son Joseph (chap. xlvii. 29); but Josephus says that the same usage was retained in his time. Mr. Harmer's illustration on this instance is perhaps rather far-fetched. He conceives that it is illustrated by the action of the Arabs, who, in swearing, place the left hand underneath, and the right hand over the Koran. The signification of the act has been variously understood.

4. "*Go unto my country, and to my kindred, and take a wife unto my son Isaac.*"—The great anxiety of the patriarchs to secure the marriage of their sons to women of their own clan or family appears everywhere, and is even indicated in the precise mention which is made of marriages which took place against this regulation—as in the cases of Ishmael and Esau. Such a desire has always prevailed wherever the distinction of clans or tribes has been strongly marked, for the sake of keeping up its property, blood, and peculiar feelings, and of compacting its union and influence; and these ordinary motives acquired increased intensity in the instance of the Hebrew patriarchs in consequence of the general idolatry or superstition into which all the surrounding nations had fallen, and which alone would have sufficed to preclude intermarriages with them. This consideration, separately from any other, has always prevented the Jews from forming matrimonial connexions with any but the daughters of Israel. Their law forbade such marriages in the strictest manner; and we shall find instances of their being severely punished, and of the deep disgust which they inspired. They were neither to take the females of other nations, nor give their own females to them (Deut. vii. 3, 4); and the reason was, "For they will turn away thy sons from following me." While this principle inhibited marriages with other nations, there was another law which preserved the integrity of property in the respective tribes, by directing that daughters having any inheritance should not marry out of the tribe of their father. (Num. xxxvi.) "So shall not the inheritance of the children of Israel remove from tribe to tribe." These principles, taken from the subsequent laws of the Hebrews, afford the best explanation of the conduct of the patriarchs with regard to the marriages of their sons. Among the Bedouin Arabs there is no regulation precluding the intermarriages of different tribes; but in practice a man seldom takes a wife from any other tribe than his own; and still more rarely, although there is no national or religious difference, will a Bedouin give his daughter in marriage to the inhabitant of a town, or to a cultivator or artisan. Some tribes never do so; but others are rather less strict. So, as Ward informs us, among the Hindoos, the parents who find employment at a distance from their original homes, always marry their children in their own country and among their old acquaintance.

10. "*The city of Nahor*"—that is, Haran, where Nahor continued to reside.

11. "*He made his camels to kneel down.*"—As this immediately precedes an act of prayer on the part of Eliezer, unin-

formed persons are apt to conclude that this faithful servant of Abraham intended in some sort to make his camels participants in that act. But kneeling is not peculiarly an attitude of devotion in the East; and Eliezer himself did not kneel; for even in his prayer, he describes himself as *standing* by the well. He merely intended to give the wearied camels a little rest, kneeling being the posture in which camels always repose.

"*The time that women go out to draw water.*"—Water is usually drawn in the evening, and frequently in the cool of the morning also. Fetching water is one of the heaviest of the many heavy duties which devolve upon the females in the East, and one which the most sensibly impresses us with a sense of their degraded condition. The usage varies in different countries. Among the Arabs and other nomades, and also in many parts of India, it is the exclusive employment of the women, without distinction of rank. But in Turkey and Persia the poorer women only are subject to this servile employment, respectable families being supplied daily by men who make the supplying of water a distinct business. The tents of the Bedouins are seldom pitched quite near to the well from which they obtain their water; and if the distance is not more than a mile, the men do not think it necessary that the water should be brought upon the camels; and, unless there are asses to be employed on this service, the women must go every evening, sometimes twice, and bring home at their backs long and heavy leathern bags full of water. The wells are the property of tribes or individuals, who are not always willing that caravans should take water from them; and in that case, a girl is sometimes posted at the well to exact presents from those who wish to have water. It is not likely that Abraham's servant travelled without a leathern bucket to draw water, and it is therefore probable that he abstained from watering his ten camels until he should have obtained permission. The women, when they are at the wells in the evening, are generally obliging to travellers, and ready to supply such water as they may require for themselves or their beasts. The women of towns in Turkey and Persia have seldom far to go, except under peculiar circumstances in the situation or soil of the place, or quality of its water. Their water-vessel depends much upon the distance; if rather far, a skin will probably be preferred as most convenient for carrying a good quantity; but if near, an earthen jar will often be chosen. The present well seems to have been quite near the town, and we concur in the translation which renders Rebekah's vessel "a pitcher." The word (*kad*) is different from that (*chemitz*) rendered "bottle" in the narrative of Hagar's expulsion; and is the same word used to describe the vessels in which Gideon's soldiers concealed their torches, and which they broke to produce a crashing and alarming noise. The women contrive to draw an enjoyment even out of this irksome duty, as it affords the best opportunity they have of meeting and talking together, and of displaying their finery to each other. They by no means appear to the worst advantage, as to dress, at the wells; and this circumstance shows that Abraham's servant might there, without any incongruity, invest Rebekah with the ornaments he had brought. To a traveller in the East, the best opportunities of making his observations on the females will occur in the evening at the wells. Eliezer was aware of this, and regarded the opportunity as favourable for his purpose. It appears that the unmarried females even of towns went unveiled, or only partially veiled, on ordinary occasions, in these early times. Now all go veiled; and the more extended use of the veil in modern times has probably, in one respect, operated favourably for the women, by exonerating those in families decently circumstanced from the very heavy duty of fetching water, the proper management of the veil being scarcely compatible with the performance of this laborious office. Accordingly we find that this duty devolves more exclusively on the females, without distinction of rank, in those Asiatic countries or tribes where the women are not obliged to veil their faces, as in India, and among the Arabian and other nomade tribes. We have already noticed the Arabian usage. In consequence of the modifications which we venture to think that the extended use of the veil has produced among the inhabitants of towns west of the Indus, it is perhaps in India we are to look for the most precise parallels to the patriarchal customs. Accordingly we find, that in many parts of India, women of the first distinction draw water daily from the public wells. They always fetch it in earthen jars carried upon their heads. Sometimes two or three jars are thus carried at once, one upon the other, forming a pillar upon the bearer's head. As this necessarily requires the most perfect steadiness, the habit gives to the females a remarkably erect and stately air. It seems that it is a distinction to carry the jar on the shoulder; and Forbes, in his 'Oriental Memoirs,' relates an anecdote of an intelligent native who, when this highly interesting passage was read to him, inferred that Rebekah was of "high caste," from her carrying the pitcher on her shoulder (verse 15). The text, however, does not necessarily imply that she carried the jar erect ~~upon~~ her shoulder, but quite as probably means that it was carried at the back, the handle being held over the shoulder by the hand or a leathern strap.

16. "*Went down to the well, and filled her pitcher.*"—It would seem that this well had a descending stair. Such wells are not very common in the East, except in India, where they occur frequently enough. Chardin, as quoted by Harmer, is disposed to understand, that where steps to a well are mentioned, a reservoir of rain-water is always to be understood. Such reservoirs being seldom of the great depth of wells, it is convenient to have steps, so that the surface of the water may be reached by the hand as its quantity diminishes. All reservoirs have not, however, such steps, nor are all wells without them. The grand well at Cairo in Egypt, called "Joseph's Well," has a descent of about one hundred and fifty feet, by a winding staircase six feet in width. It is however true, that steps to wells occur but rarely in the East. Their greater frequency in India is probably because the Hindoos do not use leathern buckets to draw water, and their earthen vessels would be very liable to be broken if let down into wells by a rope. Neither Chardin nor any other traveller seems to have noticed the existence of steps to streams of running water in the East; yet in Persia we have ourselves sometimes obtained water from a covered stream, access to which was afforded by descending steps, protected by a vaulted superstructure of brick. We are, upon the whole, disposed to decide less positively than Chardin, that the present "well" could be nothing else than a reservoir of rain-water, although we must allow the probabilities to be in favour of his supposition.

20. "*Emptied her pitcher into the trough.*"—Troughs of stone or wood are sometimes, but not often, found near wells in the East. When found, they are commonly at wells near towns, and, like the descending steps, are more common in India than elsewhere. This also may arise from the prejudices of the Hindoos precluding the use of the leathers which the Arabs and travellers through deserts employ in watering their cattle at wells. As the cattle can seldom get direct access to the water in a well, they are usually supplied by the water being thrown into a sort of leathern trough used for the express purpose; but very commonly a simple skin is used, to which the necessary concavity is given by scraping a hollow in the sand over which it is placed, or by propping up the edges with sand, earth, or stones. What sort of trough is intended here and in Exod. ii. 16, does not appear.

22. "*A golden earring of half a shekel weight.*"—Our generally excellent translation sometimes indicates the painful difficulties in which the translators were occasionally involved, in consequence of the ignorance of eastern countries which then generally prevailed, and which often left them in great doubt about the true renderings. Here we have "a golden earring," that is, an odd earring. This being felt as somewhat of an absurdity, the marginal rendering is, "a

jewel for the face;" but again, in verse 47, it is, "I put the earring upon her face," which is rather a curious disposition of an earring. The thing really intended seems to be a ring or jewel for the nose; but our translators having no knowledge of such an ornament, which seemed to them to imply an absurdity, have carefully avoided the true idea everywhere except in Isaiah iii. 21, the translator of which portion had probably gained some information, not possessed by the others, of this peculiarity of oriental ornament. Yet all their care could not preclude an occasional allusion to it, as where Prov. xi. 22, could not but be rendered "a jewel in a swine's snout." The extensive use of nose-ornaments among the Arabian and other females of the East having now become known, modern translators render the present text "nose-ring," as is done in the Arabic and Persian versions. Such rings are generally of silver or gold, but sometimes of coral, mother-of-pearl, or even horn, according to the taste or means of the wearer. Chardin, who was professionally a jeweller, must have been conversant with this subject; and he says that the better sort of rings are set with a ruby between two pearls; we do not recollect, however, to have seen rubies in them; but the turquoise is common. This curious ornament varies considerably in size and thickness; but it is always circular, and is worn, not from the middle cartilage of the nose, but from the external cartilage of the left nostril, which is pierced for the purpose. We have also seen an ornament for the nose worn by the Koordish and Bedouin females, which has escaped the notice of illustrators of Scripture, but which we should prefer to consider as the "nose-jewel," when a ring is not expressly mentioned. It is a thin circular plate of gold, frequently a coin, about the size of half a crown piece, and in appearance not unlike the large fancy buttons which decorated the coats of a past generation. A turquoise is often set in the centre over the pin by which it is attached to the side of the nose, where its appearance is sufficiently striking, and it always seemed to us much less pleasing than even the nose-ring.

"Two bracelets for her hands of ten shekels weight of gold."—That is, about four ounces and a half, which seems an extraordinary weight for a pair of bracelets. But they are worn as heavy, or indeed much heavier, in the East, resembling, as Chardin remarks, rather manacles than bracelets. They are sometimes flat in shape, but more usually round or semicircular, taking a cubical form at the section where they open to admit the hand. They have no fastenings, but open and compress by their own elasticity alone; they are, in fact, enormous rings, which we have often seen not less than an inch in diameter; but their weight, although great, is not commensurate to their size, as they are usually hollow. The weight which a woman carries on her arms is, however, not to be estimated by that of a single pair of bracelets; for no woman who can possibly get more is contented with one pair. It is not unusual to see five or six bracelets on the same arm, covering it from the wrist nearly to the elbow. These and their other ornaments form the sole wealth of the bulk of the women; and they are anxious, on all occasions, to accumulate it, and loath to part with it; hence on comparatively poor women, living and dressing meanly, it is not uncommon to see a considerable quantity of precious metal in the ornaments of her head-dress, and of her arms and ankles; and whatever ornaments she possesses are not treasured up to be produced on grand occasions, but are worn daily as parts of her ordinary costume. Thus she puts all her bracelets on her arms at once, all her anklets on her legs, and all her earrings in her ears. Such ornaments form her whole personal wealth, and on their value she rests her claim to permanent consideration. This is particularly the case with the Bedouin females, who are generally well supplied with all kinds of trinkets of personal ornament; for although the Arab cares little about his own dress, he is anxious to deck his wife as richly as possible, that honour may be reflected upon himself, and his circumstances properly estimated. This use of ornaments on all occasions seems to explain why Eliezer placed the nose-ring at once on the nose of Rebekah, and the bracelets on her hands, instead of giving them to her as things to be treasured up. The material of the bracelets is exceedingly various. Gold is necessarily rare; silver is the most common, but many that seemed to be silver we have found to be plated steel. Amber, coral, mother-of-pearl, and beads, are also used for bracelets, particularly for the upper part of the arm, for, whatever be the material of the others, it is usually desired that the one on the wrist should be of silver. The poorer sort of women are, however, often obliged to content themselves with rings of copper, horn, common glass beads, and other articles of inferior description. Estimating the gold by its weight, nearly five ounces, Eliezer's present was altogether very valuable.

25. "*Straw and provender.*"—The straw, *teben*, Arab. *ibn*, seems to have been "cut straw," to render it more portable. The Septuagint renders it by *χυμα*, chaff, which is a name applied to straw after it has been cut fine by the use of a chaff-cutter. The "provender" was, it would seem, a mixture of several kinds of fodder, cut-straw, barley, beans, &c. so combined as to render the whole palatable. The original word is *mispo*, which the Septuagint translates by *χυμα*, *χυμα*, which is a derivative from *χίμα*, grass, and hence signifies fodder, of which herbage is the principal ingredient. Hay is not made in the East. Cattle continue at the present day to be fed with chopped straw mixed with barley. The common reader would suppose the "straw" to be for litter; but straw is never so employed in the East, dung, dried and pounded, being used for that purpose.

33. "*I will not eat, until I have told mine errand.*"—A striking illustration of this is furnished by Mr. Frazer, who, in his work, the 'Kuzzilbash,' and its sequel, 'The Persian Adventurer,' has noticed many oriental usages which were but little known in this country. The Persian noble, Ishmael Khan, having occasion to claim the protection of an Affghaun chief, who was known to dislike the Persians, was advised to throw himself upon the protection of this formidable person, and claim his safe conduct as a boon of hospitality. In reply, Ishmael observed,—"I might take the sanctuary of his table. The Affghauns, I believe, regard it as sacredly as we Persians." "No," replied he, "that is not the Affghaun custom; but they have a custom which is of equal sacredness and force: they term it *munavavutee*. If you desire to receive a favour from any man among these clans, be he khan or ryot, you must repair before him and proclaim yourself his guest; but at the same time declare that you will accept of no office of hospitality; that you will neither taste of his salt, nor share his carpet, unless he consents to grant your request; and this request, so demanded, be it for protection only, or for more efficient assistance, he cannot, consistently with Affghaun honour, deny, provided it be at all within the bounds of reason."

48. "*My master's brother's daughter.*"—Rebekah was not Abraham's brother's daughter, but grand-daughter. Here Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.

51. "*Take her, and go, and let her be thy master's son's wife.*"—The whole conduct of this affair is calculated to surprise an European reader. A servant is sent on a distant journey, with full powers to select a wife and conclude a marriage for his master's son. The servant addresses himself to the lady's father and brother, and they agree to his proposals without consulting Rebekah. The agent then makes valuable presents to the lady and her relations, and carries her away, and Isaac and Rebekah meet as man and wife without having ever seen each other before. But all this is most precisely analogous to usages which still prevail in the East, with some small diversity in different nations. We will state the process of a marriage of a young couple in Persia, which seems, on the whole, to present a very close parallel to this patriarchal procedure. When a young man becomes marriageable, his parents begin to look about among their

*kindred* and acquaintance for a suitable partner for him, frequently assisting their inquiries or leaving the matter entirely to a confidential servant—generally the young man's old nurse, who goes about from house to house, and having found a suitable object, endeavours to create a mutual prepossession by speaking to each of the other. Very often, however, the whole matter is concluded without any reference to the parties most immediately interested. When the parents have found a suitable female, they proceed to the house of her father, and make their overtures to him; and if they are acceptable, he denotes his acquiescence by ordering sweetmeats to be brought. A few days after, another meeting is held at the same place, and there it is finally settled what the parents of the young man are to give in his behalf to the bride [for the principle of such gifts, see note on chap. xxiv. 12]; and this is a matter of great importance, as these presents remain with the lady, and form her dower or provision in case of a divorce from her husband. It consists of fine dresses and shawls [*raiment* in the text, v. 53], with female ornaments, some money, and a complete outfit of domestic utensils. Among some of the Arab tribes, the present or dower received for the bride on such occasions is called the "five articles," and consists of a carpet, a silver nose-ring, a silver neck-chain, silver bracelets, and a camel-bag. As to the consent of the woman, the usage varies in different nations. In Persia, after all has been concluded, the woman has nominally the power, almost never exercised, of expressing her dissent before the connexion receives its final sanction; but among many Bedouin tribes, the woman is seldom suffered to know, until the betrothing ceremonies announce it to her, who is to be her husband, and then she has no power of negating the contract; but she may, if she pleases, withdraw the day after her marriage from her husband's tent to that of her father; and, being divorced, is thenceforward regarded as a widow. In the instance before us, it does not appear to us that the consent of Rebekah was required to her own marriage. The question which was asked her the next day—"Wilt thou go with this man?" (verse 58)—we consider to mean no more than to ask whether she were willing to set out so soon as Eliezer desired, or would rather insist on staying a few days longer with her relations, as they had wished.

60. "*Let thy seed possess the gate of those which hate them.*"—That is, Let them hold in subjection those that hate them. In this and several other passages the gate is emblematic of authority and dominion; even as, in Europe, the delivery of the keys of a town is a formal act of submission to a conquering or superior power. Sometimes the word "gate" denotes "power" in a more general and absolute sense. A familiar instance of this is when we speak of the Turkish power as "the Porte," "the Sublime Porte," "the Ottoman Porte." This denomination is derived from the principal gate or "porte" of the Turkish sultan's palace at Constantinople. When the writer saw this gate it did not seem to him very "sublime;" but the mention of the gate involves the idea of the palace itself, and of the power which resides therein.

64. "*When she saw Isaac, she lighted off the camel.*"—Isaac was walking, and it would therefore have been the highest breach of oriental good manners to have remained on the camel when presented to him. No doubt, they all alighted and walked to meet him, conducting Reberca as a bride to meet the bridegroom. It is a customary mark of respect to great personages for a person to alight from the animal on which he is riding, and lead it until the superior has rid by; and as no conventional superiority is in the East conceded to women, as in Europe, this will show that it would have been highly improper to have rid directly up to Isaac when he was on foot. This would have been treating him as an inferior. In Persia, on occasions when it is thought necessary to stand upon punctilio, two persons of equal rank, after having been riding side by side, will take care when both dismount that it shall be at precisely the same moment; for he whose foot first touches the ground is considered to admit his inferiority to the other.

65. "*She took a veil, and covered herself.*"—Whether veiled before or not, she now "covered herself"—her whole person—with the ample enveloping veil with which brides are still conducted to the bridegroom. Rosenmüller, in illustration of this passage, quotes an ancient father (Tertullian), who, with an express reference to the same text, observes, as a custom still existing in his time, that the heathen brides were also conducted to their husbands covered with a veil. It is still all but universal in the East, and it will be observed that it is used not only by the females whose faces are always concealed both before and after marriage, but by those who display part or the whole of their faces on all ordinary occasions. It is, in fact, the indispensable costume for the occasion. Whether the bridal veil was distinguished from other veils does not appear, but we observe that one of red silk or muslin is affected by the Persians on such an occasion, although the ordinary veils are white or blue; and Dr. Russel, in his account of a Maronite marriage, observes that the bride's veil was of the same colour. Thus we see that Rebecca, by enveloping her person in a veil, put herself into the costume usual for a bride when conducted to the tent or house of her husband.

67. "*He loved her.*"—The force of this first expression of such an attachment seems to have escaped notice. Isaac, from all that appears, was the only one of the patriarchs who had no opportunity of exhibiting a preference to his wife before marriage. He had never seen her till she stood unveiled in his tent as his wife. It seemed, therefore, necessary to add, that "he loved her" when he did see her. It is remarkable, that what merely arose from circumstances in the case of Isaac, is now amply illustrated by the established practices of the East. The women being completely secluded, and never seen without veils, no opportunity of personal acquaintance, or even of inspection before marriage, is afforded. The man sees his wife for the first time unveiled when he enters the room into which she has been received on her arrival at his house. Having previously formed no idea of her person and qualifications, but from the general and exaggerated praises of the old nurse, who is usually his agent, this is a critical and anxious moment; and it is a most happy circumstance for both, when the account of such a transaction can conclude with the emphatic words "he loved her."

## CHAPTER XXV.

1 *The sons of Abraham by Keturah.* 5 *The division of his goods.* 7 *His age, and death.* 9 *His burial.* 12 *The generations of Ishmael.* 17 *His age, and death.* 19 *Isaac prayeth for Rebekah, being barren.* 22 *The children strive in her womb.* 24 *The birth of Esau and Jacob.* 27 *Their difference.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak and Shuah.

3 And <sup>1</sup> Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephraim, and Hanoth, and Abidab, and Eldaah. All these were the children of Keturah.

<sup>1</sup> 1 Chron. 1, 28.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward unto the east country.

7 And these *are* the days of the years of Abraham's life, which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 \*The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the \*well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And \*these *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he \*died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for

his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and \*the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were*, twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and \*his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because \*he did eat of his venison: but Rebekah loved Jacob.



LENTILS (*Ervum Lens*).

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, \*with that same red pottage; for

\* Chap. 28 16.

\* Chap. 16. 14, and 24. 62.

\* 1 Chron. 1. 29.

\* Heb. fell.

\* Rom. 9. 12.

\* Hea. 12. 2.

\* Heb. venison was in his mouth.

\* Heb. with that red, with that red pottage.

I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* <sup>10</sup>at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and <sup>11</sup>he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

<sup>10</sup> Heb. *going to die*.

<sup>11</sup> Heb. 12. 16.

Verse 1. "*Keturah*."—The Jews are of opinion, we know not on what evidence, that this is the same woman as Hagar, and that Abraham recalled her after the death of Sarah. Others think that Keturah was a Canaanite. Whoever she was, many think that Keturah had become his secondary wife, and had borne him children long before the death of Sarah; after which event he raised her to the rank of matron, or principal wife. It seems to us that the current usages of the East give great probability to this conjecture, which is strengthened by considering the great age of Abraham when Sarah died; and that his sons by Keturah were old enough to be sent away to form independent clans before his own death.

6. "*The sons of the concubines*."—This, no doubt, includes Ishmael, the son of the other concubine; and we thus incidentally learn that he was not lost sight of by his father, who made a better provision for him than has appeared in the course of the narrative. It seems not unlikely, from the narrative, that Abraham, for the sake of preserving peace among his sons, distributed all his property in his lifetime, giving the bulk of it to his legitimate son Isaac; and supplying the others with cattle and materials for a domestic establishment, with advice to go and establish themselves eastward in the Arabian desert. The arrangement was, doubtless, satisfactory to all parties, for among the Bedouins of the present day, we observe that the son, although he treats his father with respect while in his tent, is anxious to set up an independent establishment of his own, and spares no exertion to attain it; "and when it is obtained," says Burckhardt, "he listens to no advice, nor obeys any earthly command but that of his own will." Though often too proud to ask for what his own arm may ultimately procure, he usually expects his father to make the offer of some cattle to enable him to begin life; and the omission of it occasions deep disgust, and leads to quarrels in after times, which form the worst feature of the Bedouin character. They have few children circumstanced like those of Abraham by his concubines; but in other Asiatic nations, where parallel circumstances occur, the fathers provide for such sons much in the same way as Abraham, giving them some property proportioned to his means, with advice to go and settle at some place distant from the family seat.

16. "*These are the sons of Ishmael*."—These are the names of the "twelve princes," promised to Ishmael's parents long before; and the whole statement concerning them is obviously intended to point them out distinctly as the founders of great Arabian tribes. It may be useful, therefore, to state the extent of that influence which the families of Ishmael exerted in modifying the character of the original population of the Arabian peninsula. As the Scripture affords but little information on this subject, we must turn to the accounts of the Arabian historians themselves. According to them, the aboriginal Arabians derived their origin from Kahtan or Joktan, the son of Heber, whose other son Peleg was an ancestor of Abraham. This Joktan they call the "Father of the Arabs," and his descendants, the Kahtan tribe, form at this day the wealthiest tribe of the eastern desert of Arabia, constituting, with the Beni Sad tribe, as the Arabians say, the only remains of the primitive inhabitants of the country. (See Burckhardt's '*Classification of the Bedouin Tribes*.' ) The exterior parts of Arabia seem, however, to have been settled at a very early period by the descendants of Ham, some of whom remained, mixing more or less in the end, with the posterity of Shem; while others, who in the first instance settled on the western coast of the peninsula, are supposed to have made no long stay, but, either passing through Egypt or over the straits of Babel-Mandel, planted settlements in Ethiopia. This accounts for the fact that the name of Ethiopia has been extended, both by the Scriptures and the ancient classic writers, to Arabia as well as Ethiopia Proper. Moses mentions thirteen sons of Joktan, who, perhaps, includes his grandsons; the Arabians mention only two, Yarab, who founded the kingdom of Yemen, and Jorham, who settled that of Hedjaz, the present holy land of Arabia. A member of these primitive tribes is called *Al Arab al Araba*, "An Arab of the Arabs;" a distinction of purity of descent corresponding to the "Hebrew of the Hebrews" among the Jews. The later and prevailing race of *Mosarabi*, or mixed or naturalized Arabs, are descended from Ishmael through a marriage with the daughter of Modad, king of Hedjaz. It is true that Moses says he married an Egyptian woman, of whom the Arabian account takes no notice; but as this was in early life, and as the Bible account does not mention her again, or say that she was the mother of his twelve sons, there is nothing improbable in the Arabian account, for Ishmael may have married an Arabian wife after the death, or even during the life-time, of his first wife. Ishmael became the prince of Hedjaz, and the first pontiff of Mecca, preaching the religion of Abraham to the idolatrous Arabs, many of whose tribes were in process of time extirpated by the judgment of God, by dissensions among themselves, or by the swords of the Ishmaelites. The Arabians do not consider it any disparagement to belong to this mixed branch of the Arabian population. The absence of a perfectly pure descent is, in their opinion, quite compensated by the honour of being descended from Abraham, whom they hold in about the same veneration as the Jews. Mohammed himself claimed to be descended from Kedar, a younger son of Ishmael; but his descent could not be traced further than Adnan, who reigned in the Hedjaz B. C. 122. Arabian accounts vary as to the generations between Ishmael and Adnan; some make it forty, some ten, some seven. Ten is the common account, but after making a large allowance for the length of patriarchal lives, even forty generations seem too few to extend over the intervening period of about two thousand five hundred years. But this difficulty may be obviated by considering that the Arabians do not always reckon their genealogies from father to son, but from the heads of tribes, their object being only to preserve a knowledge of their descent, which, for their purposes, is as well effected in this way, as by encumbering the memory with a long catalogue of names. In the well preserved genealogy, for the 660 years from Adnan to Mohammed, there are counted 21 generations, and nearly 160 tribes branching off from the same parent stem. All these tribes were distinguished generally by the name of Adnan, the ascertained progenitor, besides the particular name of the subdivision. Thus the tribes of Adnan were distinguished not only from the tribes of Kahtan, but from the Ishmaelites, or mixed tribes, previous to Adnan. The tribes of Adnan, in their common accounts, passed



over the unascertained generations between Ishmael and their immediate progenitor, in their usual method of summary condensation. A curious light is thrown on all these matters, by the commencement of the historical romance of 'Antar,' part of which we subjoin:—"Ishmael, son of Abraham, was the father of Adnan, who had a son called Maad; and Maad was the father of Nizar, whose four sons, Rebeeah, Medher, Ayad, and Annar, reigned over the Arabs in great glory for many years, and their descendants continued to multiply till they amounted to twenty thousand horsemen, when disturbances arising among them they separated, and migrated from the valley of Mecca and the holy sanctuary, and many of them settled in a spot called Ibream-oob-mootemim, which was the furthestmost point of Hijaz, and the first in the land of Yemen. And they had a king called Rebeeah, a man much respected and feared, and he was of the tribe of Medher, a fair-raced people: and he had five sons; the eldest was called Nayil; the second Taweed; the third Mohellil; the fourth Medher; the fifth Adeë: and their father was a stout and intrepid warrior; he conquered the whole country by his bravery, and ruled over the wilds and deserts.—Again the Arabs disagreed and dispersed, and every division had its chief and its leader," &c. In this way it is admitted, that during the period from Ishmael to Adnan, and from thence to the time of Mohammed, the posterity of Ishmael penetrating from Hedjaz towards the east, spread themselves over the peninsula, and introduced their peculiar manners and customs among the original inhabitants, with whom they became incorporated by intermarriages. This Arabian account does not contradict Scripture, and, whether true or not, there can be no doubt that the descendants of Ishmael form so great and absorbing a part of the Arabian population, as to allow us, in a general sense, to consider him as the progenitor of that great and extraordinary nation, which has preserved its integrity, its independence, and its primitive usages from the most ancient times; and which had its turn, after the Romans, in forming one of those gigantic empires that have in different ages astonished the world; and which, even now, not only preserves its own wide domain, but has diffused its tribes from the Oxus and the Erythrean Sea to the Atlantic,—has given religion and law, and rendered its language classic, far beyond these limits, to a large proportion of the human race;—not to speak of the evidences of its past influence, which may be found in the vernacular languages of many nations, and in their literature, science, and actual condition.

It only remains to add, that the Moslems believe Ishmael, and not Isaac, to have been the child of promise and true heir of Abraham. They say that when Sarah insisted on the expulsion of the bondwoman and her son, Abraham conveyed them to the district of Mecca, which was then an arid desert destitute of water; but where, at the last extremity, God caused a spring to arise under the feet of Ishmael. They believe this forms the famous Zemzem well, now within the sacred enclosure of the temple of Mecca, and which supplies water for drink and purification to the inhabitants of the town, and the numerous pilgrims who annually resort thither. It is added that the famous Kaaba, or temple, otherwise called *Beit-Allah*, equivalent to *Bethel* in Hebrew—or "House of God"—was built on the spot by Abraham, to commemorate the double deliverance of Ishmael from thirst, and from being the victim of the sacrifice of which they consider him, rather than Isaac, to be the object. This story was probably manufactured out of the report that Abraham erected an altar and planted a grove at Beersheba (the "well of the oath"). The buildings of the present temple form extraneous additions to the original Kaaba, or rather an enclosure for it. The Kaaba itself is a truly primitive structure, being merely an oblong massive building, the sides and angles of which are unequal so that its plan forms a trapezium. It measures eighteen paces by fourteen, and is from thirty-five to forty feet high; and its flat roof and black cloth covering give it the appearance of a perfect cube. This Kaaba is certainly of high antiquity, and was an object of veneration to the Arabs long before the time of Mohammed. It is now the point to which Moslems in all parts of the world turn their faces in prayer, and to which thousands of pilgrims resort every year from all places between the Ganges and Morocco. They call it the "Navel of the World," and regard with concentrated veneration a black stone inserted in an angle of its wall, and which they believe to have been brought from heaven to Abraham, by the angel Gabriel. It was, say they, originally a transparent hyacinth, and its present unsightly appearance is owing to the sins of mankind. It has been much worn by the kisses of the pilgrims, and has several times been fractured and joined together again by cement. It is framed in silver, and appeared to Burckhardt like a lava containing several small extraneous particles of a whitish and a yellowish substance. These statements do not directly illustrate the statements of our text; but it seems useful to know how these facts have been understood or distorted by a great people whose history is so intimately connected with them.

27. "*Jacob was a plain man, dwelling in tents.*"—The epithet "plain" is pre-eminently applicable to a man dwelling in tents, whatever be his rank or wealth. Speaking of the Bedouins, Burckhardt says, "The richest sheikh lives like the meanest of his Arabs: they both eat every day of the same dishes, and in the same quantity, and never partake of any luxury except on the arrival of a stranger, when the host's tent is open to all his friends. They both dress in the same shabby gown and *meslakh*. The chief pleasure in which a chief may indulge is the possession of a swift mare, and the gratification of seeing his wives and daughters better dressed than any other females of the camp."

It is precisely the same among the other nomade tribes of Asia, as the Toorkmans, and the Elauts of Persia. Among the latter, the tent of the elder is only distinguished by its greater size from that of the humblest man in the camp. The chiefs themselves, indeed, generally reside at court or in the provincial capitals; but those who do reside with their people are usually distinguished by the same simplicity of manners and appearance, which in their case is more remarkable than in that of the Bedouin sheiks, as their power is much greater and their wealth often more extensive. Mr. Morier, in his "Second Journey through Persia," mentions in the following terms, a very powerful chief, named Ahmed Khan, who visited the English ambassador at Maragha, in Adzerbigan:—"this chief is one of those personages frequently met with in the East, who realize and illustrate many of the facts recorded in holy writ of the lives and habits of the patriarchs. Like Isaac, 'he had possession of flocks, and possession of herds and great store of servants' (Gen. xxvi. 14). His manner and appearance are those of Jacob, 'a plain man, dwelling in tents.' Although verging to fourscore and ten, he is the picture of health and activity. His beard is quite white, and his dress scarcely superior to that of his own shepherds. His reputation, however, for riches is very great; for among other instances of it, it is affirmed that he sows 700 *kherwar* (nearly 500,000 lbs.) of grain annually: he breeds a race of hardy horses, much esteemed throughout Persia. He is one of the greatest of the elders of Persia, being called the *Reish-sefeed* (White-beard) of Adzerbigan." The same "plainness" extends to the speech of the dwellers in tents as compared with the inhabitants of towns. There is among them none of those varied forms of address, flowery phrases, and refined compliments, which distinguish the Orientals in general; and a stranger, after having been annoyed with the complimentary phrases of the Persians or Turks, is delighted and refreshed by the plain and simple expressions of the Arab or the Tartar. The townspeople, as Burckhardt observes, have twenty different ways of wishing good morning to an acquaintance, and each of these methods has an established answer, so that if a man says, "May your day be white," the other can only reply, "May yours be like milk." On the contrary, an Arab is content to wish his friend good morning when he meets him, and farewell when he leaves him, on the road. One who accosts a stranger in the desert, to inquire about water or the nearest road, calls him "Uncle;" and the other in reply, says "Brother." They

never use any ceremonious titles to each other, whatever be their relative position. The Arabs, who used to attend the evening assemblies of Saoud, the great Wahabee chief, who was in fact king in Arabia, so far as Arabia can ever have a king, usually exchanged the salute of peace, and shook hands with him on entering the room, after which they sat down in any convenient place they could find. If any one had occasion to speak to him, they accosted him with "O Saoud!" or "O father of Abdallah!" or "O father of Mustachios!" and in return, he called every man by his name, without any of the ceremonious or complimentary phrases which abound in the East. Nor was this any affectation of humility in him, but quite the natural conduct of an Arab chief. See Burckhardt's 'Notes on the Bedouins,' and History of the Wahabees.

"*Tents*."—The use of tents probably arose at first out of the exigencies of pastoral life, which rendered it necessary that men removing from one place to another in search of pasture should have a portable habitation. Accordingly we find that the first mention of tents is connected with the keeping of cattle (ch. iv. 20), and to this day tents remain the exclusive residence of only pastoral people. Portability is not the only recommendation of tents to the nomade tribes of the East; the shelter which they offer in the warm but delicious climates of Western Asia is positive enjoyment. Shelter from the sun is all that is needful; and this a tent sufficiently affords without excluding the balmy and delicate external air, the comparative exclusion of which renders the finest house detestable to one unaccustomed to a residence in tents. The advantage of tents in this respect is so well understood even by the inhabitants of towns, that in many places, those whose circumstances admit it, endeavour so far as possible to occupy tents during the summer months. This was the constant practice of the late king of Persia, who every year left his capital with all the nobles, and more than half the inhabitants, to encamp in the plain of Sultanieh. Many of the princes, his sons, did the same in their several provinces; and the practice is an old one in Persia. It is true that tents would seem to be rather cheerless abodes in the winter; but it is to be recollected that the nomades have generally the power of changing the climate with the season. In winter the Bedouins plunge into the heart of the Desert, and others descend, in the same season, from the mountainous and high lands, where they had enjoyed comparative coolness in summer, to the genial winter climate of the low valleys and plains, which in the summer had been too warm.

It is impossible to ascertain with precision the construction and appearance of the patriarchal tents; but we shall not probably be far from the truth, if we consider the present Arab tent as affording the nearest existing approximations to the ancient model. The common Arab tent is generally of an oblong figure, varying in size according to the wants or rank of the owner, and in its general shape not unaptly compared by Sallust, and after him Dr. Shaw, to the hull of a ship turned upside down. A length of from 25 to 30 feet, by a depth or breadth not exceeding 10 feet form the dimensions of a rather large family tent; but there are many larger. The extreme height—that is, the height of the poles which are made higher than the others in order to give a slope to throw off the rain from the roof—varies from 7 to 10 feet; but the height of the side parts seldom exceeds 5 or 6 feet. The most usual sized tent has nine poles, three in the middle, and three on each side. The covering of the tent among the Arabs is usually black goats'-hair, so compactly woven, as to be impervious to the heaviest rain; but the side coverings are often of coarse wool. These tent-coverings are spun and woven at home by the women, unless the tribe has not goats enough to supply its own demand for goats'-hair, when the stuff is bought from those better furnished. The front of the tent is usually kept open, except in winter, and the back and side hangings or coverings are so managed, that the air can be admitted in any direction, or excluded at pleasure. The tents are kept stretched in the usual way by cords, fastened at one end to the poles, and at the other to pins driven into the ground at the distance of three or four paces from the tent. The interior is divided into two apartments, by a curtain hung up against the middle poles of the tent. This partition is usually of white woollen stuff, sometimes interwoven with patterns of flowers. One of these is for the men, and the other for the women. In the former the ground is usually covered with carpets or mats, and the wheat-sacks and camel-bags are heaped up in it, around the middle post, like a pyramid, at the base of which, or towards the back of the tent, are arranged the camels' pack-saddles, against which the men recline as they sit on the ground. The women's apartment is less neat, being encumbered with all the lumber of the tent, the water and butter, skins, the culinary utensils, &c. Some tents of great people are square, perhaps 30 feet square, with a proportionate increase in the number of poles, while others are so small as to require but one pole to support the centre. The principal differences are in the slope of the roof, and in the part for entrance. When the tent is oblong, the front is sometimes one of the broad, and at other times one of the narrow, sides of the tent. We suspect this difference depends on the season of the year or the character of the locality, but we cannot speak with certainty on this point. Some further information concerning tents has been given in previous notes, and other tents and huts will hereafter be noticed. It will be observed, that the tent covering among the Arabs is usually black; but it seems that they are sometimes brown, and occasionally striped white and black. Black tents seem to have prevailed among the Arabs from the earliest times. (See note on Sol. Song, i. 5.)

30. "*Edom*."—This name, denoting "Red," or "Red man," had probably reference as much to the redness of his personal appearance (see v. 24.) as to the red pottage. Here is another instance of a change of name.

30, 34. "*Red pottage*."—The *edom*, or red pottage, was prepared, we learn from this chapter, by seething lentils (*adashim*) in water; and subsequently, as we may guess from a practice which prevails in many countries, adding a little *wanteca*, or suet, to give them a flavour. The writer of these observations has often partaken of this self-same "red pottage," served up in the manner just described, and found it better food than a stranger would be apt to imagine. The mess had the redness which gained for it the name of *edom*; and which, through the singular circumstance of a son selling his birthright to satisfy the cravings of a pressing appetite, it imparted to the posterity of Esau in the people of Edom. The lentil (or *Lens esculenta* of some writers, and the *Ervum lens* of Linnaeus) belongs to the leguminous or podded family. The stem is branched, and the leaves consist of about eight pairs of smaller leaflets. The flowers are small, and with the upper division of the flower prettily veined. The pods contain about two seeds, which vary from a tawny red to a black. It delights in a dry, warm sandy soil. Three varieties are cultivated in France—"small brown," "yellowish," and the "lentil of Provence." In the former country they are dressed and eaten during Lent as a haricot; in Syria they are used as food after they have undergone the simple process of being parched in a pan over the fire.

33. "*He sold his birthright*."—It should be understood, that previously to the establishment of a priesthood under the Law of Moses, the first-born had not only a preference in the secular inheritance, but succeeded exclusively to the priestly functions which had belonged to his father, in leading the religious observances of the family, and performing the simple religious rites of these patriarchal times. The secular part of the birthright entitled the first-born to a "double portion" of the inheritance; but writers are divided in opinion as to the proportion of this double share. Some think that he had one-half, and that the rest was equally divided among the other sons; but a careful considera-

tion of Gen. xlvii. 5—22, in which we see that Jacob transfers the privilege of the first-born to Joseph, and that this privilege consisted in his having one share more than any of his brethren, inclines us to the opinion of the Rabbins, that the first-born had merely twice as much as any other of his brethren. It is certainly possible, but not very likely, that in the emergency, Esau bartered all his birthright for a mess of pottage; but it seems more probable that Esau did not properly appreciate the value of the sacerdotal part of his birthright, and therefore readily transferred it to Jacob for a trifling present advantage. This view of the matter seems to be confirmed by St. Paul, who calls Esau a "profane person," for his conduct on this occasion; and it is rather for despising his spiritual than his temporal privileges, that he seems to be liable to such an imputation.

## CHAPTER XXVI.

1 *Isaac, because of famine, went to Gerar.* 2 *God instructeth and blesseth him.* 7 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be <sup>s</sup> blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety *she is* thy wife: and how saidst thou, *She is my sister*? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people,

saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and <sup>s</sup> received in the same year an hundredfold: and the LORD blessed him:

13 And the man waxed great, and <sup>s</sup> went forward, and grew, until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of <sup>s</sup> servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of <sup>s</sup> springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* our's: and he called the name of the <sup>s</sup> well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it <sup>s</sup> Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it <sup>s</sup> Rehoboth, and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee,

<sup>1</sup> Chap. 14, 15, and 15. 18.

<sup>2</sup> Chap. 12. 3, and 22. 18.

<sup>3</sup> Heb. found.

<sup>4</sup> Heb. went going.

<sup>5</sup> Or, husbandry.

<sup>6</sup> Heb. living.

That is, contention.

<sup>7</sup> That is, hatred.

<sup>8</sup> That is, room.

and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, <sup>10</sup> We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 <sup>11</sup> That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent

thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it <sup>12</sup> Shebah: therefore the name of the city is <sup>13</sup> Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which <sup>14</sup> were <sup>15</sup> a grief of mind unto Isaac and to Rebekah.

<sup>10</sup> Heb. *Seeing we saw.*

<sup>11</sup> Heb. *if thou shalt, &c.*

<sup>12</sup> That is, *an oath.*

<sup>13</sup> That is, *the well of the oath.*

<sup>14</sup> Chap. 27. 46.

<sup>15</sup> Heb. *bitterness of spirit.*

Verse 1. "*Abimelech.*"—The name of the king and of the captain of the host, Phichol (v. 26), are the same as in Abraham's time; but the persons are no doubt different, as more than ninety years have intervened between the visit of Abraham and this of Isaac. It is not unlikely that "*Abimelech*" and "*Phichol*" were standing official names for the kings and generals of this little kingdom. There is a surprising similarity between the history of Abraham's sojourn at Gerar, and that of his son.

12. "*Isaac sowed in that land.*"—A gentleman who has spent many years in Persia gave us the following information while conversing about the pastoral tribes (Eelauts) which form a large part of its population. "There are some that live in their tents all the year; and others that build huts for the winter, which they abandon in summer, and often return to them in the winter. Then they begin to grow corn in the vicinity, and leave a few old persons to look after it. As the cultivation increases, a greater number of persons stay at the huts in the summer also, until at last nearly all the tribe remains to attend to the cultivation, only sending out a few with the flocks. Thus the wandering tribes gradually change from a pastoral to an agricultural people." May not this illustrate the situation of our pastoral patriarch when he began to cultivate? And may not the prospect which it involved of Isaac's permanent settlement in Gerar with his powerful clan, account for the visible uneasiness of the king and people of that district, and for the measures which they took to prevent such settlement? We thus also see the process by which a wandering and pastoral people gradually become settled cultivators.

20. "*The water is ours.*"—The cause of these differences seems to have been, that a question arose whether wells dug by Abraham's and Isaac's people within the territories of Gerar belonged to the people who digged them, or to those who enjoyed the territorial right. The real motive of the opposition of the people of Gerar, and their stopping up the wells made by Abraham, seems to have been to discourage the visits of such powerful persons to their territory; for otherwise the wells would have been suffered to remain on account of their utility to the nation. Stopping up the wells is still an act of hostility in the East. Mr. Roberts says that it is so in India, where one person who hates another will sometimes send his slaves in the night to fill up the well of the latter, or else to pollute it by throwing in the carcases of unclean animals. The Bedouin tribes in the country traversed by the great pilgrim-caravan which goes annually from Damascus to Mecca, receive presents of money and vestments to prevent them from injuring the wells upon the line of march, and which are essential to the very existence of the multitudes who then traverse this desert region. However, of all people in the world, none know so well as the Arabs the value of water, and the importance of wells, and hence they never wantonly do them harm. They think it an act of great merit in the sight of God to dig a well; and culpable in an equal degree to destroy one. The wells in the deserts are in general the exclusive property either of a whole tribe, or of individuals whose ancestors dug them. The possession of a well is never alienated; perhaps because the Arabs are firmly persuaded that the owner of a well is sure to prosper in all his undertakings, since the blessings of all who drink his water fall upon him. The stopping of Abraham's wells by the Philistines, the re-opening of them by Isaac, and the restoration of their former names—the commemorative names given to the new wells, and the strifes about them between those who had sunk them and the people of the land—are all circumstances highly characteristic of those countries in which the want of rivers and brooks during summer render the tribes dependent upon the wells for the very existence of the flocks and herds which form their wealth. It would seem that the Philistines did not again stop the wells while Isaac was in their country. It is probable that the wells successively sunk by Isaac did not furnish water sufficient for both his own herds and those of Gerar, and thus the question became one of exclusive right. Such questions often lead to bitter and bloody quarrels in the East; and it was probably to avoid the last result of an appeal to arms that Isaac withdrew out of the more settled country towards the Desert, where he might enjoy the use of his wells in peace. Whether the wells sunk or re-opened by Isaac were subservient to the agricultural pursuits mentioned in v. 12 does not appear; but, having stated the importance of water to the shepherd, we may subjoin its value to the agriculturist, as exemplified in Persia. In that country, the government

duty on agricultural produce is always regulated according to the advantages or disadvantages of the soil with respect to water. Those lands that depend solely on rain are almost never cultivated; those that are watered from wells or reservoirs pay five per cent. on the produce; those that get a supply of water from aqueducts pay fifteen per cent.; and those that have the advantage of a flowing stream pay twenty per cent. These rates are after deducting the seed, and allowing ten per cent. for the reapers and threshers. (See Malcolm's 'History of Persia,' vol. ii. p. 473.)



ISAAC BLESSING JACOB.—COMING.

## CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing:* 15 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison.* 33 *Isaac trembleth.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob.* 42 *Rebekah disappointeth it.*

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and 'take me *some venison*;

4 And make me savoury meat, such as I love, and bring *it* to me that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake

to Esau his son. And Esau went to the field to hunt *for venison, and to bring it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and

<sup>1</sup> Heb. Aunt.



I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took <sup>a</sup>goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And *she* put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And *she* gave the savoury meat and the bread, which *she* had prepared, into the hand of her son Jacob,

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I: who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou bade<sup>st</sup> me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* <sup>a</sup>to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore <sup>a</sup>God give thee of the dew

of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac <sup>a</sup>trembled very exceedingly, and said, Who? where *is* he that hath <sup>a</sup>taken venison, and brought *it* me, and I have eaten of all before thou came<sup>st</sup>, and have blessed him? yea, *and* he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named <sup>a</sup>Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I <sup>a</sup>sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, <sup>a</sup>and wept.

39 And Isaac his father answered and said unto him, Behold, <sup>10</sup>thy dwelling shall be <sup>11</sup>the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

<sup>a</sup> Heb. *desirable*.

<sup>b</sup> Heb. *before me*.

<sup>c</sup> Heb. 11. 20.

<sup>d</sup> Heb. *trembled with a great trembling greatly*.

<sup>e</sup> Heb. *hunted*.

<sup>f</sup> That is, a supplanter.

<sup>g</sup> Or, supported.

<sup>h</sup> Heb. 12. 17.

<sup>i</sup> Verse 28.

<sup>j</sup> Or, of the fatness.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him : and Esau said in his heart, The days of mourning for my father are at hand, <sup>19</sup> then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah : and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice ; and arise, flee thou to Laban my brother to Haran ;

44 And tarry with him a few days, until thy brother's fury turn away ;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him : then I will send, and fetch thee from thence : why should I be deprived also of you both in one day ?

46 And Rebekah said to Isaac, <sup>18</sup> I am weary of my life because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me ?

<sup>19</sup> Obad. 10.

<sup>18</sup> Chap. 26. 35.

Verse 4. "*Make me savoury meat, such as I love.*"—There are several points in this account that require explanation. One is, how it happened that Isaac should direct Esau to go hunting, to get him venison, when, as it seems from the result, a "kid of the goats" (that is, a young kid still sucking the dam) would have done as well. The fact is, that the oriental shepherds seldom, except to entertain a stranger, think of diminishing their flocks to supply themselves with meat. They are as glad of any game that falls in their way as if they had not a sheep or goat in their possession ; and it was quite natural that such "a cunning hunter" as Esau should rather be directed to go out into the fields and shoot game, than to go and fetch kids from the flock. Another thing is, how the flesh of young kids could be imposed upon Isaac for venison : but if by venison is to be understood the flesh of a young gazelle, which is by no means clear, the difference between it and that of a young kid is not great, as we know from personal experience ; and a still greater difference would be lost, even to persons with senses more acute than Isaac's were at this time, when disguised by the strong flavours, salt, spicy, sour, or sweet, which the Orientals are fond of giving to their more luxurious dishes. We have often hesitated at an oriental supper to determine of what meat the strongly-seasoned, or highly-acidulated, or sweetened, messes set before us were composed. As Isaac intended a particular indulgence, there is no doubt that the utmost resources of patriarchal cookery were employed upon the dish prepared for him. The word "*madamim*" has a more extensive signification than the word "savoury," here used to translate it. It means in general anything highly grateful to the taste, and may express any of the more self-indulgent preparations admired by the Orientals ; all whose most esteemed dishes are saturated with butter or fat—highly seasoned with salt, spices, garlic, and onions—sharpened with vegetable acids, or sweetened with honey or vegetable sweets. Sometimes the oleaginous, the saline, the spicy, the sweet, and the sour, concur to aggrandize and mystify the same dish. If Jacob's kids had been roasted whole, in the way formerly mentioned, after being stuffed with raisins, pistachio nuts, almonds, and husked corn or rice, the result would have been a most savoury dish, now much admired in the East, and which a man with all his senses in perfection would not readily distinguish from a young gazelle similarly treated.

15. "*In the house.*"—They were certainly living in a tent ; but it is to this day not unusual to call a tent a house. The word house is used much as we use the word "home," being applied quite irrespectively of the sort of domestic habitation denoted by it. The Bedouins always denominate a tent "a house," using the same word (*bei*) in sound and meaning as the Hebrew word in the text.

27. "*The smell of my son is as the smell of a field.*"—The parched herbage of the deserts and uncultivated plains is often exceedingly fragrant, and may well have imparted its odour to the garments of Esau, "a man of the field." Perhaps his clothes were actually perfumed. The Orientals are proverbially fond of perfumes. They sprinkle their clothes with scented oils or waters, or fumigate them with the incense from odoriferous woods, or carry such woods or fragrant herbs in a small bag, or sewed up in their clothes. Even the great simplicity of their mode of life does not preclude the use of perfumes from the Bedouins, who often perfume their head-kerchief with civet, or with an odoriferous earth called *are*, which comes from Aden, and is much in use among the desert Arabs. Mr. Roberts finds an Indian illustration for this passage. He says : "It is not common to *salute*, as in England : they simply *smell* each other ; and it is said that some people know their children by the smell. It is common for the mother or father to say, 'Ah, child ! thy smell is like the Sen-Paga-Poo,' (*Michelia Champacca*, a flower sacred to Christna). Of an amiable man it is said, 'How sweet is the smell of that man ! the smell of his goodness is universal !'"

28. "*God give thee of the dew of heaven.*"—The value of this blessing cannot be adequately appreciated by the European reader. But in Palestine, and indeed throughout Western Asia, rain rarely if ever falls from April to September, and the heat of the sun being at the same time very strong, all vegetation would be parched and dried up, were it not for the copious dews which fall during the night and completely moisten the ground, keeping in a fertile condition lands which would otherwise be sterile and desolate. But all this moisture evaporates with astonishing rapidity as soon as the sun has risen. It seems that the advantage of these abundant dews is not generally enjoyed except in regions more or less hilly or elevated, or in confined valleys. In extensive open plains and deserts, it does not seem that any dews fall in summer. But in such tracts no men can inhabit except the wandering tribes, and towns and villages are only found on the banks of natural or artificial streams ; nor, unless in the same situations, is any cultivation attempted where there are no night dews in summer to compensate for the want of rain. The passage Gen. ii. 5, 6, has led some to suppose that there was no rain, but dew only, previously to the atmospheric and other changes which are conceived to have taken place at the Deluge. If the passage in question affords sufficient foundation for this theory, there could then have been no rainbow previous to the Deluge, and the opinion would be justified which considers that the rainbow was first manifested to Noah, when it was made a token of the covenant between God and man. But see also the note on ch. ix. 13.

41. "*The days of mourning for my father are at hand.*"—This is a truly refined orientalism, in which the anticipated death of a parent is expressed only by the mourning and sorrow it will occasion. The author quoted in the preceding note, Mr. Roberts, observes that, in India, when the father or mother becomes aged, it is usual for the children to say, "The day for the lamentation of our father is at hand ;" or, "The sorrowful time for our mother is fast approaching."

## CHAPTER XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 6 *Esau marrieth Mahalath the daughter of Ishmael.* 10 *The vision of Jacob's ladder.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 'Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be 'a multitude of people;

4 And give thee the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land 'wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan 'pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward 'Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it.

13 'And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt 'spread abroad 'to the west, and to the east, and to the north, and to the south: and in thee and 'in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place 'Beth-el: but the name of that city *was* called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

<sup>1</sup> Hos. 12. 12.

<sup>2</sup> Heb. *an assembly of people.*

<sup>3</sup> Heb. *of thy sojournings.*

<sup>4</sup> Heb. *were evil in the eyes, &c.*

<sup>5</sup> Called, Acts 7. 2. *Charran*

<sup>6</sup> Chap. 35. 1, and 48. 3.

<sup>7</sup> Heb. *break forth.*

<sup>8</sup> Deut. 12. 20.

<sup>9</sup> Chap. 12. 2, and 18. 18, and 22. 18, and 26. 4.

<sup>10</sup> That is, the house of God.

Verse 5 "*Padan-Aram.*"—*Aram*, in its common sense, is equivalent to Syria, but in an extended signification comprehends also at least the northern portion of Mesopotamia. It appears to have derived its name from Aram, the son of Shem, by whom it was probably first settled. *Aram*, when simply used, is always translated "Syria;" but sometimes particular designations are added to indicate the part of this extensive country more particularly denoted. Thus we have *Aram Naharaim*, or "Syria of the two rivers," properly rendered "Mesopotamia," in chap. xxiv. 10, and here we have Mesopotamia again as *Padan-Aram*, that is, "the plain of Syria." Then we have *Aram of Damascus*, *Aram of Zobah*, *Aram Bethrehob*, and *Aram of Maacha*, indicating the parts of Aram in which lay respectively the cities and provinces of Damascus, Zobah, Bethrehob, and Maacha. There can be no doubt of the identity of Padan-Aram, and Aram Naharaim, with at least that part of Mesopotamia in which Haran is situated. It deserves to be noticed that Homer and Hesiod give the Scriptural name of "Arameans" to the people whom more modern Greek writers called "Syrians." See Gesenius in *דברי הימים*, and Horne's "Introduction," vol. iii. The Greek name *Mesopotamia*, or "the country of the rivers," indicates the same region as the "*Aram Naharaim*" of the Hebrews. The precise limits of the

country which either term describes cannot well be ascertained. Properly speaking, it would seem to include all the country between the rivers; but it is only applied to the great plain which extends southward of Mount Masius, which passes between the rivers in the north of this region, and which changes entirely the nature of the country: all that lies to the north-west of this point being mountainous and rugged; while to the south-east a flat and sandy character prevails. From the latter character we must, however, except the extreme south-eastern portion, formerly called Babylonia and Chaldea, but now Irak Arabi, which possesses a soil naturally rich, the fertility of which was proverbial in remote antiquity, when innumerable canals traversed it in all directions, but the interior of which is now destitute of either inhabitants or vegetation. Many parts also of the north-western portion, which is usually distinguished as Mesopotamia Proper, are naturally fertile; but, except near the great rivers which inclose this country, or on the brooks which flow into them, the whole country may be described as a desert—being, in fact, little better than a continuation of the great desert of North Arabia; and equally with it claimed by the Bedouins, who are its sole inhabitants, and who exact the customary tribute from all travellers. One of the most agreeable of the fertile and pleasant tracts by which this desolate region is skirted is the north and north-eastern part, in which Jacob fed the flocks of Laban for so many years; and which contains numerous rich pastures and pleasant hills; although the want of water prevents large portions of naturally fertile soil from being productive. The air is uncommonly pure throughout Mesopotamia; but the sandy deserts, by which the southern portion is environed, render the climate there so very warm in summer as to be considered remarkable even by Asiatics, who are accustomed to strong summer heats.

18. "*Took the stone that he had put for his pillows, and set it up for a pillar.*"—Nothing can be more natural than this act of Jacob, for the purpose of marking the site and making a memorial of an occurrence of such great interest and importance to him (see note on chap. xxxv. 20). The true design of this humble monument seems to have been, however, to set this anointed pillar as an evidence of the solemn vow which he made on that occasion. This use of a stone, or stones, is definitely expressed in chap. xxxi. 48, and 52. Mr. Morier, in his 'Second Journey through Persia,' notices a custom which seems to illustrate this act of Jacob. In travelling through Persia, he observed that the guide occasionally placed a stone on a conspicuous piece of rock, or two stones one upon another, at the same time uttering some words which were understood to be a prayer for the safe return of the party. This explained to Mr. Morier what he had frequently observed before in the East, and particularly on high roads leading to great towns, at a point where the towns are first seen, and where the oriental traveller sets up his stone, accompanied by a devout exclamation in token of his safe arrival. Mr. Morier adds: "Nothing is so natural, in a journey over a dreary country, as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did: 'If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I may reach my father's house in peace,' &c., then will I give so much in charity; or, again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial." The writer of this note has himself often observed such stones without being aware of their object, until happening one day to overturn one that had been set upon another, a man hastened to replace it, at the same time informing him, that to displace such stones was an act unfortunate for the person so displacing it, and unpleasant to others. The writer afterwards observed, that the natives studiously avoided displacing any of these stones, "set up for a pillar," by the way-side. The place now pointed out as Bethel contains no indication of Jacob's pillar. The Jews believe that it was placed in the sanctuary of the second temple, and that the ark of the covenant rested upon it; and they add, that after the destruction of that temple, and the desolation of Judæa, their fathers were accustomed to lament the calamities that had befallen them over the stone on which Jacob's head rested at Bethel. The Mohammedans are persuaded that their famous temple at Mecca is built over the same stone.

## CHAPTER XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for her seven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban

the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

<sup>1</sup> Heb. lift up his feet. <sup>2</sup> Heb. children. <sup>3</sup> Heb. Is there peace to him? <sup>4</sup> Heb. yet the day is great.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass; when Laban heard the 'tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him 'the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages be?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel *was* beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel: and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in 'our country, to give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived and bare a son, and she called his name 'Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this son also: and she called his name 'Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called 'Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name 'Judah; and 'left bearing.

<sup>6</sup> Heb. hearing.

<sup>8</sup> Heb. a month of days.

<sup>7</sup> Heb. place.

<sup>9</sup> That is, see a son.

<sup>10</sup> That is, hearing.

<sup>11</sup> That is, joined.

<sup>12</sup> Matth. 1. 2.

<sup>13</sup> That is, praise.

<sup>14</sup> Heb. stood from bearing.

Verse 3.—“*They rolled the stone from the well's mouth, and watered the sheep.*” &c.—There is no real discrepancy between this verse and the general narrative in which it is found. This verse obviously recites what it was customary to do at this well, while the rest of the passage describes only what was done on this particular occasion in conformity with the general usage. The passage, as a whole, is one that strongly illustrates the value of a well of water, and the care that was usually taken of it. Wells are still sometimes covered with a stone, or otherwise, to protect them from being choked up by the drifted sand; and it was probably to prevent the exposure of the well by too frequently removing the stone, that the shepherds did not water their flocks until the whole were assembled together; for it is not to be supposed that they waited because the united strength of all the shepherds was requisite to roll away the stone, when Jacob was able singly to do so. When the well is private property, in a neighbourhood where water is scarce, the well is sometimes kept locked, to prevent the neighbouring shepherds from watering their flocks fraudulently from it; and even when left unlocked, some person is frequently so far the proprietor that the well may not be opened unless in the presence of himself or of some one belonging to his household. Chardin, whose manuscripts furnished Harmer with an illustration of this text, conjectures, with great reason, that the present well belonged to Laban's family, and that the shepherds dared not open the well until Laban's daughter came with her father's flocks. Jacob, therefore, is not to be supposed to have broken the standing rule, or to have done anything out of the ordinary course; for the oriental shepherds are not at all persons likely to submit to the interference or dictation of a stranger. He however rendered a kind service to Rachel, as the business of watering cattle at a well is very tiresome and laborious.

9. “*Rachel came with her father's sheep: for she kept them.*”—The pastoral poetry of classical antiquity, which has been imitated more or less in all nations, has rendered us familiar with the idea of females of birth and attractions



acting as shepherdesses long after the practice itself has been discontinued, and the employment has sunk into contempt. When nations originally pastoral settled in towns, and adopted the refinements of life, the care of the sheep ceased to be a principal consideration, and gradually devolved upon servants or slaves, coming to be considered a mean employment, to which the proprietor or his household only gave a general and superintending attention. The respectability of the employment in these patriarchal times is not evinced by our finding the daughter of so considerable a person as Laban engaged in tending the flocks, for in the East all drudgery devolves upon the females; but by our finding the *sons* of such persons similarly engaged in pastoral duties, which in Homer also appears to have been considered a fitting employment for the sons of kings and powerful chiefs. We are not aware that at present, in the East, the actual care of a flock or herd is considered a dignified employment. Forbes, in his 'Oriental Memoirs,' mentions, that in the Bramin villages of the Concan, women of the first distinction draw the water from wells, and tend the cattle to pasture, "like Rebecca and Rachel." But in this instance it cannot be because such employments have any dignity in them, but because the women are obliged to perform every servile office. So, among the Bedouin Arabs, and other nomade nations, the immediate care of the flocks devolves either upon the women or the servants; but most generally the latter, as the women have enough to occupy them in their multifarious domestic duties. However, among some tribes, it is the exclusive business of the young unmarried women to drive the cattle to pasture. "Among the Sinai Arabs," says Burckhardt, "a boy would feel himself insulted were any one to say, 'Go and drive your father's sheep to pasture;' these words, in his opinion, would signify, 'You are no better than a girl.'" These young women set out before sunrise, three or four together, carrying some water and victuals with them, and they do not return until late in the evening. Throughout the day they continue exposed to the sun, watching the sheep with great care, for they are sure of being severely beaten by their father should any be lost. These young women are in general civil to persons who pass by, and ready enough to share with them their victuals and milk. They are fully able to protect their flocks against any ordinary depredation or danger, for their way of life makes them as hardy and vigorous as the men.

17. "*Leah was tender eyed.*"—Opinions are about equally divided as to whether this expression is intended to indicate a beauty or defect in Leah. Dr. Adam Clarke concurs with Onkelos and the Arabic in thinking that the intention is to express the respective perfections of each sister—that Leah had soft and beautiful eyes, but that Rachel excelled her in form and feature. The majority, however, follow the Septuagint in considering that Leah had weak or diseased eyes, which the Orientals regard as a very great defect. We think the latter opinion is best supported by the original word (רַכּוֹת), which usually means tender, weak, or delicate.

18. "*I will serve thee seven years for Rachel thy younger daughter.*"—We have already remarked on the Oriental custom for the bridegroom to make payments proportioned to his means to the parents of the bride, as well as to settle a dowry upon herself. For a more explicit account of this matter, see the note on chap. xxiv. Meanwhile this text leads us to remark, that when the young man, although otherwise an unexceptionable match, had no property which enabled him to furnish the requisite payments and presents, some service or enterprise was occasionally accepted from the suitor as an equivalent. Thus Jacob, being destitute of property, and having no other prospect than a younger brother's share in the inheritance of his father, offers seven years' service as an equivalent for what Laban might otherwise have expected in parting with his daughter. In a similar case, when another unprovided younger brother, David, loved Michal, the daughter of King Saul, the father proposed to the suitor, and actually accepted from him, a successful enterprise against the Philistines as an equivalent for the ordinary advantages which the father derived from the marriage of his daughter (1 Sam. xviii. 25). The usage of an unprovided young man to serve the father, whose daughter he sought in marriage, has been found by travellers to exist in many countries distant from each other. Out of various illustrations which we could quote, we shall content ourselves with one mentioned in Burckhardt's 'Travels in Syria,' which not only affords a striking parallel, but is the more interesting from its occurring at no very great distance from the scene of patriarchal narrative. In his account of the inhabitants of the Haouran, a region south of Damascus, this traveller says, "I once met with a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would otherwise have had to pay seven or eight hundred piastres. When I saw him he had been married three years, but he complained bitterly of his father-in-law, who continued to require of him the performance of the most servile offices without paying him anything, and thus prevented him from setting up for himself and his family." In his account of Kerek, the same traveller describes it as a customary thing for a young man without property to serve the father five or six years, as a menial servant, in compensation for the price of the girl. Thus Jacob also served seven years for Rachel, and it was well for him that, according to the touching and beautiful expression of the text, these seven years "seemed unto him but a few days, for the love he bore to her."

19. "*It is better that I should give her to thee, than that I should give her to another man.*"—We have already remarked, that the propriety of giving a female in marriage to the nearest relation who can lawfully marry her, is to this day generally admitted among the Bedouin Arabs and other Oriental tribes. The same principle was certainly in operation in the patriarchal times, but its close application in the present instance seems to have escaped notice. It will be observed that Jacob was the first cousin to Laban's daughters, and according to existing Arab usages, he had in that character the best possible claim to them, or one of them, in marriage. His elder brother, Esau, had perhaps in this view a preferable claim to the elder daughter, Leah; but Jacob, himself a younger brother, had an unquestionable claim to Rachel, the youngest daughter of Laban, and, therefore, independently of his affection for her, it was quite in the customary course of things that he should apply for Rachel in the first instance. Among all the Bedouin Arabs at the present day, a man has the exclusive right to the hand of his first cousin; he is not obliged to marry her, but she cannot be married to another without his consent. The father of the girl cannot refuse him if he offers a reasonable payment, which is always something less than would be demanded from a stranger. For this, and much other information in the course of these notes, we are indebted to Burckhardt, whose work on the Bedouins supplies a valuable mass of information, the applicability of which to the illustration of the Scriptures does not appear to have been hitherto perceived.

24. "*And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.*"—It is still customary in the East for a father, who can afford it, to transfer to his daughter, on her marriage, some female slave of his household, who becomes her confidential domestic and humble friend in her new home, but not the less a slave. This slave forms a link between the old and new households, which often proves irksome to the husband; but he has little, if any, control over the female slaves in his establishment.

25. "*In the morning, behold, it was Leah.*"—To the European reader it must seem difficult to understand how such a deception as this could be effected. But it is seen to be quite feasible when we consider the marriage customs of the East. Among most of the people of Asia, the bride is closely veiled during the marriage ceremonies, and

remains so while conducted to her husband's house or tent. The Rev. John Hartley, in his 'Researches in Greece and the Levant,' relates an anecdote of a young Armenian in Smyrna, who solicited in marriage a younger daughter who had obtained his preference. The girl's parents consented to the match; but when the time for solemnizing the marriage arrived, the eldest daughter was conducted by the parents to the altar, and the young man was quite unconsciously married to her. The deception was not discovered till it could not be rectified. Mr. Hartley adds, "It was in a conversation with an Armenian of Smyrna that this fact was related to me. I naturally exclaimed, 'Why, that is just the deception that was practised upon Jacob!' 'What deception?' he exclaimed.—As the Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon giving him a relation of Jacob's marriage, as it is related in Gen. xxix., he assented to it at once as a circumstance in no respect improbable."

26. "*It must not be so done in our country, to give the younger before the firstborn.*"—It seems very likely that Laban was correct in this statement. His fault was, that he did not acquaint Jacob with the customs of the country before he made his bargain with him. The same usage still exists in many parts of the East. Mr. Hartley says, that the father, who imposed upon a young man as related in the preceding note, excused his conduct in precisely the same way as Laban, alleging that custom did not warrant the marriage of the younger before the elder daughter. But, perhaps, this usage has the largest and most distinct operation in India, where, as we learn from Halhed's translation of the *Gentoo Laws*, and from Mr. Roberts's '*Oriental Illustrations*,' the same custom is also observed in the case of younger brothers, but is not observed altogether so strictly as when females are concerned. We have heard of cases in which, when a man wished to obtain a younger daughter, he found it the best course to do all in his power to promote the previous marriage of her elder sister. A father also will often exert all his powers to get off his *elder* daughter, when a very advantageous and acceptable match for the younger is proposed to him. When, in India, the elder daughter happens to be blind, deaf, or dumb, or particularly deformed, the observance of this rule is dispensed with.

27. "*Fulfil her week.*"—We read, that a great feast was made, after which Leah was consigned to Jacob. It is not said how long the feast lasted; but it was doubtless a week; and now Laban says in effect:—"Let there be another week of feasting for Rachel, after which she also shall be given to thee, and then thou shalt serve me yet other seven years." It is evident that the marriage of Jacob with Leah and Rachel took place nearly at the same time. Calmet indeed thinks, that "the week" refers to Leah's marriage; but this is an error, for in that case the festivities must have been *after* the final completion of the marriage, whereas, as Calmet himself states, the bride was not consigned to the bridegroom until after the days of feasting had expired. As to the seven days' feasting, the Rabbins acquaint us that this term was a matter of indispensable obligation upon all married men; and that they were to allow seven days for the marriage of every wife they took, even though they should marry several on the same day. In this case they made so many wedding weeks successively as they married wives. These seven days of rejoicing were commonly spent in the house of the woman's father, after which the bride was conducted in great state to her husband's house. (See Calmet, article '*Marriage*,' edit. 1732.) Thus we read, that Samson's wedding entertainment lasted seven full days (Judges xiv. 17, 18), and also that of Tobias (Tobit xi. 19). When the bride was a widow, the festivities lasted but three days. Similar practices have prevailed among other nations. The famous Arabian romance of '*Antar*,' translated by Mr. Terrick Hamilton, is full of allusions to this custom.



JACOB, LABAN, AND HIS DAUGHTERS.—N. POUSSIN.



JACOB WATERING HIS FLOCK.—SALVATOR ROSA.

## CHAPTER XXX.

*1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *Am I in God's stead,*

who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may 'also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name 'Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

<sup>1</sup> Heb. *As built by her.*

<sup>2</sup> That is, *judging.*

8 And Rachel said, 'With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name 'Naph-tali'.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name 'Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, 'Happy am I, for the daughters will call me blessed: and she called his name 'Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also?* And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name 'Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with a good dowry*; now will my husband dwell with me, because I have born him six sons: and she called his name 'Zebulun.

21 And afterwards she bare a daughter, and called her name 'Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name 'Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel

had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for I have learned by experience that the LORD hath blessed me for thy sake.*

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is <sup>18</sup>now increased unto a multitude; and the LORD hath blessed thee <sup>19</sup>since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33 So shall my righteousness answer for me <sup>20</sup>in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hasel and chesnut tree; and piled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods, which he had piled, before the flocks in the gutters in the watering troughs, when the flocks came

<sup>18</sup> Heb. wrestlings of God.

<sup>19</sup> That is, my wrestling.

<sup>20</sup> Called, Matth. 4. 18. Nephthalim.

<sup>21</sup> That is, a troop, or company.

<sup>22</sup> Heb. is my happiness.

<sup>23</sup> That is, happy.

<sup>24</sup> That is, as hire.

<sup>25</sup> That is, dwelling.

<sup>26</sup> Called, Matth. 4. 13. Zebulun.

<sup>27</sup> That is, judgment.

<sup>28</sup> That is, adding.

<sup>29</sup> Heb. broken forth.

<sup>30</sup> Heb. at my foot.

<sup>31</sup> Heb. to morrow.

to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.



PLANTAIN (*Musa Paradisiaca*).



MANDRAKE (*Atropa Mandragora*).

Verse 1. "*When Rachel saw that she bare Jacob no children, Rachel envied her sister.*"—Her envy was no doubt sharpened in this case by the fact that Leah was her sister, and by the knowledge that she was herself the favourite and elected wife. She must have feared that she should lose her ascendancy over Jacob by the want of children. The natural domestic evils of polygamy must be rendered more intense when the wives are sisters; and this seems to be stated in the law as a reason why such marriages should not in future be contracted. "Neither shalt thou take a wife to her sister, to vex her,—beside the other in her lifetime." Jacob was, in a great measure, forced by circumstances into such a connexion; but it does not appear that a marriage with two sisters at once was at this time considered singular or improper. The Arabians, who retained many patriarchal usages which the law forbade to the Jews, continued the practice until the time of Mohammed, who declared such connexions unlawful.

3. "*That I may also have children by her.*"—This is similar to the case of Sarah giving Hagar to Abraham. Such things happen to this day in India and China, often with the full concurrence, and even at the request of the lawful wife when she is herself sterile, or when her children are dead and she has ceased to hope for more.

14. "*Mandrakes.*"—The Hebrew word *dudaim*, here rendered "mandrakes," has occasioned so much discussion as to evince clearly enough that we know nothing about it. Calmet has an exceedingly long note on this word in his *Commentaire Littéral sur la Genèse*, in which he states the different opinions which had in his time been entertained as to the plant really intended by the *dudaim*. Some think that "flowers," or "fine flowers," in general, are intended; while others fix the sense more definitely to "lilies," "violets," or "jessamines." Others reject flowers, and find that figs, mushrooms, citrons, the fruit of the plantain or banana, or a small and peculiarly delicious kind of melon, are intended. A great number adhere to the "mandrake," which has the sanction of the Septuagint, the Chaldee, the Vulgate, and of many learned commentators. Hasselquist, the naturalist, who travelled in the Holy Land to make discoveries in natural history, seems to concur in this opinion. Calmet, however, is disposed to contend, that the citron is intended; and his arguments deserve the attention of those who are interested in the question. The claim of the plantain, and of the delicate species of melon to which we have alluded, have been strongly advocated since



Calmet's time. We have given wood-cuts of the mandrake and the plantain, but without undertaking to offer any decided opinion as to the claims of either.

20. "*Now will my husband dwell with me, because I have born him six sons.*"—Many reasons concur to render the possession of sons an object of great anxiety to women in the East. The text expresses one of these reasons. Sons being no less earnestly desired by the husband than by the wife, a woman who has given birth to sons acquires an influence and respectability, which strengthen with the number to which she is mother. To be without sons, is not only a misfortune, but a disgrace to a woman, and her hold on the affections of her husband, and on her standing as his wife, is of a very feeble description. Divorces are easily effected in the East. An Arab has only to enunciate the simple words, *ent taleka*—"thou art divorced," which, in whatever heat or anger spoken, constitute a legal divorce.

21. "*And afterwards she bare a daughter, and called her name Dinah.*"—The simplicity of this announcement, contrasted with the exuberant thankfulness and exultation which accompany the birth of *sons* in this and the preceding chapter, is remarkably expressive to persons acquainted with the customs and feelings of the East. When there is prospect of a child, both the parents hope and pray that it may be a son. All their desires centre in male offspring, which is everywhere regarded as the greatest of blessings; and the disappointment is most acute when the child proves to be a female. This is not that the possession of a daughter is in itself regarded as an evil, but because her birth disappoints the sanguine hopes which had been entertained of the greater blessing. Time enables the little creature to win her way to the hearts of her parents. But it is only time that can reconcile them to their disappointment; and in the first instance the household in which a female child has been born, has the appearance of having been visited by some calamitous dispensation. Her birth is quite unmarked by the rejoicings and congratulations which greet the entrance of a son into the world, and every one is reluctant to announce the untoward event to the father; whereas, when the infant is a boy, the only question is who shall be foremost to bear to him the joyful tidings.

31. "*If thou wilt do this thing for me, I will again feed and keep thy flock,*" &c., to v. 36.—There is a difficulty in this passage which will not escape the notice of the careful reader. The terms of the agreement were, that in consideration for Jacob's services, Laban should allow to him all the sheep and goats of a certain description which should *thereafter* be born. The agreement refers to no present distribution of the flocks; yet we find Laban immediately selecting the animals of the description defined by Jacob, and sending them three days' journey distant from the others, under the charge of his sons. Perhaps the first impression of the reader would be, that Laban, for the greater security, placed with his sons the animals of the class (parti-coloured) defined by Jacob, leaving with him those of one colour, and that from time to time an exchange was effected, the parti-coloured in the one coloured flock of Laban, fed by Jacob, going to the parti-coloured flock of Jacob, fed by Laban's sons; and the one coloured animals produced in Jacob's parti-coloured flock, in charge of Laban's sons, being transferred to the flock in charge of Jacob. But this hypothesis assumes that Laban made over to Jacob in the first instance all the parti-coloured animals in his flocks, whereas the agreement only states a prospective advantage. We have therefore no doubt that the solution offered by Dr. Adam Clarke is the most reasonable. He supposes that the separation was a stratagem of Laban, for the purpose of diminishing Jacob's chances as much as possible, by leaving him with a flock that did not contain a single animal of the sort to which he was to be entitled, and from which it might therefore be expected that the smallest possible proportion of parti-coloured animals would proceed. The counter stratagem of Jacob, and its result, appear in the sequel of the chapter.

37. "*Poplar.*"—As the Hebrew word *Libneh* denotes whiteness, and the Septuagint renders it by *λευκόν*, we have no hesitation in thinking that the *populus alba*, or "white poplar," is here meant. The *λευκόν*, or "white poplar," is mentioned by Theophrastus as growing in Egypt and Syria; and it occurs very frequently in Persia.

"*Hasel.*"—*Luz*, Heb. (*Corylus Avellana*.) From the suffrage of the ancient versions, we collect that *Luz* is rightly translated "hasel," though the hasel was called "*Nux Pontica*," as having been brought to Italy from Pontus. It was cultivated near Avellino, a city not far from Naples, whence we have the specific name *Avellana*.

"*Chesnut.*"—*Armon*, Heb. There seems to be no doubt that the Plane-tree is the *Armon* of Scripture, since the Arabic, Greek, Syrian, and Vulgate versions all agree in so considering it. The *Platanus orientalis* was a very favourite tree among the ancients, as the classical reader well knows. The term *Platanus*, *πλατάνος*, is from *πλατύς*, "broad," and applies to the diffusive shade of this delightful tree, which was in fact the quality that recommended it to the attachment of Eastern nations. The Hebrew appellation *Armon* comes from a root which signifies to be *stripped*, and agrees very well with the plane, where the bark spontaneously peels off, and leaves the trunk apparently bare. The chesnut has a wide spreading top, but its bark, though curiously cleft into oblong cells, does not peel off, as in the plane and birch. The Arabic and Syriac terms are essentially the same: *dulba*, Syr., and *dulb*, Arab.



PLANE TREE (*Platanus Orientalis*).



LABAN SEARCHING FOR HIS IDOLS.—DE LA HIRE.

## CHAPTER XXXI.

*1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him<sup>1</sup> as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock.

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

<sup>1</sup> Heb. as yesterday and the day before.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the <sup>2</sup>rams which leaped upon the cattle *were* ringstraked, speckled, and grised.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, <sup>3</sup>where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the *'images that were* her father's.

20 And Jacob stole away <sup>4</sup>unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob <sup>5</sup>either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount:

and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and <sup>6</sup>steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban <sup>7</sup>searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

<sup>2</sup> Or, *he-goats*.

<sup>3</sup> Chap. 28, 12.

<sup>4</sup> Heb. *to-rep him*.

<sup>5</sup> Heb. *the heart of Laban*.

<sup>6</sup> Heb. *from good to bad*.

<sup>7</sup> Heb. *hast stolen me*.

<sup>8</sup> Heb. *'ell*.

38 This twenty years *have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.*

39 That which was torn *of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.*

40 *Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.*

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

43 ¶ And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?*

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren,

Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it <sup>10</sup> *Jegar-sahadutha*: but Jacob called it Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And <sup>11</sup> *Mizpah*; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

54 Then Jacob <sup>12</sup> offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

<sup>9</sup> Exod. 22. 12.

<sup>10</sup> That is, the heap of witness.

<sup>11</sup> That is, a beacon, or watch-tower.

<sup>12</sup> Or, killed beasts.

Verse 15. "*He hath sold us, and hath quite devoured also our money.*"—We can only understand this by a reference to the customs connected with the dowry; so that it would seem the daughters of Laban considered their father's bargain with Jacob very disadvantageous to them, inasmuch as it quite overlooked the provision of a settlement which is usually made for females at the time of marriage. Laban's bargain had been exclusively for his own personal advantage.

17, 18. "*Then Jacob rose up, and set his sons and his wives upon camels, and he carried away all his cattle, and all his goods.*"—A very interesting and prominent part of Oriental usages consists in the different forms of travelling and migration, in which little alteration seems to have taken place since the most early times, the usages of which are briefly indicated in the book of Genesis. It is impossible for one who is acquainted with the Bible to witness the migration of a nomade tribe, whether Arabian or Tartar, without being forcibly reminded of this journey of Jacob, and the various removals of his grandfather and father. The degree of change probably extends little further than to the more warlike character which the tribes now assume in their journeys, arising from the increase of population and from the extension of the aggressive principle among the children of the deserts. We have already mentioned the expedition with which the people in the East prepare for an entire removal (see note on chap. xiv. 10). In a quarter of the time which it would take a poor family in England to get the furniture of a single room ready for removal, the tents of a large encampment will have been struck, and, together with all the moveables and provisions, packed away upon the backs of camels, mules, or asses; and the whole party will be on its way, leaving, to use an expression of their own, not a halter or a rag behind. The order of march in the removal of a pastoral tribe or family seems to be just the same as that which may be traced in the next and ensuing chapter. When the number of animals is considerable they are kept in separate flocks and droves, under the charge of shepherds and herdmen, or of the young men and women of the tribe, who hurry actively about, often assisted by dogs, to restrain the larger and more lively animals from straying too far. The very young or newly-born lambs and kids are carried either under the arms of the young people or in baskets or panniers thrown across the backs of camels. To this custom of carrying the lambs in the arms of the shepherds, as well as to the necessity mentioned by Jacob (chap. xxxiii. 13) of driving slowly when the sheep are with young, there is a beautiful allusion in Isaiah, chap. xl. 11: "*He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*" The sheep and goats generally lead the van, and are followed by the camels, and perhaps asses, laden more or less with the property of the community; consisting of the tents, with their cordage, mats, carpets, clothes, skins, water and provision bags, boilers and pots, and sundry other utensils, bundled up in admirable confusion, unless when all the property belongs to one person, as in the

case of Jacob. The laden beasts are usually followed by the elderly men, the women, and the children, who are mostly on foot in the ordinary migrations with the flocks; which must be carefully distinguished from a caravan-journey or a predatory excursion across the deserts. The very young children are carried on the backs or in the arms of their mothers, who in general are on foot, but are sometimes mounted, with their infants, on the spare or lightly-laden beasts. The sick and very aged persons are similarly mounted; and the children old enough to take some care of themselves, but not to go on foot, or perhaps to speak, are either carried on the backs of the young men or women, or are set upon the top of the baggage on the beasts of burden, and left there to shift for themselves. The little creatures cling to their seats, and seldom require or receive much attention. The middle-aged men, well armed and ready for action, march steadily along by the flanks of the column, controlling and directing its general progress; while the younger people attend to the details. The chief himself brings up the rear, accompanied by the principal persons of the party. He is generally on horseback, however the rest may be circumstanced. Sometimes, when the tribe is wealthy, a great proportion of the people may be mounted in some way or other; and the men, armed with lances, ride about to bring up the march of the cattle; but, as a general thing, we may say, that the mass of the people perform such migrations on foot. A day's stage, with numerous flocks, is necessarily short, and the pace easy; and must not be confounded with a day's journey by the caravan. It would seem as if most of Jacob's people went on foot. It is only said that he set his wives and children upon camels: and in chap. xxxiii. 14, where the phrase which the text gives as, "I will lead on softly, according as the cattle that goeth before me, and the children, are able to endure"—the margin more literally renders, "According to the foot of the work, according to the foot of the children."

19. "*Rachel had stolen the images that were her father's*;" or, "the teraphim (תְּרָפִים) of her father." Teraphim are frequently mentioned in the Old Testament. They seem to have been images—sometimes very small and sometimes large—apparently in the human figure, or at least with a human head; and the Jewish writers say that they were placed in niches, with lamps burning before them. From the passages of Scripture in which they are mentioned, it would seem that they were not idols in the worst sense of the word, no primary worship being rendered to them. They were certainly used by persons who had professed the worship of the true God; but as they proved a snare to take away the heart from Him, and to divide or supersede that exclusive confidence and trust which He required, we find them denounced by the prophets; and they were doubtless included in the general interdiction of images by the law of Moses. No doubt they often became objects of positively idolatrous homage; but in their general use, before and after the deliverance of the law, they seem to have been popularly considered as not being incompatible with the allegiance due to Jehovah; and there are instances in which we find teraphim connected, in some way or other, with the family and public worship rendered to Him. So far as this matter can be understood, it seems to us that these images were considered to fix a protecting and guiding presence to the places in which they were set—protecting, perhaps, as an Oriental talisman is considered to protect; and guiding as an oracle, which in some way or other was considered to indicate the course that ought to be pursued on occasions of doubt and difficulty. Thus the Danites desired the Levite, who had charge of Micah's teraphim, to ask counsel for them, and he gave them a response as from the Lord (Judges xviii. 5, 6). The prophets also mention them as oracles. Ezekiel (chap. xxi. 21) describes the king of Babylon as using divination—consulting with teraphim; and Zechariah (chap. x. 1) tells the Jews that their teraphim "have spoken vanity, and the diviners have seen a lie." Our translation sometimes retains the original word, and at other times renders it "images" or "idols." The Seventy have generally rendered the word by "oracles" (οἱ λόγοι and οἱ ἀποφθγγισμοί); but in 1 Sam. xix. 13, 16, they have *εικονίδες*, as if they thought that the *teraphim* there meant images placed as sepulchral monuments. Some however render this Greek word by "vain figures." Various answers have been given to the question, "Why Rachel stole her father's teraphim?" We give a few, without pretending to decide so doubtful a question. That the images were of precious metal, and Rachel stole them to compensate for the loss of dowry sustained through Laban's bargain with Jacob. That she thought that, by taking the oracles, she should deprive Laban of the means of discovering the flight of her husband. That she expected by this act to bring prosperity from the household of her father to that of her husband. Some conclude, that she hoped to cure her father of his idolatrous propensities by depriving him of the instruments: while many, on the other hand, imagine that Rachel and her sister were infected by the same superstitions as their father, and wished to continue the practice of them in the land of Canaan.

25. "*Mount of Gilead*."—So called here proleptically, as the name was first given by Jacob himself (v. 4) to the round heap of stones, and it was ultimately extended to the adjoining mountains and district. Mount Gilead is properly a chain of mountains, forming part of the extensive ridge which, under various names, extends north and south, and forms the eastern boundary of Canaan, towards Arabia Petraea. The extent of this chain, which should bear the name of Gilead, has been very differently understood, but it seems to us that the idea which the reader of the Scriptures will find most satisfactory will be to consider the term as applying to that part of the ridge which extends southward from the river Hieromax to the river Jabbok; being an extent of about forty miles. It is true that Burckhardt identifies Mount Gilead with a chain extending east and west, *south* of the Jabbok, of which he thus speaks:—"At the end of two hours we reached the foot of the mountain called Djebel Djelaad and Djebel Djelaoud—the *Gilead* of the Scriptures—which runs from east to west, and is about two hours and a half in length. Upon it are the ruined towers of Djelaad and Djelaoud."—('Travels in Syria,' p. 348.) If Burckhardt meant to say that this short chain was exclusively the Mount Gilead of Scripture, we have not the least doubt he was mistaken. Our very text evinces this: for Jacob, who came from the north-east, arrives at the brook Jabbok *after* having passed Mount Gilead; whereas, to have arrived at Burckhardt's Mount Gilead, he must *previously* have crossed the Jabbok. We notice this the rather, as the statement has already been adopted into books of reference. We can admit no statement which excludes the eastern mountains between the Hieromax and the Jabbok from being considered the mountains of Gilead; but we are willing to extend the denomination south of the Jabbok, to include Burckhardt's "Djebel Djelaoud." It is not difficult to understand how this short chain south of the Jabbok came to retain the name which seems to have been lost to that which is best entitled to the denomination. The rich and beautiful country called Gilead and Mispeh, and also Bashan, was bounded on the west by the Jordan, and by the mountains of Gilead on the east; the Hieromax formed its northern limit, but it extended southward beyond the Jabbok, so as to include the mountains of which Burckhardt speaks. The principal town of the whole district was Rammoth Gilead, which lay south of the Jabbok, among these very mountains; and the site of which is very probably denoted, and the name preserved, in the ruined Djelaad or Djelaoud noticed by the traveller. The name of the town being thus preserved, it naturally came to be applied as a designation to the mountains near it, according to a principle which operates very extensively in the East, where a great number of mountains and rivers receive the names of the principal towns near them. We have ourselves often been unable to obtain any other names for mountains than that of towns in the vicinity—and that even when the towns are of comparatively modern date. This seems to us sufficiently to account for the name of Gilead having been applied to, and preserved in, the Djebel Djelaad;



and we feel anxious that the just weight of Burckhardt's authority should not give currency to the impression that the short range thus accidentally denominated is to be regarded as exclusively the Mount Gilead of the Scriptures.

27. "*Tabret*."—*תוף*, *toph*. This word seems to stand generally for all instruments of the drum kind. The word "drum," however, occurs nowhere in our translation, the Hebrew word being always rendered either "tabret" or "timbrel." The *toph* seems to have been much used in civil and religious rejoicings, and is often mentioned as being beaten by women. Thus, after the passage of the Red Sea, Miriam, the sister of Moses, took a timbrel, and began to play and dance with the women (Exod. xv. 20); and when Jephtha returned to his home after his victory over the Ammonites, his daughter came forth to meet him with timbrels and dances (Judges xi. 34). Our well known instrument, the tambourine, so nearly resembles the Oriental timbrel, from which it is copied, as to render any particular description unnecessary. This instrument continues to be much used in the East, and occupies a conspicuous place in all musical entertainments. It invariably accompanies a dance. Dancing and the use of the timbrel are almost the only accomplishments which a lady acquires. The female slaves dance to its sound before their mistress, who has almost invariably at hand in her apartment a tambourine, which she takes up and plays many times in the course of a day.

28. "*My sons and my daughters*."—By his "sons" Laban here means his grandsons, the sons of his daughters and of Jacob. We shall find many instances in which the term "son" is applied to grandsons. Thus Laban himself is called (chap. xxix. 5) the son of Nahor, who was in fact his grandfather; and Mephibosheth is in the same way called the son of his grandfather Saul (2 Sam. xix. 24).

34. "*Rachel had taken the images, and put them in the camel's furniture, and sat upon them*."—Ladies and sick persons sometimes ride in a sort of covered chair or cradle thrown across the back of the camel, like panniers, one on each side. Professor Paxton, in his excellent 'Illustrations of Scripture,' thinks that Rachel hid her father's teraphim in such a cradle, in which she had ridden during the day. But it is said that she also sat upon them in the tent; and these cradles are never used for seats except while actually riding, and so singular a circumstance as Rachel's sitting upon them would alone have sufficed to have attracted Laban's suspicion. On the other hand, the common pack-saddle of the camel, as we have already mentioned (note to chap. xxv. 27), is peculiarly appropriated to the purpose of a seat, or rather of a cushion, against which a person seated on the floor may lean. These saddles, which are made of wood, are high, and the concavity usually filled by the back of the camel would have formed an excellent hiding-place for such images as the teraphim. If this does not seem reasonable, we may take the alternative of supposing that Rachel hid the images under the *heshr*, which consists of things (carpets, cloaks, cloths, &c.) heaped upon the pack-saddle to form a comfortable seat for ladies who do not use the hamper or cradle. These things are always taken off at the end of a day's journey, and being laid on the ground, serve as a sort of mattress in the tent, on which a person may sit or lie down while he reclines against the pack-saddle itself. Rachel might easily conceal the images thus; and there is one reason which perhaps makes it most probable that she did so; and that is, that it is not customary to take off the pack-saddle at the end of a day's journey, but always to remove the *heshr* by which the saddle had been covered. Boothroyd renders the text "camel's pillow."

35. "*Let it not displease my lord that I cannot rise up before thee*."—This apology was very necessary according to existing usages and feelings in the East, which inculcate the greatest external deference on the part of children towards their parents. This is particularly the case in Persia, and appears always to have been so. In Quintus Curtius, Alexander is represented as saying to the Queen-mother of Persia, "Understanding that it is in Persia considered a great offence for a son to be seated in the presence of his mother, unless by her permission, I have always in my visits to you remained standing till you authorised me to sit." In their respective 'Travels in Persia,' both Sir William Ouseley and Mr. Morier mention that at an entertainment given to the English ambassador by the Ameen-ad-Dowlah (second vizier), all the persons of distinction at Ispahan joined them at dinner, except the governor of the city, Abdallah Khan, a person scarcely inferior to the minister in wealth and rank, and about thirty years of age. But the minister was his father; and therefore, instead of occupying his proper place among the guests, he stood humbly in the court-yard with the servants; for a son never sits before his father on anything like a public occasion, whatever be his dignity or power. Even the king's eldest son always stands in his presence, and is only regarded as the first of his servants. Daughters occupy a still humbler place. Strong external indications of respect are also shown to parents among the Bedouin Arabs. Boys never eat out of the same dish, or even in the presence of their father. Burckhardt says that it would be reckoned scandalous were any one to say, "Look at that boy; he satisfied his appetite in the presence of his father." The youngest male children, not more than four or five years of age, are, however, often invited to eat by the side of their parents.

40. "*In the day the drought consumed me, and the frost by night*."—Throughout Western Asia, there is a much more remarkable difference between the temperature of the day and night than is generally experienced in Europe. The time when this difference is the strongest is in the months of September, October, November, March, April, and May. In the depth of winter, the increased coldness of the day, and the diminished coldness of the nights in the midst of summer, render the difference less considerable, although it is still very striking. An idea of this alternation can only be imagined by supposing a night of our winter temperature following a day warmer than any that our summers afford. In the summer-time, the night air is, in the warmest situations, cooler than that of our summer nights, and in other situations often as cool as the nights in our early spring. The night coolness in the East is, however, felt as a gratification after the intense and relaxing heat of the day, as its bracing and reviving influence strengthens the frame to bear the daily heat which would otherwise be scarcely tolerable. But when the nights become positively cold, while the days remain extremely warm, the rapid alternation is most distressing to those who are exposed to its full influence in the open air. European travellers feel the effects of this alternation very sensibly: the face becomes very sore, and the skin peels off; the eyes also suffer, and the hands and lips are chapped. In many parts of Asia, very severe and even frosty nights are, even in winter, succeeded by very warm days; and it may be said, indeed, that the only experience of what we should call winter weather which the inhabitants obtain, is exclusively during the night time.

49. "*Mizpah*."—There were several places of this name in Palestine. The word taken in one form means a high place affording an extensive prospect; and in another, a watch-tower or beacon, as in the present text; whence we may conclude, that the names were given to towns in elevated situations, or where watch-towers existed, or where commemorative heaps had been formed to mark the site of some important occurrence. A town built near the scene of this transaction between Jacob and Laban took the name which had been given to the heap of stones. It is mentioned in Judges xi. and xii.; and from the 29th verse of the latter chapter, it seems to have been called "Mizpeh of Gilead," to distinguish

it from other towns of the same name. It belonged to the half tribe of Manasseh beyond Jordan, and was the residence of Jephtha. In after-times the Ammonites obtained possession of it, and it was in their hands when Judas Maccabæus utterly destroyed it with fire.

53. "*Jacob swore by the fear of his father Isaac.*" (See also verse 42.)—This is obscure. Dr. Boothroyd more clearly renders: "Jacob swore by the Reverend One of his father Isaac."

## CHAPTER XXXII.

1 *Jacob's vision at Mahanaim.* 3 *His message to Esau.* 6 *He is afraid of Esau's coming.* 9 *He prayeth for deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an angel at Peniel, where he is called Israel.* 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place <sup>1</sup> Mahanaim.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the <sup>2</sup> country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, <sup>3</sup> Return unto thy country, and to thy kindred, and I will deal well with thee:

10 <sup>4</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother <sup>5</sup> with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be thy servant Jacob's*; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept <sup>6</sup> of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and <sup>7</sup> sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the <sup>8</sup> breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, <sup>9</sup> I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

<sup>1</sup> That is, two host: or camps.

<sup>2</sup> Heb. field.

<sup>3</sup> Chap. 31. 13.

<sup>4</sup> Heb. I am less than all, &c.

<sup>5</sup> Heb. upon.

<sup>6</sup> Heb. my face.

<sup>7</sup> Heb. caused to pass.

<sup>8</sup> Heb. ascending of the morning.

<sup>9</sup> Hos. 13. 4.

28 And he said, <sup>10</sup>Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the

place <sup>11</sup>Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

<sup>10</sup> Chap. 35. 10.

<sup>11</sup> That is, the face of God.

Verse 2. "*Mahanaim*."—A town, on or near the same site, afterwards bore this name. It was in the territory of the tribe of Gad, near the confines of Manasseh, and was one of the towns given to the Levites (Josh. xiii. 26, 30., xxi. 38). It seems to have been a place of great strength, and was therefore selected by Abner as the royal seat of Ishbosheth, son of Saul, during the war between him and David; and it was probably for the same reason that David himself withdrew thither during the rebellion of his own son Absalom. We know nothing of the subsequent history of the town, the precise situation of which has not been ascertained.

15. "*Milk camels*."—That is, camels of the most valuable sort. The Bedouins ride the male camel in preference to the female, and the former is also capable of carrying heavier burdens, and yet the female is much more valuable on account of her milk, which forms a prominent article in the diet of the Arabs. They drink it either fresh or sour. They are fond of sour milk, and it seems that the milk of the camel turns sour sooner than that of most other animals. Butter and cheese are very seldom made of this milk. It is remarkable that some of the tribes refuse to sell milk to the towns-people, the epithet "milk-seller" being regarded as a term of great opprobrium. It is also observable, that the Arabs not only drink the camels' milk themselves, but give great quantities of it to their horses. Foals also are weaned from their dams in thirty days, and for the next hundred days are fed exclusively on camels' milk; and during the ensuing hundred, they receive a bucket of milk every evening along with their barley. Burckhardt says that when the Bedouins take colts of two or three years old to sell in Syria, they recommend their animals by protesting (of course falsely) that since they were weaned they have had no other food than camels' milk.

22. "*Jabbok*."—This river rises in the mountains in the south-east of Gilead, and after a course of about fifty miles, nearly due east and west, enters the Jordan about forty miles south of the sea of Tiberias. This statement is from Burckhardt, and although brief, it differs in so many points from previous accounts, as to show how imperfectly the geography of this region is yet known, after so many travels and pilgrimages. The Jabbok is a deep and rapid stream, flowing over a rocky bed. The water is clear and agreeable to the taste; and the banks of the river are thickly set with oleander and plane trees, wild olives and almonds, tall reeds, and various shrubs and plants. Buckingham says, that where he crossed the river it was ten yards wide, and that the stream, being deeper than the Jordan and quite as rapid, was forded with difficulty. The natives call the river *Nahr-el-Zerkah*, or the river of Zerkah, from a neighbouring village of that name.

30. "*Peniel*," (the face of God).—The tribe of Gad in after-times built a city on or near this spot, and gave it the name of Penuel. Gideon, on his return from pursuing the Midianites, threw down the tower of the city, and slew the inhabitants for having insulted him and refused to supply his troops with provisions when on the pursuit. Jeroboam, the son of Nebat, rebuilt the city (1 Kings xii. 25); and Josephus says, that he also here built himself a palace. If the maps are right in placing Penuel on the south of the Jabbok, it could not occupy the real site of the spot which Jacob called Peniel; because the transaction which the name commemorates took place on the north bank of the river. This is evident from the text, which states that after Jacob had sent his people over the river, he remained alone on the other side (the north side) all night.

32. "*Therefore the children of Israel eat not of the sinew which shrank*."—The Jews do not know what sinew this was, nor even which thigh it was in; and the effect of this uncertainty is, that they judge it necessary to abstain from both the hind limbs, lest they should inadvertently eat the interdicted sinew. They sell those parts to Christians.

## CHAPTER XXXIII

1 *The kindness of Jacob and Esau at their meeting.*  
17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came

<sup>1</sup> Heb. to thee.

Joseph near and Rachel, and they bowed themselves.

8 And he said, *What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.*

9 And Esau said, I have enough, my brother; *keep that thou hast unto thyself.*

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according *as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.*

15 And Esau said, Let me now *leave with thee some of the folk that are with me.* And he said, *What needeth it? let me find grace in the sight of my lord.*

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called *Succoth.*

18 ¶ And Jacob came to Shalem, a city of *Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.*

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of *Hamor, Shechem's father, for an hundred pieces of money.*

20 And he erected there an altar, and called it *El-elohe-Israel.*

<sup>2</sup> Heb. *what is all this band to thee?*

<sup>3</sup> Heb. *be that to thee that is thine.*

<sup>4</sup> Heb. *according to the foot of the work, &c., and according to*

*the foot of the children.*

<sup>5</sup> Heb. *set, or place.*

<sup>6</sup> Heb. *wherefore is this?*

<sup>7</sup> That is, booths.

<sup>8</sup> Called, Acts 7. 16. *Sychem.*

<sup>9</sup> Called, Acts 7. 16. *Emmor.*

<sup>10</sup> Or, lambs.

<sup>11</sup> That is, God the God of Israel.

Verse 3. "*And bowed himself to the ground seven times, until he came near to his brother.*"—This seems to mean that Jacob, on approaching his brother, stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect; nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East. A similar method of indicating respect is still used in approaching the king of Persia, and has been thus described by Colonel Johnson:—"We saw the king seated upon his throne, in an upper room, open and supported by pillars. When we came to the end of the walk turning toward and fronting the king, we made two low bows, as did also the minister, whose motions we observed and repeated; then advancing to the first cross-walk we made another bow; proceeding thence until we arrived within about fifty yards of the building, we again halted and made two bows. Here we took off and left our slippers, and walked in the cloth boots to another turning, and bowed again. We now came to a small door, from which a flight of steps led up to the open room. These were covered with blue glazed tiles. At the head of the stairs was the door of the king's sitting-room, on advancing to which, fronting the king, we made two bows, rather low, and severally entered the room, keeping close to the wall on the left. When we had taken our stations here, we each made a very low bow and ranged ourselves standing." ("Journey from India to England," p. 166.) Here there were six pauses and nine bows: the number of both diminishes with the increase of rank in the person admitted to an audience.

17. "*Jacob journeyed to Succoth, and built him an house, and made booths for his cattle.*"—Dr. Boothroyd concurs in this rendering; but we consider that the phrase translated "built him a house," means no more than that Jacob erected his tent at this place. We have already indicated the usage of calling a tent a house (note on ch. xxvii. 15), and we find that Gesenius concurs in the opinion, that the word בית certainly means a tent in this place. The very name given to the place, which means "tents" or "booths," and the fact that Jacob made no long stay there and never returned, would alone suffice to render it probable that this is the true meaning. It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air. The number of booths necessary for the purpose must have given a singular appearance to his encampment, occasioning the circumstance to be commemorated in the name given to the spot and to the town which was built there at a subsequent period. The maps place Succoth south of the Jabbok, in the angle formed by this river and the Jordan, and at a distance nearly equal from either river. It was included in the territories of the tribe of Gad. The inhabitants provoked Gideon in the same way as the men of Penuel had done, and in revenge he, on his return, "tore the flesh" of the principal persons of the town with thorns and briars. The Jews say that the name of Darala was given to Succoth at some subsequent period.

18. "*Jacob came to Shalem, a city of Shechem.*"—It is agreed that our translators have erred in rendering שלם (*Shalem*) here as a proper name. The word means "peace" or "safety;" and the text should be read "Jacob came safe to the city Shechem." Neither our most early nor most modern versions render Shalem here as a proper name.

## CHAPTER XXXIV.

<sup>1</sup> *Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and 'defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake <sup>1</sup> kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that

is uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you. If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and <sup>2</sup> slew all the males.

26 And they slew Hamor and Shechem his son with the <sup>3</sup> edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

<sup>1</sup> Heb. humbled her.    <sup>2</sup> Heb. to her heart.    <sup>3</sup> Chap. 49. 6.    <sup>4</sup> Heb. month.



29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among

the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

Verse 12. "*Ask me never so much dowry and gift, and I will give according as ye shall say unto me.*"—In some previous notes we have had occasion to allude to the dowry and presents required of the bridegroom on his marriage, but have referred to this place for a more detailed statement. Subject to the exceptions to which every general position is incident, we think it may be safely stated,—that among all savage and barbarous people—and therefore in the early history of every nation which afterwards became civilized—the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing up and providing for her wants. The principle is still the same, whether, as among the Bedouins, the sum exacted be called the "price" of the woman, or is merely described as a "gift" or "present" to the father. The antiquity of this usage will appear from various passages in the book of Genesis; although the only instance in which a provision for the female is overlooked, is that of Jacob's engagement with Laban. The classical scholar is aware of numerous allusions to this custom. In one passage of the *Iliad* an accomplished lady is valued at four oxen. In another place, Agamemnon is made to say, that he would give one of his daughters to Achilles without exacting the least present in return. Homer never mentions any thing as given to the bride, but always the presents which the bridegroom makes to the lady's father. It is also related by Pausanias, that when Danaus found himself unable to get his daughters married, he caused it to be made known that he would not demand any presents from those who would espouse them. (See Goguet, '*Origine des Loix*,' tome ii. p. 60, where these instances are adduced.) It would too much extend this note, to multiply examples from the early history of nations, and from existing practices in the world. It may suffice to state generally, that, under sundry modifications, the principle of paying the father for his daughter is distinctly recognized throughout Asia, even where the father actually receives nothing. We shall confine our instances to the Bedouins. Usages differ considerably in this and other points, among the Arabian tribes; and travellers have too hastily concluded that the customs of one tribe represented those of the entire nation. The principle of payment is indeed known to all the tribes, but its operation varies very considerably. Among some very important tribes it is considered disgraceful for the father to demand the daughter's "price" (*hakk el bint*), nor is it thought creditable to receive even voluntary presents; among other tribes the price is received by the parent, but is made over to the daughter, constituting her dowry. Among other tribes, however, the price is rigidly exacted. The price is generally paid in cattle, and is sometimes so considerable, as to render it an advantageous circumstance when there are many daughters in a family. Five or six camels are a very ordinary payment for a person in tolerable circumstances, and if the man can afford it, and the bride is much admired or well connected, fifty sheep and a mare or foal are added.

The next stage is found to prevail among semi-civilized people; and it consists in this, that while the principle of "price" is retained, it is customary for the father to return part of what he receives to form a dowry for the daughter. In the first instance this dowry was, and is still among many tribes and people, a provision considered to proceed from the mere favour of the father, the amount of which depended upon him, and which he was at liberty to withhold altogether. But when it became an established custom, it was found convenient to distinguish in the marriage contract how much of the payment made by the bridegroom should form the "dowry" of the bride, and how much the "gift" to the father. To this point the people of Canaan appear, from our text, to have arrived very early; for we see that the "dowry" and the "gift" are discriminated. Among the ancient Greeks also, and indeed the modern Greeks, we find that the father did not at all times engross the price of his daughter; but there is mention of two species of payments, one to the father to engage him to bestow his daughter on the suitor, and the other to the lady whom he demanded in marriage: and to show that the latter was in effect part of the price, it is sometimes mentioned that the father gave the dowry to his daughter; that is, gave it out of what he had received from the bridegroom. In this case we are able to ascertain the existence of usages precisely analogous to these described in the Old Testament, not merely in Greece and other remote countries, but in a kindred and neighbouring nation to the Jews. The Bedouin romance of "*Antar*," which described the customs which existed in Arabia before the Mohammedan law had been promulgated, affords very curious illustrations on this subject.

It is a step beyond the usage last denoted when the father ceases to derive any benefit from the marriage of his daughter. The bridegroom, however, pays just the same, only what he does pay goes to increase the dowry of the bride, and not to enrich the father. It is a still nearer approximation to the usages of civilized Europe, when the parent thinks proper to make the marriage of his daughter an occasion of expense to himself, by engaging to make an addition more or less considerable, from his own means, to the provision offered by the bridegroom. It is not unusual for considerable persons in Persia, and, we believe, in Turkey and Arabia, to agree to double the value of the goods supplied by the bridegroom. It should be understood, that all the usages to which we have adverted—of payment exclusively to the father—of payment divided between father and daughter—of the father altogether foregoing his interest in the payments of the bridegroom, or even of increasing the dowry from his own means—may and do exist contemporaneously in the same country; the result being determined by local usage, by private feeling and disposition, or by the respective condition of the families contracting alliance.

## CHAPTER XXXV.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben

lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee<sup>1</sup>

<sup>1</sup> Chap. 27, 43.

when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all* their earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and <sup>a</sup>called the place <sup>a</sup>El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called 'Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, <sup>a</sup>but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar

of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but <sup>a</sup>a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing (for she died), that she called his name <sup>a</sup>Ben-oni: but his father called him <sup>a</sup>Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and <sup>a</sup>lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's hand-maid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's hand-maid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was <sup>10</sup>gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

<sup>a</sup> Chap. 28. 19.

<sup>a</sup> That is, the God of Beth-el.

<sup>a</sup> That is, the oak of weeping.

<sup>a</sup> Chap. 32. 23.

<sup>a</sup> Heb. a little piece of ground.

<sup>a</sup> That is, the son of my sorrow.

<sup>a</sup> That is, the son of the right hand.

<sup>a</sup> Chap. 49. 4.

<sup>a</sup> Chap. 25. 8.

4. "All their earrings."—Had these earrings been simply ornamental, they certainly would not need to have been given up with the "strange gods." It would, therefore, seem that they bore the figures of false gods, or some symbol of their power. Such earrings are still to be found in India and other countries of the East, and are regarded as charms or talismans to protect the wearer against enchantments and against enemies. It seems that the Israelites were not in after-times free from this objectionable practice, for Hosea (ii. 13) represents Jerusalem as having decked herself with the earrings of Baalim.

18. "She called his name Ben-oni; but his father called him Benjamin."—Here is a very curious instance of the circumstances under which a name was imposed by the mother, and of a change made by the father to one similar in sound but of very different signification (see marginal explanation). We have seen that the names of most of Jacob's other children, in like manner, were given from some hope or circumstance connected with their birth. Nothing can

be more similar to this than the usages still existing among the Bedouin Arabs. Among them the common Mohammedan names (except that of "Mohammed") are comparatively rare: most of the names—which are imposed at the birth of the child—are derived from some trifling accident, or from some idea that occurred to the mind, or some object that attracted the attention of the mother or the women present at the child's birth. "Thus," says Burckhardt, "if the dog happened to be near on the occasion, the infant is probably named *Kelab* (from *kelb*, a dog).<sup>2</sup> It is very probable that the name of Caleb—the celebrated Israelite who alone (with Joshua) was allowed to enter the promised land, of all the multitude that left Egypt (Num. xxxii. 12), and which is identical with this—originated in a similar way; and also the name of Hamor, or rather Chamor, in the preceding chapter, which literally means "an ass." The application of the latter name to a prince or emir helps to show the comparative respectability of the ass in eastern countries. The same custom exists to some extent in other Asiatic nations, and even in Africa; for Mungo Park informs us, that "the children of the Mandingoes are not always named after their relatives; but frequently in consequence of some remarkable occurrence. Thus my landlord at Kamalia was called *Karfa*, a word signifying 'to replace;' because he was born shortly after the death of one of his brothers." With regard to the name Benjamin, explained to mean "son of the right hand," it more probably means "son of days;" that is, "son of his father's old age" (see chap. xlv. 10). The difference entirely depends on the last letter of the name. The Samaritan reads "Benjamin," which certainly means "son of days;" and it is conceived that "Benjamin" is of the same signification, only with the Chaldee termination *in* for *im*—just as we say cherubim or cherubin indifferently (see the note to Whiston's 'Josephus,' on this place). The question is of interest only because the force of the text turns upon the signification of the name.

19. "*Ephrath, which is Beth-lehem.*"—Ephrath, or Ephrata, was the old, and Bethlehem the later name of this town. "Bethlehem" means "house of bread;" but we do not know on what occasion it was imposed. The town was in the allotment of the tribe of Judah, being situated about six miles south of Jerusalem, on the road to Hebron. Some notice of its present state will come most suitably as a note to Matt. ii. 1; and it is therefore only necessary here to remark that it was a city in the time of Boaz (Ruth iii. 11, iv. 1), whose grandson was Jesse, the father of David, who was born and reared there; in consequence of which, the place is very frequently distinguished as "the city of David." It was one of the cities fortified by Rehoboam. But its greatest and most holy distinction results from its having been the appointed birth-place of our Saviour. The town is called sometimes in the Old Testament "Bethlehem-Judah," to distinguish it from another Bethlehem, mentioned, in Josh. xix. 15, as a city of Zebulun. Its ancient name is nearly preserved to this day, it being now called *Beit-Lahm*.

20. "*That is the pillar of Rachel's grave unto this day.*"—Many interesting considerations, on which we cannot here expatiate, result from tracing the various methods which were resorted to in order to preserve the memory of events in the primitive times, when the art of writing was either unknown or had not yet been brought to bear on the usages of civil life. The progress of writing was manifestly slow; and after the art was well known, the ancient commemorative practices were still for a long time retained. Some of the devices for the transmission of important facts to posterity have already passed under our notice. We have seen the patriarchs erecting altars where the Lord had appeared to them (chap. xii. 7, xvi. 25, xxxv. 7); planting woods (chap. xxi. 31, 33), and setting up monuments in memory of the principal events of their lives; and for the same purpose giving characteristic names to the spots where such events took place. Instances of the last description have been too frequent to require indication. The profane writers, and the existing usages in many countries, furnish examples of the same custom. The ancient fragment of Sanchoniathon informs us that rude stones and posts were the first memorials of the Phœnician people. Near Cadix, heaps of stone used to be indicated as the famous "pillars" which are said to have commemorated the expedition of Hercules to Spain. The ancient people of the north preserved the memory of events by placing stones of extraordinary size in particular places; and this method is still used by the American savages, among whom writing is unknown. The manner in which such monuments were made subservient to this purpose is clearly described in Josh. iv. Parents explained to their children the object of such erections, and instructed them in the facts which gave occasion to them. In this way tradition supplied in some degree the place of written records. The early sepulchral pillars came under the same class of commemorative erections. They do not appear to have borne any inscriptions in their primitive use, although in after-times they did. Burder collects instances from Homer, of pillars erected over graves. Paris is represented, when going to shoot Diomed, as couching behind the pillar which had been erected upon or near the grave of Ilus. So, also, at the funeral of Elpenor, we find Ulysses and his companions forming a tumulus and erecting a pillar: and in another place, a heap of earth and a pillar are mentioned as the usual tokens of respect paid to the dead.

The reputed tomb of Rachel, near Ephrath, is thus mentioned by Mr. Carne, in his 'Recollections of the East:— "The spot is as wild and solitary as can well be conceived: no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the ashes of the beautiful mother of Israel rests. Yet there is something in this sepulchre in the wilderness that excites a deeper interest than more splendid or revered ones. The tombs of Zacharias and Absalom, in the valley of Jehoshaphat, or that of the kings in the plain of Jeremiah, the traveller looks at with careless indifference; beside that of Rachel his fancy wanders to the land of the people of the East; to the power of beauty that could so long make banishment sweet; to the devoted companion of the wanderer, who deemed all troubles light for her sake." The Turks have generally enclosed the real or supposed sepulchres of the chief characters of the Old Testament in some building or other: that which covers the tomb of Rachel is of a very humble description. It is a small square building surmounted by a dome, and resembling the common tombs of sheikhs and saints in Arabia and Egypt. Mr. Buckingham, who has particularly described it, says, "We entered it on the south side by an aperture through which it was difficult to crawl, as it has no door-way; and found on the inside a square mass of masonry in the centre, built up from the floor nearly to the roof, and of such a size as to leave barely a narrow passage for walking round it. It is plastered with white stucco on the outer surface; and is sufficiently large and high to inclose within it any ancient pillar that might have been found on the grave of Rachel." As this interior central mass is certainly different from anything we have ourselves ever witnessed in such structures, we are disposed to concur with Mr. Buckingham in thinking it probable that it was originally intended to inclose a pillar, or fragment of one, which tradition had pointed out as the pillar of Rachel's grave; and that the present structure was afterwards built over the whole by the Mohammedans, who do not yield to the Jews or Christians in their veneration for such places. The precincts of the sepulchre are now used by the Turks as a cemetery. The desire which these people feel that their ashes may rest in this spot is described by Mr. Carne as "singular and extreme." He adds, "All round this simple tomb lie thickly strewn the graves of the Mussulmans. No slender pillars of wood or stone, with inscriptions in letters of gold, are here; not a single memorial which this people are otherwise so fond of erecting in their cemeteries. It seems to be sufficient that they are placed beneath the favourite sod: the small and numerous mound is over which the survivor sometimes comes and weeps, mark the places of the graves."

## CHAPTER XXXVI.

<sup>1</sup> *Esau's three wives.* <sup>6</sup> *His removing to mount Seir.* <sup>9</sup> *His sons.* <sup>15</sup> *The dukes which descended of his sons.* <sup>20</sup> *The sons and dukes of Seir.* <sup>24</sup> *Anah findeth mules.* <sup>31</sup> *The kings of Edom.* <sup>40</sup> *The dukes that descended of Esau.*

Now these *are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these *were* the sons of Bashemath Esau's wife.

14 ¶ And these *were* the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these *are* the dukes that came of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes that came of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was* that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes that came of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

<sup>1</sup> 1 Chron. 1. 35.<sup>2</sup> Heb. *sons*.<sup>3</sup> Josh. 24. 4.<sup>4</sup> Heb. *Edom*.<sup>5</sup> 1 Chron. 1. 35, &c.<sup>6</sup> 1 Chron. 1. 38.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's

name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: *he is* Esau the father of 'the Edomites.

7 Heb. *Edom*.

Verse 9. "*Esau the father of the Edomites in Mount Seir*."—The term "Mount Seir," or rather the mountains of Seir, must be understood with considerable latitude. It was applied indefinitely to that range of mountains which, under the modern names of Djebel, *Shera*, and Hasma, extends from the southern extremity of the Dead Sea to the Gulf of Akaba. The reader will recollect the "Ghor," or valley, extending in the same direction, which we have had frequent occasion to mention, and which is supposed to have formed the continued channel of the Jordan before its waters were lost in the Dead Sea. Now the mountains of Seir rise abruptly from this valley, and form a natural division of the country, which appears to have been well known to the ancients. The plain to the east of the hilly region which these mountains form, is much more elevated than the level of the Ghor, on the west of the same mountains; in consequence of which, the hills appear with diminished importance as viewed from the eastern or upper plain. This plain terminates to the south by a steep rocky descent, at the base of which begins the desert of Nedjed. It is to a part of this upper plain, and to the mountains which constitute its western limit, that, as Burckhardt thinks, the name of Arabia Petræa, or the Stony, was given by the ancients; the denomination being however extended northward, so as to include the eastern plain with the mountains which form the eastern boundary of Palestine so far north as the river Jabbok. Speaking of this region, Burckhardt says, "It might well be called Petræa, not only on account of its rocky mountains, but also of the elevated plain, which is so covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture. In many places it is overgrown with herbs; and must once have been thickly inhabited, for the traces of many ruined towns and villages are met with on both sides of the Hadj route between Maan and Akaba, as well as between Maan and the plains of the Haouran; in which direction there are many springs. At present, all this country is desert, and Maan is the only inhabited place in it."—('Travels in Syria;') different parts of which have been analyzed to furnish this geographical statement.) The mountains themselves are described by the same traveller as chiefly calcareous, with an occasional mixture of basalt. The mountainous region which they form, of course differs from the plain which skirts it on the east. The climate is very pleasant. The air is pure; and, although the heat is very great in summer, the refreshing breezes which then prevail prevent the temperature from becoming suffocating. The winter, on the other hand, is very cold; deep snow falls, and the frosts sometimes continue to the end of March. This mountainous country is adequately fertile, producing figs, pomegranates, apples, peaches, olives, apricots and most European fruits. The region has been in all times noted for the salubrity of its air; and Burckhardt observes, there was no part of Syria in which he saw so few invalids.

The mountains of Seir were in the first instance occupied by a people called the Horim, or Horites, who are mentioned in Gen. xiv. among those whose country was ravaged by Chedorlaomer and his allies. These people are supposed to have taken their name from the chief or leader, who, with his tribe or family, first settled there, and whose name (Hor) is preserved in the mountain, in this range, on which Aaron died. The name "Seir" applied to this region is doubtless derived from the chief of that name, who is mentioned in v. 20. as the head of the family. The extent of territory occupied by the Horites cannot be very precisely ascertained; but there is no room to suppose that it reached so far south of the Dead Sea, or spread so far west towards the Mediterranean as the "land of Edom" of after-times certainly did. The "land of Seir," of the patriarchal times, seems to have been immediately to the east and south of the Dead Sea. In this land Esau settled himself permanently after the death of his father, and as his descendants increased, they were enabled to extirpate the original inhabitants, and occupied the land in their stead (Deut. ii. 12, 22). The country then took the name of the "land of Edom,"—a denomination which appears to have extended with the progressive extension of the Edomite power, which in its palmy state extended along the eastern frontier of Palestine, from the parallel of the lake of Tiberias, and reached southward to the shore of the Arabian gulf; while in another direction it comprehended the country to the south of Palestine, from the mountains of Seir to the Mediterranean; and during the Babylonish captivity of the Jews, the Edomites encroached upon the south of Judah so far as Hebron, which became their capital. Thus, in speaking of the land of Edom, we must be careful to distinguish times. In the times of Moses and Joshua, and even under the kings of Judah, it was confined to the region of Mount Seir; but in that direction it had, before the time of Solomon, extended to the Gulf of Akaba. In 1 Kings ix. 26, we read "King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea in the land of Edom;" and if Ezion-geber was both on the shore of the Red Sea and in the land of Edom, the dominions of the Edomites must have extended to the Arabian Gulf. Here we have the true reason why the "Red Sea" came by a name which has occasioned so much discussion. The land of Edom being on its shore, it came to be called "the Sea of Edom." "Edom," as we have already seen, means "red;" and the Greeks, mistaking the proper name for an appellation, rendered it by *ῥυτρή θάλασσα*, or the "Red Sea," by which name it is still commonly distinguished. Pliny, Strabo, and others, take care to inform us that the sea was so called, not on account of any redness in it, but from a king called



Erythrus, who reigned in the adjoining country. *Erythrus*, like *Edom*, means "the red;" so that the denomination doubtless points to Esau, whose posterity occupied the country indicated. It is not until a much later period that we find the country to the south of Palestine called the land of Edom, and it therefore appears that the Edomites availed themselves of the depressed state into which the Jews were brought by the Assyrian and Babylonian kings, to extend themselves westward from their mountains towards the Mediterranean, and ultimately to encroach upon the southern province of Palestine itself. It is proper in this view to distinguish the whole extent of the land of Edom into two parts. One comprehended the whole range of Seir with the neighbouring plain. Bozra (see note on Deut. iv. 43), in the part east of Palestine, and Petra, more towards the Arabian Gulf, were its chief towns. The latter city is supposed to be the "Selah" and "Joktheel" of the Bible (see note on 2 Kings xiv. 7); and is described in ancient history as the capital of the Nabathæans; for those Edomites who remained in Seir, after a large colony had gone to occupy the south of Judæa, during the captivity of the Jews, joined themselves with the descendants of that Nebajoth, son of Ishmael, whose full sister Esau had married (v. 3), and they were ever after called Nabathæans. After this, the land of Edom, and what was exclusively known as Idumæa to the Greeks and Romans, must be understood of the branch dominion south of Palestine. It will be useful to attend to this distinction between the Edomites south of Judæa, and the Edomites as mixed and identified with the Nabathæans in the region of Seir. As thus distinguished, both people seem to have prospered greatly under the Babylonian kings and the successors of Alexander. It will be observed that the "Edomites," previously to the Jewish captivity, are those who occupy Seir, while the "Edomites" of the after-period are those to the south of Judæa.

We learn from the chapter before us, that the Edomites were at first governed patriarchally by emirs or chiefs, and that afterwards they established a monarchy so early as to have had eight kings before there was any king in Israel (v. 31). The Israelites, in their passing from Egypt to Canaan, were directed to abstain from hostilities with the descendants of Esau, and when the Edomites refused the children of Israel a passage through their territory, Moses was directed to make a large circuit round their dominions, in order to avoid any inimical collision with them. It seems there were no wars between the kindred nations until the time of David, who put garrisons in Edom, "and all they of Edom became David's servants" (2 Sam. viii. 14). Thus was realised the prophecy of Isaac, that the elder brother should serve the younger. The victories of David seem to have been attended with a great havoc of the Edomites (1 Kings xi. 16). There are several indications that the latter submitted to the yoke with great impatience; and they did not omit to avail themselves of the opportunities which the division of the Hebrew nation into two kingdoms, at variance with each other, offered for the recovery of their independence. After that division, the dominion over Edom remained with Judah; but in the reign of Jehoram, son of Jehoshaphat, they revolted, "and made themselves a king" (2 Chron. xxi. 8—10); and although they were then and afterwards defeated in battle by the Jews, they succeeded in maintaining their national independence. Thus, as Isaac had foretold, Esau broke the yoke of the younger brother from off his neck. When Jerusalem was besieged by Nebuchadnezzar, the Edomites were present with the Babylonian king, and encouraged him in his undertaking, taking an active part in the final sack of the city, and dealing severely with the citizens (Ps. cxxxvii. 1; Obad. 11—14). This conduct was strongly denounced by the prophets, who foretold the future overthrow of Edom. The Jewish traditions state, that during the desolation of Israel and Judah, the Edomites greatly increased in numbers and power, extending their dominions westward, and sending colonies far abroad. This must no doubt be understood of the collective body; but what follows must be restricted to the people of Idumæa south of Palestine. When the Jews were restored from their captivity, they remained for a long time in too weak a state to engage in any contest with the encroaching Idumæans. But when, at an after-period, the latter invaded Judæa while Judas Maccabeus was engaged in opposing the tyranny of Antiochus Epiphanes, they were defeated with great slaughter by the Jewish general, who retaliated the incursion, and demolished the chief fortresses of Idumæa. Another of the same family, John Hyrcanus, brought the Edomites into still further subjection, compelling them to receive circumcision, and to submit to the other rites and observances of the Hebrew law. Their subsequent history is connected with that of Judæa, and the only circumstance of note is, that Herod the Great, whom the Romans made king of Judæa, was of Idumæan extraction. When Jerusalem was threatened by Vespasian, the Idumæans, whom Josephus describes as "a tumultuous and disorderly nation—delighting in mutation—and hastening to a battle as if it were to a feast"—were invited to Jerusalem by the "Zealots." They proceeded thither with 20,000 men, and being admitted during the night, committed fearful havoc among the people and the party opposed to the Zealots; but they afterwards repented of what they had done and withdrew from the city. After this we hear nothing of the Idumæans. Origen says, that in his time (A.D. 185—253) the Edomites had ceased to be a distinct people; they were numbered with the Arab tribes, and spoke the Syriac language.

Perhaps we ought not to conclude this article, without noticing the belief entertained by the Jews and Mohammedans that the original Romans were a colony of Edomites. Their accounts somewhat differ as to times and persons, but they agree in substance; and are all doubtless derived from the same source—the teaching of the Rabbins. Hence the Jews apply to Rome whatever the prophets say of the destruction of Edom in the latter times. The Talmud calls Italy and Rome "the cruel empire of Edom." The Mohammedans consider that both the Greeks and Latins are descended from Roum, the son of Esau; but it does not appear from the chapter before us that Esau had any such son.

24. "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father."—The words מִצְאָה אֶת הַיָּמִים, *matza eth ha-yemim*, translated "found the mules," have occasioned much discussion. The common opinion apparently adopted by our translators is that this Anah was the first who coupled the ass and horse to produce the mongrel breed called mules. This opinion has the authority of the Jewish rabbins and of the Arabic version, and is allowed by Dr. Adam Clarke and other commentators of authority. The objections to this are, that the word *matza* never means to invent, but to find, in the common sense of the term, or to acquire, discover, or encounter; that mules are never elsewhere called *yemim*, but *pheredim*; that Anah fed asses only, not horses; and that there is no mention of mules in Palestine till the time of David. Bochart, by whom these objections are strongly urged, is of opinion that the word rendered mules really denotes the *Emim*, a gigantic people whose territories bordered on that of the Horim, and with whom it is supposed that Anah and his herdsmen had a remarkable encounter as they fed the asses in the wilderness. This opinion has the sanction of the Samaritan text and version, and to the same doctrine leans the Targum of Onkelos, who renders the word by "giants," or strong powerful men; and another rabbi (Abraham Sepharat) says that the *yemim* were demons or satyrs. The Septuagint preserves the original word as a proper name, in the singular number; while others render it as a proper name in the plural, which it certainly should be, if taken as a proper name at all. The Syriac renders the greatly disputed word as "waters," and is followed by St. Jerome, who translates *aquas calidas*, "warm springs or waters," and in his note makes a remark on the diversity of opinions which prevail on the subject, and says that the word has, in the Punic language, the signification which he assigns. Gesenius

concur in this interpretation; and we are certainly disposed to conclude, with Dr. Boothroyd, that waters of some kind or other are intended. The probability is, that Anah, while feeding his father's asses, discovered a copious spring or lake, and this would certainly, in that arid region, be considered an event of sufficient importance to be recorded; and it might be the asses which led him to make the discovery, as those animals, as well as camels, have the reputation of being very sagacious in the discovery of water. Dr. Boothroyd renders thus: "It was this Anah that found the waters in the wilderness, as he fed the asses of Zibeon his father." (See the notes of Calmet, Adam Clarke and Boothroyd, on this place; also the 'Universal History,' vol. ii. p. 171.)



JOSEPH RELATING HIS DREAMS TO HIS BRETHREN. — RAFFAELLE.

#### CHAPTER XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.*  
13 *Jacob sendeth him to visit his brethren.* 18  
*His brethren conspire his death.* 21 *Reuben saveth*  
*him.* 26 *They sell him to the Ishmeelites.* 31 *His*  
*father, deceived by the bloody coat, mourneth for*  
*him.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land 'wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his

old age: and he made him a coat of many 'colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou

<sup>1</sup> Heb. of his father's sojournings.

Or, pieces.

indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, <sup>a</sup>see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this <sup>a</sup>'dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And <sup>a</sup>'Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph

was come unto his brethren, that they stript Joseph out of his coat, *his coat of many* <sup>a</sup>'colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.



BALM OF GILEAD (*Balsamodendron Gileadense*).

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren <sup>a</sup>were content.

28 Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, <sup>a</sup>and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and

<sup>a</sup> Heb. *see the peace of thy brethren, &c.*

<sup>a</sup> Heb. *master of dreams.*

<sup>a</sup> Chap. 42. 22.

<sup>a</sup> Or, *pieces,*

<sup>a</sup> Heb. *harkened.*

<sup>a</sup> Psal. 105. 17. Wind. 10. 12. Acts 7. 9.

killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an *'evil* beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put

sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an <sup>10</sup>officer of Pharaoh's, and <sup>11</sup>captain of the guard.

<sup>9</sup> Chap. 44. 28.

<sup>10</sup> Heb. *emuckh*. But the word doth signify not only *emuckh*, but also *chamberlains, courtiers, and officers*.

<sup>11</sup> Heb. *chief of the slaughtermen, or executioners*. Or, *chief marshal*.

Verse 3. "*A coat of many colours*."—This parti-coloured tunic of Joseph has occasioned some speculation; but it seems to us that the real point of interest has not been noticed. It would be desirable to know whether the art of interweaving a piece in various colours was at this time discovered or not. Judging from the information which this text offers, it would seem not; for the word which is constantly rendered "colours," may, as in the marginal reading, with more than equal propriety be rendered "pieces," which makes it probable that the agreeable effect resulting from a combination of colours was obtained by patchwork, in the first instance; and in after-times, by being wrought with a needle. The value and distinction attached to such variegated dresses shows that they were not common, and were formed by some elaborate process. This continued long after. In the time of David, such a dress was a distinction for a king's daughter (2 Sam. xiii. 18); and in Judges v. 30, we see ladies anticipating the return of a victorious general with "a prey of divers colours, of divers colours of needlework on both sides." We may therefore infer, that in these times people generally did not wear variegated dresses, the common use of which must have been consequent on the discovery of the art of interweaving a variegated pattern in the original texture, or of printing it subsequently. Except in Persia, where a robe is usually of one colour, most Asiatic people are partial to dresses in which various patterns are interwoven in stripes or flowers; and parti-coloured dresses have necessarily ceased to form a distinction. The most remarkable illustration of this text which we have seen, is given by Mr. Roberts, who states that in India it is customary to invest a beautiful or favourite child with "a coat of many colours," consisting of crimson, purple, and other colours, which are often tastefully *sewed together*. He adds: "A child being clothed in a garment of many colours, it is believed that neither tongues nor evil spirits will injure him, because the attention is taken from the beauty of the person to that of the garment."

17. "*Dothan*."—This place is mentioned as a "city" in 2 Kings vi. 13—15. Eusebius says it was twelve miles south of Samaria. That it was somewhere north of Shechem would appear from the present text. What is meant by the "pit" into which Joseph was cast is an exhausted cistern, or reservoir, in which the rain-water is collected, and of which there are many in Palestine. Many of them are found to be empty in summer, the supply of water they contain being often soon exhausted. Dr. Richardson thus mentions the place which is pointed out as the scene of the affair recorded in this chapter: "Having cleared the intricate defiles of this part of the country, we got upon an extensive open field which bore an abundant crop of thistles, and on which several herds of black cattle were feeding. This, by some, is supposed to be the scene of the infamous conspiracy of which the liberty of Joseph was the temporary victim. A little farther on we arrived at Gib Yousseuff, or the pit into which Joseph was cast by his brethren, being a ride of three hours and forty minutes from Mensura. Here there is a large Khar for the accommodation of travellers, and a well of very excellent water, and a very comfortable oratory for a Mussulman to pray in." This place is about two and a half or three days' journey from Shechem, which is nearly equal to the distance between Hebron and Shechem, so that the distance from Hebron to Dothan, if this be Dothan, was about five or six days' journey, which, as Dr. Richardson observes, "is a long way for the sons of Jacob to go to feed their herds, and a still farther way for a solitary youth like Joseph to be sent in quest of them." But we do not consider this distance too great, particularly as we know the place was somewhere beyond Shechem. Indeed the doctor himself admits that it is a very likely place, particularly as it lies in what is still one of the principal roads from the Haouran and Mount Gilead to Egypt. Speaking of the same neighbourhood (Nablous or Shechem), Dr. Clarke says—"Along the valley we beheld a company of Ishmaelites coming from Gilead, as in the days of Reuben and Judah, 'with their camels, bearing spicery, and balm, and myrrh,' who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding as of old; nor, in the simple garb of the shepherds of Samaria, was there anything to contradict the notions we may entertain of the appearance formerly exhibited by the sons of Jacob." He adds, that the morning after his arrival at Nablous, he met caravans coming from Grand Cairo, and noticed others reposing in the large olive plantations near the gates.

25. "*A company of Ishmaelites came from Gilead with their camels*," &c.—Midianites being also mentioned as denoting this company, we may infer that it was a mixed caravan, and principally composed of Ishmaelites and Midianites. We might call them generally "Arabians," as the Chaldees do. "Here," says Dr. Vincent, "upon opening the oldest history in the world, we find the Ishmaelites from Gilead conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut; and in the regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries before the Christian era, and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the Desert at the present hour." (Commerce and Navigation of the Ancients, vol. ii. p. 262). We cannot at this moment enter into the question, which Dr. Vincent assumes, that the Arabians had already become the medium of communication between India and Egypt. As the subject divides itself into two parts, the commerce of the Arabians and that of the Egyptians, we postpone the former, and confine ourselves to a few remarks on the latter. Dr. Vincent calls the Egyptians, with great propriety, the Chinese of antiquity; and the analogy between the two people might form a subject for very interesting discussion. In the present text we see a caravan of foreigners proceeding to Egypt, their camels laden with articles of luxury; whence it is an obvious inference that Egypt had then become what it is always recorded to have been, the centre of a most extensive land commerce:—the great emporium to which the merchants brought gold, ivory, and slaves from Ethiopia, incense, from Arabia, spices from India, and wine from Phœnicia and Greece: for which Egypt gave in

exchange its corn, its manufactures of fine linen, its robes, and its carpets. In after-times, the merchants of the west, of Greece and Rome, resorted to Egypt for its own products, and for the goods brought thither by the oriental merchants. But none of this was done by Egyptians themselves. We never, either in ancient or modern times, read of Egyptian caravans. This doubtless arose in a great degree from the aversion which (in common with all people who observe a certain diet and mode of life prescribed by religion) they entertained to any intercourse with strangers, and which reminds us continually of the restrictive policy of the Japanese in some respects, and of the religious prejudices of Hindoos and strict Mohammedans. Thus, it was a maxim among the Egyptians not to leave their own country, and we have ample evidence that they rarely did so, except in attendance upon the wars and expeditions of their sovereigns, even when their restrictive policy and peculiar customs became relaxed under the Greek and Roman rulers of the country. "They waited," says Goguet, after Strabo, "till other nations brought them the things they stood in need of, and they did this with the more tranquillity, as the great fertility of their country in those times left them few things to desire. It is not at all surprising that a people of such principles did not apply themselves to navigation until very late." Besides, the Egyptians had a religious aversion to the sea, and considered all those as impious and degraded who embarked upon it. The sea was, in their view, an emblem of the evil being (Typhon), the implacable enemy of Osiris; and the aversion of the priests in particular was so strong, that they carefully kept mariners at a distance, even when the rest of the nation began to pay some attention to sea-affairs. But besides their religious hatred to the sea, and political aversion to strangers, other causes concurred in preventing the cultivation of maritime commerce by the Egyptians. The country produces no wood suitable for the construction of vessels. Therefore, when the later Egyptians and the Greek sovereigns began to attend to navigation, they could not fit out a fleet till they had obtained a command over the forests of Phœnicia, which gave occasion to bloody wars between the Ptolemies and the Seleucids for the possession of those countries. The unhealthiness of the Egyptian coast, and the paucity of good harbours, may also be numbered among the circumstances which operated, with others, in preventing attention to maritime affairs. Moreover, all the nations who in those times traded in the Mediterranean were also pirates, who made it a particular branch of their business to kidnap men from the coasts; and it was therefore natural that a people who had no vessels with which to oppose them or retaliate upon them, should allow them no pretence to land upon their shores.

The indifference of the Egyptians to foreign commerce is demonstrated by the fact that they abandoned the navigation of the Red Sea to whatever people cared to exercise it. They allowed the Phœnicians, the Edomites, the Jews, the Syrians, successively, to have fleets there and maritime stations on its shores. It was not until towards the termination of the national independence that the sovereigns of Egypt began to turn their attention to such matters. The parts of Lower Egypt were ultimately opened to the Phœnicians and Greeks, by Psammeticus, about 668 years B.C. His son, Necho, for the purpose of facilitating commerce, attempted to unite the Mediterranean and Red Sea, by means of a canal from the Nile; but desisted after having lost 100,000 workmen. This work was completed by the Persians, but turned out to be of little practical benefit, either from the failure of the eastern channel of the Nile, or from being choked by the sands drifted from the desert. Failing in this project, Necho contrived to pay great attention to navigation. He caused ships to be built both on the Mediterranean and Red Sea, and interested himself in maritime discovery, with a view to the extension of the commercial relations of Egypt. He sent on a voyage of discovery those Phœnician mariners who effected the famous circumnavigation of Africa, sailing from the Red Sea, and, after doubling the Cape of Good Hope, returning by the Mediterranean. The maritime power of Egypt increased thenceforward, the clearest proof of which may be found in the fact, that in the reign of Necho's grandson, Apries, the Egyptian fleet ventured to give battle, and actually defeated so experienced a naval power as that of the Phœnicians. The race of sailors which arose were, however, considered as the lowest and most impure of the castes into which the Egyptian people were divided. In the next reign, that of Amasis, the sacred Nile was at last opened to the foreign merchants. Naucratis, a city of Lower Egypt, on the Canopean arm of the Nile, near the site afterwards occupied by Alexandria, was assigned to such Greek traders as chose to settle in Egypt. The commercial states of Greece were also permitted to found temples or sanctuaries, in certain places, for the accommodation of their travelling merchants, and which might also serve as staples and marts for the merchandise which they should send into Egypt. This concession was found to have a most favourable operation upon the prosperity of Egypt, and in its ultimate consequences combined with other causes in working a great change in the character and habits of the population, which thenceforward became progressively modified by an infusion of Greek manners and ideas. Such concessions were not in the first instance made without limitations. The Greeks were obliged to enter the Canopean branch of the Nile, and were required to land at Naucratis. If by any accident a ship entered at any other mouth of the river it was detained, and the captain was obliged to swear that he had been compelled to enter against his will. He was then compelled to sail back for Naucratis; and if this was prevented by the winds, he was required to discharge his cargo, and to send it round the Delta (more inland) in the small vessels in which the Egyptians navigated the Nile. This restriction must have ceased soon after, when the country was subdued by the Persians, and all the mouths of the Nile were equally thrown open. Its subjection to the Persians does not seem to have materially interfered with the growing maritime commerce of Egypt. But Herodotus, who was there in this period, remarks on the characteristic singularity which the Egyptians had carried into their marine and trade. Their ships were built and armed after a fashion quite different from that observed by other nations, and their rigging and cordage was arranged in a manner that appeared very singular and fantastic to the Greeks.

After all, the Egyptians were not themselves a people addicted to maritime commerce. The Greek rulers of Egypt indeed changed the entire system of Egyptian trade, and the new capital, Alexandria, became the first mart of the world, while the ancient inland capitals, which had arisen under the former system, sunk into insignificance. But it was the Greeks of Egypt, not the Egyptians, who did this. "They became," says Dr. Vincent, "the carriers of the Mediterranean, as well as the agents, factors, and importers of Oriental produce: and so wise was the new policy, and so deep had it taken root, that the Romans, upon the subjection of Egypt, found it more expedient to leave Alexandria in possession of its privileges, than to alter the course of trade, or occupy it themselves." (The facts combined in this sketch of Egyptian trade, &c., have been drawn from the works of Vincent, Heeren, Reynier, Goguet, Rennel, and Hales.)

— "Spicery," *Necoth*, Heb.—As the Septuagint renders this word by *Συμπαριον*, and the Syriac by one which is only *genna*, "resin," in Syriac characters, we are induced to think that some resinous production is here meant, which was either obtained from a species of pine, or of the terebinth tree. That which is called frankincense, and used for fuming or incense in the Catholic chapels, is obtained from a species of fir. The *necoth*, therefore, may have been of the same nature, and employed for the purpose of a grateful fumigation, as the frankincense of our shops. In the note on chap. xviii. 1, we observed that the *Terebinthus*, or *Pistacia Terebinthus*, yields the best Venice turpentine, which is resin in a



liquid state; but Belon, in his work on 'Rarities,' mentions a *resine dure* as the production also of this tree, which seems likely to have been the identical *neoth* before us. (See however the note on Exod. xxx. 23.) The Holy Land was remarkable for the excellence of its terebinth trees. There is a great diversity among resins in respect of the quality, as depending upon the nature, health, and situation of the trees which respectively afford them.

"*Balm*," *Theri*, Heb., is the famous resin obtained from the *Balsamodendron Gileadense*, or balm of Gilead tree, which was a native of and almost peculiar to the land of Judæa. It is related to the terebinth and other trees, which are noted for the fragrant "gums" which they yield. A small piece of this resin is said by Theophrastus to be so odoriferous that it filled a large space with its perfume. The author just quoted informs us it was reported in his time that only two enclosures of small extent were known to produce this tree, which were in some part of Syria—*ἐν τῷ βαλσαμῷ γινώσκουσιν ἐν τῇ αὐλῇ τῇ περὶ Συρίαν*. Bruce describes it, however, as growing in Azab, and all along the coast of Babel-mandel. The balsam of Gilead is about fourteen feet high, with diverging branches that bear leaves at their extremities. These leaves are pinnate or winged, like those of the terebinth, and evergreen in their duration. The fruit is a berry, or rather a drupe, of an egg-shape, marked with four seams, and with two cells. The *kataf* of the Arabians is afforded by a species of this genus, as is also the *kafal*. They are both of them odoriferous resins, very famous in the East.

"*Myrrh*," *Lot*, Heb.—It has been recently ascertained that the myrrh is obtained from a species of *Balsamodendron* which is very much allied to the *Balsamodendron kataf*, and its resin is now called *Balsamodendron myrrha*. It is a native of Arabia, where it forms stunted groves, which are intermingled with species of acacia, moringa, &c. The leaves are in threes, oval, blunt, and slightly toothed near the point. If this account be correct, and there seems to be no reason to question it, the kindred origin of the myrrh, balm, and "spicery," forms a subject of curiosity and interest, while the fact will greatly assist us in remembering the particulars of each. All three belong to the natural order *Terebinthaceæ* of Jussieu and Decandolle, and two of them appertain to one genus, *Balsamodendron*.

## CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah.* 13 *She deceiveth Judah.* 27 *She beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was *'Shuah*; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 \*And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his firstborn, whose name was Tamar.

7 And \*Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did 'displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he

said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 ¶ And 'in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an 'open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee 'a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

<sup>1</sup> 1 Chron. 2. 3.

<sup>2</sup> Num. 26. 19.

<sup>3</sup> Num. 26. 19.

<sup>4</sup> Heb. *was evil in the eyes of the LORD.*

<sup>5</sup> Heb. *the days were multiplied.*

<sup>6</sup> Heb. *the door of eyes, or, of Enajim.*

<sup>7</sup> Heb. *a kid of the goats.*

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* \*openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we \*be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man,

whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, <sup>10</sup>How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called <sup>11</sup>Pharez<sup>12</sup>.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

\* Or, in Enajim. \* Heb. becomes a contempt. <sup>10</sup> Or, wherefore hast thou made this breach against thee? <sup>11</sup> That is, a breach.  
<sup>12</sup> 1 Chron. 2. 4. Math. 1. 3.

24. "*Bring her forth, and let her be burnt.*"—There are two points that attract our attention in this text: one is the power which Judah possessed to pronounce such a sentence on a member of his family; and the other, the punishment proposed to be inflicted. In the former we have an instance of the power which a father, in those primitive times, possessed in his own family. He was not only its chief, but its legislator and judge, with the power of life and death in his hands. The same usage may be traced in other countries and times. Homer and Plato equally bear witness to its existence in early Greece. Caesar states, that among the Gauls the fathers were sovereigns in their own houses; having the power of life and death over their women, their children, and their slaves. In China, at the present day, fathers govern their families with despotic power; and, in other countries of Asia, the paternal authority exists under various modifications and forms, which enable us to discover the extent to which it was formerly carried even in those parts in which its ancient absoluteness has in the course of time been mitigated. The careful observance of the institutions and practices of the East, including those of the Bible, will not fail to discover a great number, which, although they may not, in the first instance, appear to have much connexion with the subject, must have originated in times when the parent possessed the most unbounded power over his children. Goguet ("Origine des Loix") well observes, that the monarchical form of government was formed on the model of the patriarchal authority which a father possessed over his own household; but with this difference, that the power of the first sovereigns was less despotic than that of a parent. The existence of such a form of power in the head of a family naturally suggested a similar form of authority for the rule of a nation. Accordingly, we find that the original form of government was everywhere monarchical. This account of its origin is so undoubted as to need no support; but may we not consider it indicated in the combination of paternity and royalty in the titular denomination of the kings of Gerar? The name "Abimelech" (אֲבִימֶלֶךְ) is easily resolved into its elements; *Ab*, with the affix *i*, means "my father," and *melech*, "king;" so that the whole signifies "my father-king," or "my father the king;" and was probably the title by which the kings of Gerar were commonly accosted. The original form of this government may still perhaps be found in the East—in Persia, for instance—where the sovereign possesses the most unquestioned power of life and death over all those who, in a very large sense, may be considered to compose his household—that is, not only over his women, children, and slaves, but also over those who are in the service of government, from the first minister of state to the humblest beater of carpets. But beyond this limit his power over the lives of his subjects is more restricted: for persons not within it, can only legally be punished after a trial before the proper tribunals. It is true that this limit is not always distinctly observed by the kings; but this is the *theory* of their government, and those sovereigns who wish for the good opinion of their people are rather careful to observe it.

On the second point which the text brings under our notice, it is to be observed that the crime of Tamar was adultery, she being considered the wife of Shelah although the marriage had not yet taken full effect. The punishments for this crime will be illustrated in the note to Levit. xx. 10. The present text affords the earliest notice of the practice of burning certain criminals alive. This cruel punishment has prevailed more or less in all nations. The law of Moses assigns this form of punishment in two instances (Lev. xx. 14, and xxi. 9). Many ages after, we find this punishment inflicted by the Babylonians (Jer. xxix. 22, and Dan. iii. 6). In the instance of Shadrach, Meshach, and Abednego it was inflicted for alleged disrespect to the idols of the country: and, altogether, it is a punishment that seems to have been more peculiarly applied to offences of a religious character. In Europe, religious opinions considered erroneous were thus punished by all parties; as was also witchcraft. It was also in the list of Roman punishments. The ancient Gauls and Britons burnt criminals and others alive, in honour of the gods, in large numbers at a time. It seems now disused almost everywhere as an ordinary punishment.

## CHAPTER XXXIX.

<sup>1</sup> Joseph advanced in Potiphar's house. <sup>7</sup> He resisteth his mistress's temptation. <sup>13</sup> He is falsely accused. <sup>20</sup> He is cast in prison. <sup>21</sup> God is with him there.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his

business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD *was* with Joseph, and <sup>a</sup> showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he *was* the doer of it.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD *was* with him, and *that* which he did, the LORD made *it* to prosper.

<sup>1</sup> Heb. great.

<sup>a</sup> Heb. extended kindness unto him.

Verse 20. "Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound."—Reynier ('Economie Publique et Rurale des Egyptiens') very much doubts whether slavery existed in Egypt previously to the period when its ancient institutions came to be in a great degree changed. His doubts result from the difficulty of reconciling the existence of slaves with the organization of the Egyptians under their theocracy. The king and the sacerdotal caste were the only persons whose circumstances placed them in a condition to possess slaves; and it is known that they considered themselves polluted by the proximity of foreigners: whence he argues, that the idea of slaves bought from abroad, to be employed in domestic services, is excluded: and they did not need them for the cultivation of the ground, as that service was performed gratuitously by the labourers who held the lands in subordinate possession. The instance of Joseph's slavery he meets by observing, that the domination of the shepherds must have had some operation in modifying the peculiar usages of the Egyptians. But then, again, among the Egyptian laws cited by Diodorus, one inflicts the punishment of death on a person who kills his slave; and another

declares a severe punishment against one who violates a free woman, which indicates that there were some who were not free. On this Reynier remarks, that these laws appear to have been promulgated by the successors of Psammeticus, when new customs began to be introduced, and the communications of the Egyptians with foreigners became more open. These remarks are interesting for the illustrations of Egyptian usages which they convey; but we cannot admit their validity. This, of Joseph, is not the first or only instance of slavery in Egypt which the Bible mentions. Indeed, the very first notice of slaves occurs in connexion with that country. It was the king of Egypt who gave male and female slaves to Abraham; and what condition other than slavery was that into which the descendants of Israel ultimately fell in that country? Moreover, the very text before us indicates the remote antiquity of that most just law which protected the life of the slave from the anger of his master. Joseph's master appears to have been one of the principal lords of Pharaoh's court, and he believed that his slave had dealt most perfidiously and ungratefully with him, acting in a way which of all others was most calculated to provoke indignation and summary punishment. Yet we read of no violence that he committed upon his slave. He sent him to the royal prison, apparently with the intention that, after proper trial and conviction, he should receive the chastisement which the law adjudged to his offence. This is one of the instances in which we seem to perceive the advance which, in many respects, the Egyptians had made before other nations in civilization. It is evident also, from the case of the butler and baker, that culprits were committed to prison until their offences could be investigated, and not summarily punished in moments of heat and anger. The laws of Egypt indeed precluded even the king from the power of inflicting an unjust or hasty punishment. We read of nothing like this elsewhere in Genesis. When Judah believed that his daughter-in-law had "played the harlot," he did not deliberate a moment or propose investigation, but said at once, "Bring her forth, and let her be burnt."

## CHAPTER XL.

1 *The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interprets their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.*

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes;

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

<sup>1</sup> Heb. are your faces full.

<sup>2</sup> Or, reckon.

<sup>3</sup> Heb. remember me with thee.

<sup>4</sup> Or, full of holes.

<sup>5</sup> Heb. meat of Pharaoh, the work of

a baker, or, cook. <sup>6</sup> Or, reckon thee, and take thy office from thee.

20 ¶ And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he 'lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto

his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but forgot him.

<sup>7</sup> Or, reckoned.



JOSEPH INTERPRETING THE DREAMS OF THE BUTLER AND BAKER.—SPAGNOLETTI.

Verse 9. "*Behold, a vine was before me.*"—Herodotus says that the culture of the vine was unknown in Egypt. But he was certainly mistaken; for every kind of evidence concurs to confirm the statement of Scripture. Indeed, other ancient writers even say that the Egyptians claim for their Osiris the honour of being the first who cultivated the vine, and extracted wine from its fruit; and Athenæus, Strabo, Pliny, and Clement of Alexandria, specify districts in which it was grown. Modern travellers still find the vine cultivated in some places; and vine-branches, laden with ripe grapes, are among the ornaments of ancient Egyptian architecture. Egyptian paintings also have been found representing the vintage, with men occupied in pressing the ripe fruit. It is, nevertheless, true that the soil of Egypt is not generally favourable to the culture of the vine, and it does not appear that it thrived well except in some more elevated spots. The quantity of wine afforded by the vines of Egypt was so small that wine was never, as in Greece, a common drink. Beer was the ordinary Egyptian beverage; not, indeed, what we call by that name, as the use of hops was not known in ancient times; but still, a fermented drink, prepared from barley. The Egyptians assigned the honour of this invention also to their Osiris, who, as they state, favoured those whose land would not produce the vine, by teaching them how to obtain from barley a liquor not very different from wine in odour and strength. It is certain that the use of beer is only less ancient than that of wine. The earlier origin of the latter is accounted for by the greater simplicity of its preparation, which is such that the discovery may (as the Persians taught) have been accidental; whilst it is difficult to imagine the circumstances which could have suggested to people of primitive times the idea of a drink prepared from barley. (See Reynier; Goguet; and Heeren, '*Politique et Commerce des Peuples de l'Antiquité*,' &c.)

11. "*I took the grapes, and pressed them into Pharaoh's cup.*"—Wine could not be the result of this process; although, by a poetical licence, the expressed juice of the grape is often called "wine." The juice was no doubt mixed with water, forming a sherbet. The Orientals are still very fond of such drinks, formed by mixing the juices of fruits with water. Such beverages stand to them in the place of fermented or distilled drinks to Europeans. This drink could not be intoxicating; but the use of proper wine—that is, a fermented and intoxicating drink—was known long before, as we have seen in the respective histories of Noah and Lot. It has been asserted that wine was forbidden to the Egyptians by their religion; but this must be understood with some important limitations; for we learn from Herodotus, that the people were allowed to drink wine at certain festivals, and that the privileged class, the priesthood, were only interdicted from the use of it on the days of their service in the temples, and even on those days they were



only required to abstain until their ministrations for the day had terminated. There was, however, such a diversity of usages in the different nomes or provinces of ancient Egypt, that wine may have been wholly prohibited in some and partially allowed in others. As to the king, it is perhaps too much to infer that, because on this occasion he drank the expressed juice of the grape, he never drank wine; but it is remarkable, in connexion with this statement, that, according to Diodorus Siculus, the king, all whose movements were regulated by the priests, was restricted to a certain quantity of wine. That wine was not entirely disallowed in Egypt seems to be further evinced by the representation of vintage-scenes, mentioned in the previous note, which still exist in the subterraneous temples and sepulchral caverns of that country. These scenes show that the Egyptians trod the grapes with their feet, and deposited the expressed juice in jars buried nearly to their mouths in the ground. In the time of Pliny, the Roman tables were furnished with their choicest wines from Sebenytus. (See Reynier, p. 355-359; and Goguet, tome i. p. 123, *et seq.* and 368.)

## CHAPTER XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 41 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he <sup>2</sup> interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ <sup>1</sup> Then Pharaoh sent and called Joseph, and they <sup>3</sup> brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* <sup>4</sup> thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had <sup>5</sup> eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, <sup>6</sup> withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

<sup>1</sup> Heb. *fat*.

<sup>2</sup> Chap. 40. 12, &c.

<sup>3</sup> Psal. 106. 30.

<sup>4</sup> Heb. *made him run*.

<sup>5</sup> Or, *when thou hast seen a dream, thou canst interpret it*.

<sup>6</sup> Heb. *come to the inward parts of them*.

<sup>7</sup> Or, *small*.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very <sup>a</sup> grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* <sup>a</sup> established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint <sup>10</sup> officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land <sup>11</sup> perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art:

40 <sup>12</sup> Thou shalt be over my house, and according unto thy word shall all my people <sup>13</sup> be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of <sup>14</sup> fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before

him, <sup>15</sup> Bow <sup>16</sup> the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah <sup>17</sup> priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering, for *it was* without number.

50 ¶ <sup>18</sup> And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah <sup>19</sup> priest of On bare unto him.

51 And Joseph called the name of the firstborn <sup>20</sup> Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he <sup>21</sup> Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 <sup>22</sup> And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened <sup>23</sup> all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

<sup>a</sup> Heb. heavy.

<sup>9</sup> Or, prepared of God.

<sup>10</sup> Or, overseers.

<sup>11</sup> Heb. be not cut off.

<sup>12</sup> Psal. 105. 21.

<sup>13</sup> 1 Mac. 2. 53.

<sup>14</sup> Acts 7. 10.

<sup>15</sup> Heb. be armed, or, kiss.

<sup>16</sup> Or, risk.

<sup>17</sup> Or, tender father.

<sup>18</sup> Heb. Abrech.

<sup>19</sup> Or, prince.

<sup>20</sup> Chap. 46. 20, and 48. 5.

<sup>21</sup> Or, prince.

<sup>22</sup> That is, forgetting.

<sup>23</sup> That is, fruitful.

<sup>24</sup> Psal. 105. 16.

<sup>25</sup> Heb. all wherein was.

Verse 2. "*There came up out of the river seven well favoured kine.*"—It should be observed, as indicated by Rosenmüller, after Clement of Alexandria, that the ox, in the symbolical writings of the Egyptians, signifies agriculture and subsistence; and the river Nile being by its inundations the exclusive source of fertility in Egypt, the emergence of the oxen from its waters renders the application of the dream obvious when the clue is once obtained; and its identity with the other dream also becomes apparent. At the same time, the action of the oxen in coming up out of the water is quite natural, and such as Pharaoh might have witnessed every day. Animals of the buffalo kind in hot countries seem almost amphibious; they delight to stand for hours in the water, with their bodies immersed except the head; and they will swim the most broad and rapid rivers without reluctance or difficulty. This may be often witnessed in the Nile; and the writer has also seen it in the Tigris and other rivers of Asia. Dr. A. Clarke, who was not aware how kine could be represented as coming up out of the river, concludes that the *hippopotamus*, or river-horse, is intended.

"*In a meadow.*"—The *ἴνῃ ἄχῃ* is elsewhere (Job viii. 11) translated "flag;" by the Septuagint, *Βουτάνη*: but in this place, as not knowing a proper Greek word for it, they content themselves by saying *ἡ ἄχῃ*, which is the original in different characters. We know at present of no river-herb which has so fair a title to be considered as the *áchu* as the *Μαλινάθωλλος* of Theophrastus and the *Cyperus esculentus* of the moderns. The genus *Cyperus* is distinguished by its elegant spikelets, which bear a row of scales on each side, wherein the seeds are concealed. The *Cyperus esculentus* is remarkable for the edible nature of its roots, which are in tubercles of about the size of a walnut; they contain much oil and starch, and were eaten in the days of Theophrastus, as *τραγηνάτα*, or sweetmeats. He tells us that every part of the plant is eaten by sheep and oxen. He speaks also of a different kind which grows in the lakes and marshes, and is given to cattle when green, and laid up in a state of dryness as winter fodder. It was given them while they were at work and when they required the best food. It seems, therefore, that the vision represented one of the best kinds of pasturage, if not the very best, for the cattle of Egypt.

5. "*Seven ears of corn came up upon one stalk.*"—M. de Lamarck is of opinion that several kinds of wheat, which are generally looked upon by botanists as distinct species, are all of them only varieties of the *Triticum hibernum*—Lammas or winter wheat. And when we consider the varieties that arise from cultivation, and that the originals cannot be found in a state of nature, this opinion seems to be founded upon reason and analogy. Nothing certain about the original country of the wheat is known: Sicily, Siberia, and Persia, have been in their turn pointed out as claimants, but without any unequivocal evidence. If we were to suggest Egypt as the birth-place of the wheat, we should not perhaps be far from the truth; since the first time we hear of it, in the most ancient of all histories, is in Egypt, from whence the cultivated wheat might have extended to the islands of the Mediterranean, and subsequently to Greece, and her colonies to the westward.

The terms "rank" and "good" express the plumpness and beauty of the ears. The corresponding word for the former in the original is "fat" (*ἰνῃ ἰβῃ*), and is afterwards explained, in verse 22, by "full." In our own language, "rank" is applied to a plant when it exhibits an excessive freeness in its growth.

6. "*Blasted with the east wind:*" the blighting effect which a "shrewd and eager" wind has upon vegetation is often exemplified among us in early spring. Nothing but observation can make us sensible of the wide difference between a sheltered and an unsheltered spot, in reference to the health of some plants, during spring and autumn. In Kamtschatka, the writer of this note has often seen a plant in full blossom a few inches from the snow. Just under the brow of some eminence, in a little recess, it seemed to enjoy all the advantages of a more genial season, simply because it was sheltered from the wind, and the air about it was tranquil.

Compare this passage with verse 47, where it is said that "the earth brought forth by handfuls;" by which we are probably to understand that each stalk, in the plentiful years, produced as much corn as, popularly speaking, the hand could grasp. This, or even more than this productiveness is not at this day unusual in Egypt. Mr. Jowett, in his 'Christian Researches,' states that, when in Egypt, he plucked up at random a few stalks out of the thick cornfields. "We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was one plant. The first had seven stalks; the next three; then eighteen; then fourteen. Each stalk would bear an ear." Even greater numbers than these are mentioned by Dr. Shaw, and still more by Pliny. It also often happens that one of the stalks will bear two ears, while each of these ears will shoot out into a number of lesser ears; affording a most plentiful increase.

14. "*He shaved himself.*"—This is what we should probably do on a similar occasion; but, carefully considered, this is one of many passages in which the truth of the Scripture narrative is attested by an incidental and slight allusion to remarkable customs, which no mere inventor would think of noticing, or notice without explaining. Shaving was a remarkable custom of the Egyptians, in which they were distinguished from other oriental nations, who carefully cherished

EARS OF CORN.

a *Triticum sativum*.b *Holcus sorghum*.

the beard, and regarded the loss of it as a deep disgrace. That this was the feeling of the Hebrews we shall frequently have occasion to observe: but here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation, but which is confirmed not only by the subsequent accounts of Greek and Roman writers, but by the ancient sculptures and paintings of Egypt, in which the male figure is usually beardless. It is true that in sculptures some heads have a curious rectangular beard, or rather beard-case attached to the chin; but this is proved to be an artificial appendage, by the same head being represented sometimes with and at other times without it; and still more by the appearance of a band which passes along the jaws and attaches it to the cap on the head, or to the hair. It is concluded that this appendage was never actually worn, but was used in sculpture to indicate the male character. (See 'British Museum—Egyptian Antiquities,' vol. ii., in 'Library of Entertaining Knowledge.')

42. "*Pharaoh took off his ring from his hand, and put it upon Joseph's hand.*"—This was, no doubt, a principal circumstance in Joseph's investiture in the high office of chief minister to the king of Egypt. Investiture by a ring is not unknown in the history of Europe during the middle ages. But the present ring was undoubtedly a signet, or seal-ring, which gave validity to the documents to which it was affixed, and by the delivery of which, therefore, Pharaoh delegated to Joseph the chief authority in the state. The king of Persia in the same way gave his seal-ring to his successive ministers Haman and Mordecai; and in Esther viii. 8, the use of such a ring is expressly declared:—"The writing which is written in the king's name, and sealed with the king's ring, may no man reverse." The possession of such a ring therefore gave absolute power in all things to the person to whom it was entrusted. This may in some degree be understood by the use of a seal among ourselves to convey validity to a legal instrument or public document; and still more perhaps by the use of the Great Seal, the person who holds which is, at least nominally, the second person in the state. But our usages do not perfectly illustrate the use of the seal as it exists in the East, because we require the signature in addition to the seal; whereas in the East, the seal *alone* has the effect which we give to *both* the seal and the signature. People in the East do not sign their names. They have seals in which their names and titles are engraven, and with which they make an impression with thick ink on all occasions for which we use the signature. To give a man your seal, is therefore to give him the use of that authority and power which your own signature possesses. This explains the extraordinary anxiety about seals which is exhibited in the laws and usages of the East. It explains Judah's anxiety about the signet which he had pledged to Tamar, (ch. xxxviii.) and it explains the force of the present act of Pharaoh. In Egypt, the crime of counterfeiting a seal was punished with the loss of both hands. In Persia, at the present day, letters are seldom written, and never signed by the person who sends them; and it will thus appear that the authenticity of all orders and communications, and even of a merchant's bills, depends wholly on the seal. This makes the occupation of a seal-cutter one of as much trust and danger as it seems to have been in Egypt. Such a person is obliged to keep a register of every seal he makes, and if one be lost, or stolen from the party for whom it was cut, his life would answer for making another exactly like it. The loss of a seal is considered a very serious calamity; and the alarm which an Oriental exhibits when his seal is missing can only be understood by a reference to these circumstances. As the seal-cutter is always obliged to affix the real date at which the seal was cut, the only resource of a person who has lost his seal is to have another made with a new date, and to write to his correspondents, to inform them that all accounts, contracts, and communications to which his former seal is affixed, are null from the day on which it was lost.

That the ring, in this case, was a signet appears from other passages, which describe it as used for the purpose of sealing. It would seem that most of the ancient seals were rings; but they were not always finger-rings, being often worn as bracelets on the arm. Indeed, it is observable, that nowhere in the Bible is a signet expressly said to be worn on the *finger*, but on the hand, as in the present text; and although this may denote the finger, we may understand it literally, as of a ring worn on the wrist. Finger seal-rings are now, however, more usual than bracelets; and very often seals are not used as rings at all, but are carried in a small bag in the bosom of a person's dress, or suspended from his neck by a silken cord. They are and were, whether rings or otherwise, made of gold or silver, or even inferior metals, such as brass. But an inscribed stone is frequently set in the metal; and that this custom was very ancient appears from Exod. xxviii. 11, and other places, where we read of "engraving in stone like the engraving of a signet." The intelligent editor of Calmet (Mr. C. Taylor) is mistaken in his explanation that such seals, used as *stamps-manual* to impress a name with ink upon paper, must have the characters *raised*, as in our printing and wood-engraving, and not *indented* as in our seals. The fact is, that they are cut in the same fashion as our seals; and the thick ink being lightly daubed with the finger over the surface, the seal is pressed upon the paper, where it leaves a black impression, in which the characters are left white or blank.

"*Arrayed him in vestures of fine linen, and put a gold chain about his neck.*"—This also was probably part of the investiture of Joseph in his high office. A dress of honour still in the East accompanies promotion in the royal service; and otherwise forms the ordinary medium through which princes and great persons manifest their favour and esteem. In Persia, where perhaps the fullest effect is in our own time given to this usage, the king has always a large wardrobe from which he bestows dresses to his own subjects or foreign ambassadors whom he desires to honour. These dresses are called "Kelaats;" and the reception of them forms a distinction, which is desired with an earnestness, and received with an exultation only comparable to that which accompanies titular distinctions or insignia of knighthood in Europe. They form the principal criterion through which the public judge of the degree of influence which the persons who receive them enjoy at court, and therefore the parties about to be thus honoured exhibit the utmost anxiety that the kelaat may, in all its circumstances, be in the highest degree indicative of the royal favour. It varies in the number and quality of the articles which compose it, according to the rank of the person to whom it is given, or the degree of honour intended to be afforded; and all these matters are examined and discussed by the public with a great degree of earnestness. Besides the robes occasionally bestowed by the king and princes, the former regularly sends a kelaat, once a year, to the governors of provinces, who are generally royal princes. At the distance of every few miles from every provincial capital, there is usually a town or village called "Kelaat," which name it derives from its being the appointed place to which the governor proceeds in great state from his city, attended by great part of its population, to be invested with the dress of honour thus sent him from the king. The occasion is attended with great rejoicings; and is of so much importance, that it is postponed until the arrival of what the astrologers decide to be a propitious day, and even the favourable moment for investiture is determined by the same authorities. A common Persian kelaat consists of a vesture of fine stuff, perhaps brocade; a sash or girdle for the waist, and a shawl for the head; and when it is intended to be more distinguishing, a sword or dagger is added. Robes of rich furs are given to persons of distinction. A kelaat of the very richest description consists, besides the dress, of the same articles which Xenophon describes as being given by the ancient princes of Persia, namely:—a horse with a golden bridle, a chain of gold, (as in this kelaat which Pharaoh gave to Joseph,) and a golden sword—that is, a sword, with a scabbard orna-

mented with gold. The chain of gold now given is, however, part of the furniture of the horse, and hangs over his nose. Joseph's chain of gold was, however, a personal ornament: it had thus early become a mark of official distinction, and remains such to this day among different nations. It is also observable that Xenophon mentions bracelets among the articles in the ancient Persian kelaat. Bracelets are not now worn by Persians, and are therefore not given; but we have already intimated that the "ring," mentioned in the preceding text, may be understood as well to signify a bracelet as a finger ring.

The expression "fine linen" in the text would suggest some observations on the linen manufactures of Egypt; but this, and some other subjects connected with that remarkable country, are reserved for the notes on Isaiah xix., the 9th verse of which mentions the Egyptians who "work in fine flax."

45. "*Pharaoh... gave him to wife Asenath the daughter of Poti-pherah priest of On.*"—Many writers have been anxious on various theories to explain away the apparent impropriety of this marriage of Joseph with the daughter of an idolatrous priest. By far the most probable hypothesis of any that has come under our notice is that of Mr. Sharon Turner, in his 'Sacred History of the World.' We give it in his own words: "In ancient days, we learn from Juba, the African prince and historian, that the Arabs peopled part of Egypt from Meroe to Syene, and built the City of the Sun. Pliny has preserved this remarkable but little noticed fact: 'Juba says that the City of the Sun, which was not far from Memphis in Egypt, has had the Arabs for its founders; and that the inhabitants of the Nile, from Syene up to Meroe, are not Ethiopian people, but Arabs.' (Pliny, l. vi., c. 34.) He says of this Juba, as noting his good authority, 'In this part it pleases us to follow the Roman arms and King Juba, in his volumes written to Caius Cesar, of the same Arabian expedition.' This important passage of Juba bears, I think, upon the history of Joseph, and explains why he married the daughter of a priest at Heliopolis or On. Being an Arabian colony, it would not have then in it the base superstitions of Egypt, but would have, at that period, retained enough of the Abrahamic or patriarchal religion to make a female there more near to his own faith and feelings than any other part of Egypt." Several objections to this occur; such as, that the Arabs may have colonized on the Nile very early, and yet not have done it before Joseph's time; that, if they had done so as early as this, they were more likely to have been rather Arabs of the Kahtan or Cushite tribes than descendants of Ishmael, who could not at this time have been numerous enough to establish large colonies. However, if these objections have no force, we are willing to admit this theory, provided that we are allowed at all events to conclude, that whatever were the religious opinions of the priest of On, he was a member of that great priestly caste whose authority and paramount influence were such as to render the Egyptian government rather ecclesiastical than monarchical. We know that when a king was elected who was not previously of the sacerdotal caste, he was adopted into that caste and instructed in its mysteries and science; and this fact alone seems to us sufficient to warrant the conclusion, that the desire of the priesthood to concentrate all power in their own body induced them to wish that Joseph should connect himself with them; or that it was done from the desire felt by the king, that a person in whom he had so much confidence should be put in a condition to claim the support and countenance of that powerful body in his undertakings.

57. "*All countries came into Egypt, to... buy corn.*"—Egypt seems to have been then, what it has continued to the present day, the granary of the neighbouring nations, who in all their exigencies and deficiencies look to Egypt as the source whence a supply of corn may be derived. That country is singularly circumstanced, its fertility not depending on local rains, but on the annual inundation of its river, which renders the soil richly productive even in seasons when the harvests fail in the neighbouring countries from continued drought. We have here the earliest notice of the extensive corn trade which Egypt has always enjoyed. This trade, which has at different periods enabled other nations to partake in the benefit of the extraordinary fertility of the country, seems for a long time to have been exclusively conducted by caravans, as in the instance before us. It is true that scarcely any notice exists of this trade until the Greeks and Romans became interested in it, and began to resort to Egypt for corn. But according to the important remark of Heeren, "It is the nature of land-trade to be less conspicuous than that by sea, and indeed the less so the more regular it is in its course. May not our knowledge of the African caravan trade be considered, to a certain extent, as a discovery of modern times? And yet it stands incontrovertible, that it has continued, with but few alterations, for many centuries." To illustrate the importance of this trade to ancient Egypt, the same able inquirer adduces an example quoted by Aristotle, in which the payment of the public taxes was rendered impossible by an attempt to interdict the exportation of corn.

## CHAPTER XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 18 *They are set at liberty, on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuseth to send Benjamin.*

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

<sup>1</sup> Acts 7. 12.    <sup>2</sup> Heb. *hard things with them.*

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph *remembered* the dreams which he dreamed of them, and said unto them, *Ye are spies*; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 *We are* all one man's sons; *we are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, *That is* it that I spake unto you, saying, *Ye are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be *'kept in prison*, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely *ye are* spies.

17 And he *'put* them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But *'bring* your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, *We are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, *'Spake* I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood them; *for* *'he* spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their

sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his *ass* provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart *'failed* them, and they were afraid, saying one to another, *What is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake *'roughly* to us, and took us for spies of the country.

31 And we said unto him, *We are* true *men*; we are no spies:

32 *We be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, *Me* have ye bereaved of *my* children: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

<sup>2</sup> Chap. 37. 5.    <sup>4</sup> Heb. bound.    <sup>5</sup> Heb. gathered.    <sup>6</sup> Chap. 43. 5.    <sup>7</sup> Chap. 37. 31.    <sup>8</sup> Heb. an interpreter was between them.  
<sup>9</sup> Heb. went forth.    <sup>10</sup> Heb. with us hard things.



Verse 9. "*Ye are spies; to see the nakedness of the land ye are come.*"—It will be seen in the note to chap. xli. 34, that Joseph had sufficient apparent cause to justify this affected suspicion. But we may here remark, that such an imputation as this remains to this day that to which a stranger is continually exposed in the East. The Orientals generally have no idea that people will make a journey unless from urgent necessity, or on gainful speculations; and if, therefore, a person does not travel in a mercantile character, or on some public business, he is invariably considered as a spy—more especially if he turns aside or stops to examine any remarkable object, or is discovered in the act of writing, or making observations of any kind. Curiosity, or the desire of collecting information, are motives perfectly incomprehensible to them, and are always treated as shallow and childish pretences. They ask triumphantly whether you have no trees, birds, animals, rivers, or ruins at home to engage your attention, that you should come so far to look for them.

16. "*By the life of Pharaoh.*"—Swearing by the life of a superior or respected person, or by that of the person addressed, is a common conversational oath in different parts of Asia. In Persia, although the force of the expression is precisely the same, its form is varied to swearing by the *head*, particularly by the head of the king. "*By the king's head, by his death, or by his soul!*" are expressions which are continually heard in that country, and are used even by the king, who generally speaks of himself in the third person. The Persians also swear by their own heads, and by those of the persons to whom they speak. Pharaoh's swearing by himself, in chap. xli. 44 "*I am Pharaoh,*" seems to receive some illustration from the practice of the Persian king.

## CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man <sup>1</sup>did solemnly protest unto us, saying, Ye shall not see my face, except your <sup>2</sup>brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man <sup>3</sup>asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the <sup>4</sup>tenor of these words: <sup>5</sup>could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: <sup>6</sup>if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned <sup>7</sup>this second time.

11 And their father Israel said unto them, If it must be so now, do this; take of the best

fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. <sup>8</sup>If I be bereaved of *my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and <sup>9</sup>slay, and make ready; for *these* men shall <sup>10</sup>dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may <sup>11</sup>seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, <sup>12</sup>we <sup>13</sup>came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in

<sup>1</sup> Heb. protesting protested.

<sup>2</sup> Chap. 42. 30.

<sup>3</sup> Heb. asking asked us.

<sup>4</sup> Heb. mouth.

<sup>5</sup> Heb. knowing could we know?

<sup>6</sup> Chap. 44. 22.

<sup>7</sup> Or, twice by this.

<sup>8</sup> Or, and I, as I have been, &c.

<sup>9</sup> Heb. kill a killing.

<sup>10</sup> Heb. eat.

<sup>11</sup> Heb. roll himself upon us.

<sup>12</sup> Chap. 42. 3.

<sup>13</sup> Heb. coming down we came down.

the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: "I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and <sup>15</sup>gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* <sup>16</sup>welfare, and said, <sup>17</sup>*Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, *he is* yet alive. And

they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and <sup>18</sup>were merry with him.

<sup>16</sup> Heb. *your money came to me.*

<sup>15</sup> Chap. 18. 4, and 24. 32

<sup>16</sup> Heb. *peace.*

<sup>17</sup> Heb. *Is there peace to your father,*

<sup>18</sup> Heb. *drank largely.*



NUTS (*Pistacia vera*).



ALMOND TREE (*Amygdalus communis*).

Verse 11. For "balm," "spices," and "myrrh," see notes on chap. xxxvii. 25

"Nuts," נֹטִים *Notim*.—The nuts here spoken of were the *Pistachio nuts*, produced by one of the terebinthaceous trees once peculiar to Syria, *Pistacia vera*, whence it was brought into Europe by Lucius Vitellius, governor of Syria, and since that spread over the shores of the Mediterranean. The nuts are about the size of a hazel-nut, covered exte-

riorly by a greenish flesh, which places the fruit among the drupaceous kind. The meat, which is of a green colour covered with a red film of great firmness, is soft, oily, and very agreeable to the taste, having much resemblance to the sweet almond in flavour. The leaves are placed in pairs upon a common footstalk, and are egg-shaped, and pointed. The tree, when laden with clusters of ripe nuts, which are of a pale blushing hue, makes a fine appearance; but at other times it is far from being handsome, since the branches are crooked, and ramify in a rude and irregular manner. In this last particular, it resembles the balm of Gilead tree. The sloping hills south and south-west of Aleppo are laid out in vineyards, olive plantations, and fig-gardens, where the Pistachio-nut-tree finds a place among the varied assemblage.

"Almonds,"—אֲמֹנִים *Shekedim*. The *Amygdalus communis* is found wild in some parts of Northern Africa; it is a handsome spreading tree; the leaves are lance-shaped, with a delicately toothed edge. The calyx is bell-shaped, whence an imitation of it was chosen for some of the ornamental parts of the golden candlestick. The fruit is of the drupaceous character, covered with a velvety pubescence. The cortical investment breaks in a fibrous manner, and by degrees lays open the interior, which contains the well-known nut singularly perforated with small holes.

"Honey."—The learned authors of the 'Universal History,' while adopting the right view that the presents sent by Jacob to the prime minister of Egypt must have consisted of articles which that country did not afford, contend that "honey" cannot be really intended, as it is not likely that "honey" could be a rarity in Egypt. They therefore think that *dates* are meant, which are called by the same name, דְּבַשׁ (*debash*), and which when fully ripe yield a sort of honey, not inferior to that of bees. Now, on this very principle, dates were still less likely than honey to have been sent; as Egypt is a famous date-growing country, and the tax on date-trees is at present one of the most considerable articles in the revenue of Mehemet Ali. It is, however, not necessary to understand honey here, as the word certainly does seem to imply different kinds of sweet things and fruits, in different passages. Gesenius understands it here to denote "syrup of grapes," that is, *must* boiled to the thickness of a syrup; and which, as he observes, is still exported from Palestine, especially from the neighbourhood of Hebron, to Egypt. If we take it to be really honey, we must understand that the honey of Palestine was superior to that of Egypt, and this is the opinion to which we incline. At present the natives keep a great number of bees, which they transport up and down the Nile, to give them the advantage of different climates and productions. The hives are kept in the boats, and the bees disperse themselves over the banks of the river in quest of food, returning regularly on board in the evening.

33. "The firstborn according to his birthright, and the youngest according to his youth: and the men marvelled."—Joseph says that they were set according to their seniority, as they used to sit at home at their father's table; and their wonder of course arose from considering how their ages could be so accurately known in the house of the governor of Egypt, particularly as some of them were nearly of the same age with others. The statement is interesting, however understood, as it shows the distinction which in those early times was given to seniority of birth even in the common intercourse of life. The Orientals are however particularly punctilious at their meals.

34. "Benjamin's mess was five times so much as any of their's."—This seems best explained by an allusion to existing Persian customs. The dishes are not brought in successively during the course of an entertainment, but are placed at once upon the table, or rather floor. A tray containing a variety of dishes is placed between every two, or at most three guests, from which they help themselves, without attending in any degree to the party at the next tray. The number of dishes on the tray is proportioned to the rank of the guest or guests before whom it is set, or to the degree of preference and attention which the entertainer desires to manifest towards them. The trays when they are brought in contain only five or six different dishes and bowls, and they thus remain in ordinary circumstances; but when the guest is a person of much consideration, other dishes are introduced between, or even piled upon the former, until at last there may be fifteen or more dishes upon the same tray. It is not therefore to be supposed that Benjamin ate five times as much as his brethren, who were all no doubt amply and variously supplied; but his distinction consisted in the greater variety offered for his selection, and in the palpable mark of preference, on the part of his entertainer, which it indicated. A Persian feast seems to illustrate other particulars in this Egyptian entertainment. The plan of setting a tray between every two persons forms them into distinct groups in the act of eating, as will be understood by recollecting that the Orientals make no use of plates, but transfer their food immediately from the dishes or bowls to their mouths, unless they may occasionally find it convenient intermediately to rest the morsel they have detached upon the cake of bread which is spread out before them. Hence there is a concentration of each group upon the tray which is set before it. The separation so distinctly marked in Joseph's feast may have been effected much in the same way, Joseph having a tray wholly to himself, while, in the distribution into groups, care was taken that no Egyptian should be obliged to eat out of the same tray with a Hebrew. We may imagine that Joseph sat in the upper end of the room, while the Egyptians sat along the sides, and the Hebrews towards the bottom, not that there were three quite independent tables; for Joseph was no doubt able to give a general attention to all his guests. The Persians are careful to seat themselves according to their rank; and at entertainments where there is any material difference in the rank of the guests, those of most consequence seat themselves towards the head of the floor, near the host, and their trays are more amply supplied with dishes than those of the persons seated lower down towards the door. Herodotus bears witness to this distinction of quantity among the Egyptians. He says, that in their public banquets and entertainments, twice as much was set before the king as before any one else. If a double quantity was the mess for a king, Benjamin's quintuple quantity was a great distinction indeed.

## CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 14 Judah's humble supplication to Joseph.

AND he commanded 'the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his

<sup>1</sup> Heb. him that was over his house.

steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is not this it* in which my lord drinketh, and whereby indeed he 'divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly 'divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: for our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 And the one went out from me, and I said, 'Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall 'come on my father.

<sup>2</sup> Or, *maketh trial*.    <sup>3</sup> Or, *make trial*.    <sup>4</sup> Chap. 43. 3.    <sup>5</sup> Chap. 37. 33.    <sup>6</sup> Chap. 43. 9.    <sup>7</sup> Heb. *and my father*.

Verse 5. "*Is not this it in which my lord drinketh, and whereby indeed he divineth?*"—The cup in question was silver, Josephus says gold. The Egyptians of rank had drinking vessels of silver and gold, and the common people had

theirs of copper. We have thus one proof among many of the luxury and refinement to which the Egyptians had even at this early time attained. The vessels (translated "jewels") of gold and of silver which Abraham sent to Mesopotamia by Eliezer, probably formed part of the presents which he had received at a former period from the king of Egypt. There is considerable difficulty in what is said about divination by this cup. As the last clause of the sentence may fairly be rendered—"and for which he would carefully inquire," it is perhaps safest to accept this rendering, as most consistent with the general character of Joseph. It is however certain, that there was a sort of pretended divination by cups among the Egyptians and other eastern people; and there is and was a very ancient tradition of a famous cup, which exhibited all that was passing in the world. The possession of this cup, or else of the power of divination by cups, is still occasionally pretended to by great persons when they wish to alarm or to extort some discovery or compliance from others; and it is barely possible that Joseph may have intended to convey some intimation of this sort to his brethren.

## CHAPTER XLV.

1 *Joseph maketh himself known to his brethren.*  
 5 *He comforteth them in God's providence.* 9 *He sendeth for his father.* 16 *Pharaoh confirmeth it.*  
 21 *Joseph furnisheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, *I am Joseph*; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, *I am Joseph* your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt is your's.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this

<sup>1</sup> Heb. give forth his voice in weeping.  
<sup>6</sup> Heb. to put for you a remnant.

<sup>2</sup> Acts 7. 13.

<sup>3</sup> Or, terrified.

<sup>4</sup> Heb. neither let there be anger in your eyes

<sup>5</sup> Chap. 50. 20.

<sup>7</sup> Heb. was good in the eyes of Pharaoh.

<sup>8</sup> Heb. let not your eye spare, &c.

<sup>9</sup> Heb. mouth.

manner; ten asses <sup>10</sup>laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph is yet

alive, and he is governor over all the land of Egypt. And <sup>11</sup>Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.

<sup>10</sup> Heb. carrying.

<sup>11</sup> Heb. Aiz.

Verse 10. "*The land of Goshen.*"—"Concerning the situation of the land of Goshen," observes Michaelis, "authors have maintained very different opinions; but have withal made it impossible for themselves to ascertain the truth, by concurring in the representation of Goshen as the most beautiful and fertile part of Egypt. But is it at all probable that a king of Egypt would have taken the very best part of his territory from his own native subjects, to give it to strangers, and these too a wandering race of herdsmen, hitherto accustomed only to traverse with their cattle the deserts and uncultivated commons of the East?" ('Commentaries,' vol. i. p. 64. Smith's translation.) Without entering into verbal criticism, we may observe that the expression rendered "*best of the land*" (xlvii. 6.) as applied to Goshen, has been satisfactorily proved to mean no more than that it was the best *pasture* ground of Lower Egypt, and therefore best adapted to the uses of the Hebrew shepherds. This land lay along the east side of the Pelusiac or most easterly branch of the Nile; for it is evident that the Hebrews did not cross the Nile in their exodus from Egypt, as they must otherwise have done. It must thus have included part at least of the nome or district of Heliopolis, of which the "On" of the Scriptures is supposed to have been the capital, and which lay on the eastern border of the Delta. To the east of the river the land of Goshen apparently stretched away into the desert, where the nomade shepherds might find sustenance for their flocks. In this direction it may in some places have extended to the Gulf of Suez. The land of Goshen thus defined, included a quantity of fertile land more extensive in length and breadth than at present. This arises from the general failure of the eastern branches of the Nile; the main body of that river verging more and more to the west continually and deepening the channels on that side. (On this subject see Bryant, Michaelis, Rennel, &c. See also note on ch. xlv. 34.)

There was another Goshen in the territory of the tribe of Judah; so called, probably, from being a district chiefly appropriated to pasture. (See Josh. x. 41; xi. 16.)

22. "*To all of them he gave each man changes of raiment; but to Benjamin he gave . . . five changes of raiment.*"—For the custom of bestowing honorary dresses, see note on ch. xli. 42. It is not customary in Persia to bestow more than one such dress, the distinction being constituted by the quality and class of the articles of which it consists. But in Turkey, where the dresses of honour are all of nearly the same description and quality, the distinction, as in the instance before us, is made by the number of the dresses bestowed on the person intended to be honoured, more or fewer being given according to the rank of the person, or the degree of favour intended to be indicated.

27. "*When he saw the wagons,*" &c.—The Hebrew word seems to be fairly rendered by the word "*wagon.*" A wheel carriage of some kind or other is certainly intended; and as from other passages we learn that they were covered, at least sometimes, the best idea we can form of them is, that they bore some resemblance to our tilted waggon. With some small exception, it may be said that wheel carriages are not now employed in Africa or Western Asia; but that they were anciently used in Egypt, and in what is now Asiatic Turkey, is attested not only by history, but by existing sculptures and paintings. It would seem that they were not at this time used in Palestine, as when Jacob saw them he knew they must have come from Egypt. Perhaps, however, he knew this by their peculiar shape. The only wheel carriages in Western Asia with which we are acquainted are, first, a very rude cart, usually drawn by oxen, and employed in conveying agricultural produce in Armenia and Georgia; and then a vehicle called an *Arabak*, used at Constantinople and some other towns towards the Mediterranean. It is a light covered cart without springs, and being exclusively used by women, children, and aged or sick persons, (see v. 19.) would seem both in its use, and as nearly as we can discover, in its make, to be no bad representative of the waggon in the text. No wheel carriage is, however, now used in a *journey*.

## CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, *I am God*, the God of thy father. fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.





MEETING OF JOSEPH AND JACOB.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, 'Jacob, and all his seed with him :

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And 'these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: 'Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoah, and Phallu, and Hezron, and Carmi.

10 ¶ And 'the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of 'Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of 'Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his

daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ 'And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, 'which Asenath the daughter of Poti-pherah 'priest of On bare unto him.

21 ¶ 'And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Hup-pim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

Josh. 24. 4. Psal. 105. 23. Isa. 52. 4. <sup>2</sup> Exod. 1. 1, and 6. 14. <sup>3</sup> Num. 26. 5. 1 Chron. 5. 1. <sup>4</sup> Exod. 6. 15. 1 Chron. 4. 24. <sup>5</sup> 1 Chron. 6. 1.  
<sup>6</sup> 1 Chron. 2. 3, and 4. 31. Chap. 38. 2. <sup>7</sup> 1 Chron. 7. 1. <sup>8</sup> 1 Chron. 7. 30. <sup>9</sup> Chap. 41. 50. <sup>10</sup> Or, *prince*. <sup>11</sup> 1 Chron. 7. 6, and 8. 1.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of <sup>13</sup>his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: <sup>14</sup>"all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let

me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for <sup>15</sup>their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

<sup>13</sup> Heb. thigh.

<sup>14</sup> Deut. 10. 22.

<sup>15</sup> Heb. they are men of cattle.

Verse 34. "*Every shepherd is an abomination unto the Egyptians.*"—Various causes have been assigned to account for this aversion of the Egyptians towards shepherds. It has been sought for in the animal worship of that extraordinary people, which naturally rendered them averse to persons who fed on creatures which they considered sacred. But this cause must have been limited in its operation; for the Egyptians as a people by no means concurred in the objects of veneration. Almost every *nome* or district had a different usage. Thus the inhabitants of Mendes worshipped goats and ate sheep, while those of Thebes, on the contrary, fed on sheep and rendered homage to goats. In Thebes also, and all around the Lake Moëris, crocodiles were venerated, whilst at Elephantine they were killed without mercy. In fact, the Egyptians were, as Goguet remarks, divided into a great number of societies distinguished from, and prejudiced against, one another, by their different objects and rites of worship. We believe that the influence of the animal worship of the Egyptians was much less considerable in its operation upon the rearing of cattle than is commonly imagined. Of the larger cattle, the cow alone was considered sacred; we doubt if any strong objection on its account could have arisen against the nomade shepherds, as they never kill cows for food, and rarely even oxen; and it does not appear that they often offered cows in sacrifice, for in all the Old Testament previously to the exodus from Egypt, we read of only one heifer sacrificed (Gen. xv. 9). The Egyptians did not worship bulls or oxen; the worship of the bull Apis being restricted to an individual animal: other bulls were used in sacrifices, and are so represented in sculptures: The priests themselves ate beef and veal without scruple. There was even a caste of herdsmen among the Egyptians, and herds of black cattle are represented in sculptures and paintings, some of which are preserved in the British Museum. The ox was used as food, and in agricultural labour, and in the same ancient remains is continually represented as drawing the plough. Even Pharaoh himself was a proprietor of cattle (see ch. xlvii. 6), and wished to have men of ability to superintend them; and he would scarcely have offered this employment to the brothers of his chief minister, if the employment of rearing cattle had in itself been considered degrading. We conclude, however, that *so far* as the hatred of the Egyptians to shepherds arose from their religious prejudices, it was connected almost entirely with the cow—the only pastured animal which they generally considered sacred. Any objection connected with sheep and goats could only have operated locally, since the Egyptians themselves sacrificed or ate them in different districts.

We are therefore inclined, following out a hint furnished by Heeren, to consider that the aversion of the Egyptians was not so exclusively to rearers of cattle as such, as to the class of pastors who associated the rearing of cattle with habits and pursuits which rendered them equally hated and feared by a settled and refined people like the Egyptians. We would therefore understand the text in the most intense sense, and say that "*every nomade shepherd was an abomination to the Egyptians*;" for there is no evidence that this disgrace attached to those cultivators who, being proprietors of lands, made the rearing of cattle a principal part of their business. The nomade tribes, who pastured their flocks on the borders or within the limits of Egypt, did not in general belong to the Egyptian nation, but were of Arabian or Libyan descent; whence the prejudice against them as nomades was superadded to that against foreigners in general. The turbulent and aggressive disposition which usually forms part of the character of nomades—and their entire independence, or at least the imperfect and uncertain control which it is possible to exercise over their tribes—are circumstances so replete with annoyance and danger to a carefully organized society like that of the Egyptians, as sufficiently to account for the hatred and scorn which the ruling priestly caste strove to keep up against them; and it was probably in order to discourage all intercourse that the regulation precluding Egyptians from eating with them was first established.

In further illustration of this subject we must not however omit an historical statement, the chronology of which, as settled by Dr. Hales, and confirmed by Mr. Faber, brings it to bear with remarkable force upon the prejudices of the Egyptian mind at the period now under our notice.

In the reign of Timaüs, or Thamuz, (about the year 2159 a.c., according to Dr. Hales, in his 'New Analysis of Chronology.') Egypt was invaded by a tribe of Cushite shepherds from Arabia (see note on chap. xxv. 16). The Egyptians submitted without trying the event of a battle, and were exposed, for a period of 260 years, to the most tyrannous and insulting conduct from their new masters; who made one of their own number king, and established their capital at Memphis; having in proper places strong garrisons, which kept both Upper and Lower Egypt under subjection and tribute. There were six kings of this dynasty, who were called *Hycos*, or "king-shepherds;" and they exercised a

degree of cruelty and oppression upon the natives which left an indelible sense of hatred upon the minds of the Egyptians, even in periods long subsequent. At last the national spirit was roused, and after a war of thirty years the princes of Upper Egypt succeeded in obliging them to withdraw from the country which had been so deeply injured by their invasion. They withdrew, as it seems, to Palestine, where they became the Philistines. This event, according to Dr. Hales, was about twenty-seven years before the commencement of Joseph's administration; and as the memory of the tyranny which they had suffered must still have been fresh in the minds of the Egyptians, this seems sufficiently to account for the fact that "every shepherd was an abomination to the Egyptians," without recurring to the supposed dislike of the Egyptians to pastoral people on account of their pursuits and mode of life. Their dislike must have been the more intense, too, against persons who, like the Hebrews, came from the country to which their expelled enemies had withdrawn. They might not unreasonably have suspected that their Hebrew visitors were a party of the same people; and the harsh reception they met with from Joseph, the strict examination which they underwent, and the charge of being spies come to see the nakedness of the land, is probably just what would have happened if they had been personally unknown to the governor of Egypt.

It remains to be observed, that the country which we have noticed as "the land of Goshen" seems to have been the first which the Cushite shepherds occupied when they invaded Egypt, and the last from which they retired. The Egyptians were certainly not a pastoral people, and this being a district which had been employed for pasturage, it had probably not begun to be occupied by the Egyptians since the recent expulsion. If it had, it would not have been so readily assigned to the Hebrews; but now it was quite natural that they should be placed in Goshen, which a pastoral people had lately vacated. Thus Goshen occurs immediately to Joseph as a suitable domain for the family of his father: and that it remained unoccupied seems to be evinced by the readiness with which he promises his father, in his first message, that he should reside in the land of Goshen (chap. xlv. 9, 10); and the ground on which he made this promise seems to be explained in chap. xlv. 34, where we perceive his conviction that Pharaoh would at once assign that territory to them when he knew that they were shepherds. Dr. Hales very properly directs attention to the no less wise and liberal policy of the Egyptian court in making this assignment of Goshen to the Hebrews. This country "formed the eastern barrier of Egypt towards Palestine and Arabia—the quarters from which they most dreaded invasion—whose 'nakedness' was now covered, in a short time, by a numerous, a brave, and an industrious people; amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and naturalization."

## CHAPTER XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 22 The Priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.*

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, 'How old art thou?

9 And Jacob said unto Pharaoh, 'The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household with bread, according to their families.

13 ¶ And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give

<sup>1</sup> Heb. *How many are the days of the years of thy life?*

<sup>2</sup> Heb. *11. 9, 13.*

<sup>3</sup> Or, *as a little child is nourished.*

<sup>4</sup> Heb. *according to the little ones.*

us bread: for why should we die in thy presence? for the money faileth

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he <sup>3</sup>fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the <sup>4</sup>'priests bought he not; for the priests had a portion *assigned* *them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people,

Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the <sup>5</sup>'priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so <sup>6</sup>the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, <sup>7</sup>'put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And <sup>8</sup>Israel bowed himself upon the bed's head.

<sup>3</sup> Heb. *led* them.    <sup>4</sup> Or, *princes*.    <sup>7</sup> Or, *princes*.    <sup>8</sup> Heb. *the days of the years of his life*.    <sup>9</sup> Chap. 24. 2.    <sup>10</sup> Heb. 11. 21.

Verse 22. "*Only the land of the priests bought he not.*"—The various passages in which the priests are mentioned concur with the accounts which all history brings to show that the priesthood formed the highest and most privileged class in the Egyptian state. The Egyptian population, like that of India at present, was divided into distinctly marked castes: of which the priests, like the Brahmins, were the first; and the sailors, swineherds, and others, were, like the Pariahs, the lowest, and so degraded that the higher castes were polluted by communication with them. The military caste was next below that of the priests in rank and influence; then followed the others, as traders, artificers, and husbandmen; concerning which it is only necessary to observe, that every man was obliged to follow the occupation of his father, whatever it might be; and no man could hope by any degree of talent to raise himself out of that state of life in which he was born. Thus also in the priesthood, not only must the son of a priest be a priest, but must be a priest of the same one out of the many deities to whom his father had ministered. These priests were dispersed, in parties, in the several districts, where they constituted the forming and governing body; but the large cities, which had at different times been the capitals of Egypt, and where the great temples were found, formed their principal seats. Every priest was attached to some temple or other, and every temple had its chief priest, whose office was hereditary; and in the principal cities, the high-priests were to a certain degree hereditary princes, who ranked next the kings, and enjoyed nearly equal advantages. Such a person was Joseph's father-in-law, the "priest of On;" and it is observable that the Hebrew word כֹּהֵן (*cohen*), rendered "priest," signifies equally a "prince." The organization of the inferior priesthood was, as Heeren reasonably concludes, probably different in different cities, according to the size and wants of the locality. "They did not," says the same author, "constitute the ruling race merely because from them were chosen the servants of the state, but much rather because they monopolized every branch of scientific knowledge, which was entirely formed by the locality, and had immediate reference to the wants of the people. Their sole, or even their most usual, employment was not the service of the gods: they were judges, physicians, soothsayers, architects—in short, every thing in which any species of scientific knowledge was concerned." Attached to each temple and settlement of priests were extensive estates, which were farmed out at moderate rents,

and supplied a common fund, which gave the necessities of life to the priests and their families, who lived at free tables, which were furnished every day with meats and wine. "Thus," says Herodotus, "it was not necessary for them to contribute anything from their own private means towards their support." This expression confirms other facts, which enable us to discover that, besides their common lands, the priests might have, and had, private property and estates, as might be expected when we find them almost exclusively entrusted with the management of state affairs, and engrossing the most profitable branches of business. We rather call attention to this point, as it affords a valuable incidental corroboration of the reason given in the text why the priesthood did not find it necessary to sell their estates for food.

## CHAPTER XLVIII.

<sup>1</sup> Joseph with his sons visiteth his sick father. <sup>2</sup> Jacob strengtheneth himself to bless them. <sup>3</sup> He repealeth the promise. <sup>5</sup> He taketh Ephraim and Manasseh as his own. <sup>7</sup> He telleth Joseph of his mother's grave. <sup>9</sup> He blesseth Ephraim and Manasseh. <sup>17</sup> He preferreth the younger before the elder. <sup>21</sup> He prophesieth their return to Canaan.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

<sup>2</sup> And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

<sup>3</sup> And Jacob said unto Joseph, God Almighty appeared unto me at 'Luz in the land of Canaan, and blessed me,

<sup>4</sup> And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

<sup>5</sup> ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

<sup>6</sup> And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

<sup>7</sup> And as for me, when I came from Padan, 'Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

<sup>8</sup> And Israel beheld Joseph's sons, and said, Who are these?

<sup>9</sup> And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

<sup>10</sup> Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

<sup>11</sup> And Israel said unto Joseph, I had

not thought to see thy face: and, lo, God hath shewed me also thy seed.

<sup>12</sup> And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

<sup>13</sup> And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

<sup>14</sup> And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

<sup>15</sup> ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

<sup>16</sup> The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

<sup>17</sup> And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

<sup>18</sup> And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

<sup>19</sup> And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

<sup>20</sup> And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

<sup>21</sup> And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

<sup>22</sup> Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

<sup>1</sup> Chap. 28, 13, and 35, 6.

<sup>2</sup> Chap. 41, 50. Josh. 13, 7.

<sup>3</sup> Chap. 35, 19.

<sup>4</sup> Heb. heavy.

<sup>5</sup> Heb. 11, 21.

<sup>6</sup> Heb. as fishes do increase.

<sup>7</sup> Heb. fulness.

Verse 20. "*He set Ephraim before Manasseh.*"—Here we have two instances of a preference of the younger son over the elder; or rather, we have two instances combined: for not only does Jacob give to Joseph, his youngest son but one, the double portion of the elder son, through Ephraim and Manasseh, but also, of these two, prefers the younger to the elder. The fact seems to be, that although there was a general understanding as to the prior claims of the first-born, the father retained the absolute power of making whatever distribution of the inheritance seemed proper to himself. We have already remarked on the difference in the treatment of the sons of Abraham and Jacob by their respective concubines; to which we have now to add this instance of preference; and, on turning to the book of Job, which is supposed to have been written in patriarchal times, we observe that the eminent person to whom it refers even gives to his daughters an equal share in the inheritance with their brothers (Job xlii. 15). This frequent preference which is exhibited for the younger son obviously leads to the remark, that such a preference became a principle of inheritance among some nations. We have some trace of this in the old Saxon tenure called "Borough English;" which Sir William Blackstone conjectures may be traced to the Tartars, among whom the elder sons, as they grew up to manhood, migrated from their paternal tents with a certain allowance of cattle; while the younger son continued at home, and became heir to the remaining possessions of his father.

22. "*Which I took out of the hand of the Amorite.*"—In several passages of Scripture we find, as here, incidental allusions to facts which are not included in the regular narrative. We have no previous notice of any land taken by Jacob from the Amorites. It is conjectured that, after the patriarch's removal to another part of the country, the Amorites appropriated the parcel of ground near Shechem, which he had bought of Hamor, and which he afterwards recovered by force of arms. This place was certainly in the inheritance of Joseph's sons (Josh. xvii. 1, and xx. 7); there also Joseph's bones were ultimately deposited (Josh. xxiv. 32); and in John iv. 5, this is expressly described as the parcel of ground which Jacob gave to his son Joseph.

## CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, *'*thou shalt not excel; because thou *'*wentest up to thy father's bed; then defiledst thou *it*: *'*he went up to my couch.

5 ¶ Simeon and Levi *are* brethren; *'*instruments of cruelty *are* in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they *'*digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art* *he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the *'*way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* *'*branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and

\* Heb. do not thou excel.

† Chap. 35. 22. 1 Chron. 5. 1.

‡ Or, my couch is gone.

§ Or, their swords are weapons of violence.

|| Or, houghed oxen.

¶ Heb. an arrow-snake.

‡ Heb. daughters.



the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence is the shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel: and this is it that their father spake

unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: \*bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, \*which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

\* Chap. 47. 30.

\* Chap. 23. 16.

Verse 3. "*Reuben*."—It is understood that Jacob here enumerates the rights of Reuben as a first-born, of which, in consequence of his crime, he was to be deprived; namely, the birthright or double portion of the inheritance, which was given to Joseph; the priesthood, which ultimately fell to Levi; and the sovereignty which became Judah's. As here foretold, the tribe of Reuben never excelled or rose to eminence. It was also, with the other tribes beyond Jordan, the first that was carried into captivity.

5. "*Simeon and Levi*."—The disapprobation with which these two full brothers are mentioned, refers to their cruel and treacherous conduct in the affair at Shechem (ch. xxxiv. 2—19). The concluding clause of v. 7 was literally fulfilled. The tribe of Simeon was never of any importance. At first they had only a small portion, consisting of a few towns and villages in the least favourable part of Judah's inheritance; and at an after-period they formed colonies in the outskirts of the promised land, in territory won from the Edomites and Amalekites. The Jews believe that the meagre inheritance and straitened circumstances of the tribe of Simeon obliged many of its members to seek a subsistence among the other tribes by acting generally as schoolmasters to their children. As to the tribe of Levi, although it afterwards recovered its character in part, in consequence of its zeal against idolatry (Exod. xxii. 26, *et seq.*), and was intrusted with the priesthood and the religious instruction of the people, it was, like Simeon, dispersed and scattered in Israel. It had no inheritance except forty-eight towns in different parts of Canaan. Thus the brethren were not only divided from each other, but distributed in sections among the other tribes.

8. "*Judah*."—We cannot trace out all the details of this remarkable prophecy, as is ably done in Hales's '*Analysis of Chronology*,' and many theological commentaries. But we may observe, that, as his father's blessing intimates, the tribe of Judah seems on all occasions to have possessed the pre-eminence. It led the van in the grand march from Egypt to Palestine (Num. x. 14): it was the first appointed after the death of Joshua to expel the Canaanites (Judges i. 2): the first of the judges, Othniel, the nephew of Caleb, was of this tribe: David, who was of this tribe, was nominated to the sovereign power, which he transmitted to his descendants; and from the same tribe and family sprang Christ himself, in whom so many of the Old Testament predictions centre. The 10th and 11th verses seem to indicate that Judah's country should be a land of vineyards and pastures, which was the fact. The famous vineyards of Ragadi and of Sorek (Sol. Song, i. 14) were in this tribe, as was also the brook Eschol, near which the spies obtained the extraordinary clusters of grapes mentioned in Num. xiii. 23, 24. The domain of Judah was also noted for its fine pastures. Josephus observes, generally, that it was a good pasture country; and this might indeed be inferred from the fact, that the sojourning of the patriarchs with their numerous flocks and herds was chiefly within its limits. Even now, in the desolation which has overspread this "glory of all lands," Judah still affords fine pastures. Dr. Shaw observes, that "the mountains abound with shrubs and a delicate short grass; both which the cattle are more fond of than of such plants as are more common to fallow grounds and meadows." He adds, that the milk of the cattle fed on these mountain-pastures is more rich and delicious, and their flesh more sweet and nourishing than could otherwise be obtained.

9. "*Lion's whelp*," "*Kion*" and "*old Kion*."—The word לָבִיא (*lebīa*), rendered "old lion," is now generally considered to mean a "lioness." But as this reading is not unquestionable, we venture to prefer the rendering of our version, particularly as the text is the more intelligible, the progression from a "lion's whelp" to an "old lion" being, seemingly, the leading idea of the comparison. The meaning of it seems to be, that Judah should at first be warlike and enterprising; but in the end, satisfied with its conquests, should settle in repose, and yet remain so formidable that none would venture to assault it.

13. "*Zebulun*."—It is here foretold that Zebulun should become a maritime tribe, with a sea-coast bordering on the territories of the great commercial state of Zidon. This distinct and minute specification of locality, so long before the conquest and division of the Promised Land took place, is very remarkable.

14. "*Issachar is a strong ass*,"—literally "an ass of bone," or "bony ass."—Judah having been compared to a lion, Issachar is here described as an ass, to denote the strength and patience of this tribe, and its assiduity in the labours of the field. That its allotment was pleasant and fertile, as here described, is evinced, among other circumstances, by

what Josephus says of Lower Galilee, in which it lay:—"The soil is universally rich and fruitful, and full of plantations of various trees; inasmuch that by its fruitfulness it invites the most slothful to take pains in its cultivation. Accordingly it is all cultivated by its inhabitants." The tribe of Issachar is scarcely mentioned in the wars and troubles of the Jews. It was not a warlike tribe; and as its name does not occur in the account of the wars in which the other eight and half tribes on the west of the Jordan were engaged with the natives, it seems that they made no attempt to drive out the old inhabitants, but dwelt among them, and submitted to their rule; fulfilling the prediction in verse 15. The text, and this inference, warrant the observation of Buffon, who remarks that, although Issachar was a strong ass, "able to refuse a load as well as to bear it;" yet, "like the passive drudge which symbolized him, he preferred inglorious ease to the resolute vindication of his liberty, a burden of tribute to the gains of a just and well-regulated freedom, and a yoke of bondage to the doubtful issue of war."

16. "*Dan*."—Jacob, having first enumerated the children of Leah, now proceeds to those of Rachel's handmaid, Bilhah. It is observable, that the patriarch begins with intimating that his sons by the handmaids were to inherit equally with the other sons, as one of the tribes of Israel. The word *Dan* means "judge;" and the prophecy here and elsewhere has allusion to the name. This was a very numerous and warlike tribe, not more noted, it would seem, for its boldness than for its stratagems and craft; verifying the comparison to a serpent in the next verse. All the exploits of the tribe illustrate this character, such as the doings of Samson, who was of this tribe; and their sending spies to discover what part of the unconquered country was weakest, and then surprising the careless and secure inhabitants of Laish, afterwards Dan, near the sources of the Jordan—a place at a great distance from the proper territory of the tribe.

17. "*Serpent*"—"an adder"—(*נָחָשׁ*, *nachash*)—seems to be a general designation for any individual of the serpent kind, as is the case with the Arabic word *suban*, by which it is rendered. The same animal is meant in both divisions of the verse, agreeable to the genius of Hebrew poesy, which is wont, in the first hemistich of the analogy, to mention a thing obscurely, or in general terms, "Dan shall be a serpent in the way;" and, in the second hemistich, to be more precise and explicit, "An adder in the path;" or, as we would render it, "A cerastes, or horned viper, upon the path."

The Hebrew *נָחָשׁ* (*shephiphon*) appears to be the *Coleber cerastes* of Linnæus; grows to the length of eighteen inches or two feet, and is distinguished by a small prominence or horn above each eye, whence its Greek name *ασπίς*, from *aspis*, a horn. Nicander cites the horned viper as remarkable for lurking among the sand and in wheel-tracks: and from its retreat it bites the heels of the passing horses, whose hinder legs become almost immediately torpid from the activity of the poison. They are the more dangerous as their greyish colour renders it difficult to distinguish them from the sand in which they lurk. They are found in Arabia, Syria, and Egypt.

19. "*Gad*."—This tribe is frequently mentioned as one of the most valiant in Israel. Commentators differ in the application of the prediction.

20. "*Asher*."—The lot of Asher corresponds with his name, which signifies "happiness." The territory of the tribe of Asher was very fertile in corn, wine, and oil. The word *שֶׁמֶן* *shemen*, rendered "fat," equally signifies "oil;" and it is well observed by the author of the 'Universal History,' that "the blessing spoken to Asher is capable of a double sense; namely, either that his country should be the most fertile, and produce the noblest corn in the whole country of Palestine, which it actually did; or else that it should abound with the finest and most delicious oil, which his portion was also remarkable for, inasmuch that its oil was the most famed in all Canaan." In the parallel blessing of Moses (Deut. xxxiii. 24) it is said, that "Asher shall dip his feet in oil." In Judges xviii. 10, the Danite spies describe part of the land which formed Asher's lot, as "a place where there is no want of any thing that is on the earth."

21. "*Naphtali is a hind let loose: he giveth goodly words*."—There is high authority for thus reading this very difficult text. But the want of any connexion between the clauses of the sentence, and the different senses of which the leading words, translated "hind" (*אֵילָה* *ailah*) and "words" (*אֲמָרַי* *amrai*) are susceptible, has occasioned much perplexity. Bochart advocated the reading of the Septuagint, which regards *ailah* as a tree, and *amrai* as its branches. Modern commentators have generally concurred in Bochart's views, and since his time the text has commonly been rendered to the effect: "Naphtali is like a goodly tree [oak or terebinth] that puts forth lovely branches." If, however, we receive this rendering, the ensuing blessing of Joseph seems too like a repetition of the figure employed in this; for which, and other reasons, we strongly incline to the reading of Gesenius, who translates: "Naphtali is a slender hind, that brings forth lovely young ones." The word *amar* in Chaldee means a *lamb*, and may without impropriety be extended to the young of the hind. (See Gesenius in *לֵבָנָה*.) Understood as in our version, the first clause of the prophecy is apprehended by some to apply to the victory of Barak, who was of this tribe, over Sisera (Judges iv.); and the second clause to the eloquent song in which that victory was commemorated. But both the renderings which make Naphtali like a tree with lovely branches, or like a hind producing lovely young, may be understood to apply to the fecundity of this tribe, and we may venture to conjecture that it might not be without an allusion to some superiority in their personal appearance. Finally, some good commentators are content, with the Chaldee, to understand the text to express, which was really the case, that Naphtali should have a pleasant and fertile land. "The territory of the tribe," says Hales, "bordered on Lebanon, so celebrated for beauty and fertility; and when David was crowned king of all Israel at Hebron, this and the neighbouring tribes supplied meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep for the entertainment. 1 Chron. xii. 40."

22. "*Joseph*."—Israel now comes to his favourite son, on whose past history and future blessings he expatiates with a force and beauty of language and expression which no translation can adequately render. We think that we shall consult the advantage of the reader better by laying before them the admirable version of Dr. Boothroyd than by any number of detached notes of the separate clauses pointing out the better alternatives. The learned translator's version of the whole of this chapter is excellent, although there are some few points on which we should venture to differ from him. There is also a very good translation in Dr. Hales's 'Analysis of Chronology.'

"A fruitful stem is Joseph,  
A fruitful stem by a fountain;  
Whose branches shoot over the wall.  
Though the archers sorely grieved him,  
Contented with him, and harassed him;  
Yet his bow retained its force,  
And strong were his arms and his hands;

Through the power of the mighty one of Jacob,  
 Through the name of the shepherd—the rock of Israel;  
 Through the God of thy father, who helped thee.  
 Through the Almighty, who blessed thee.  
 May the blessings of the heavens from above,  
 The blessings of the low-lying deep,  
 The blessings of the breast and of the womb.  
 The blessings of thy father and thy mother,  
 With the blessings of the eternal mountains,  
 The desirable things of the everlasting hills,  
 Abound and rest on the head of Joseph—  
 On the crown of the chief among his brethren."

The meaning of the retrospective part of this passage is too obvious to require indication, but it may be well to observe how exactly the prophetic part was fulfilled in the lot of the tribes descended from Joseph's two sons, Ephraim and Manasseh. The two tribes flourished greatly, occupying a fertile and extensive country on both sides of the Jordan, and, unitedly, much exceeded in population any other tribe, so that they complained to Joshua, "Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, because the Lord hath blessed me hitherto?" (Josh. xviii. 14.) Every variety of national and political blessing seems studiously accumulated upon the head of Joseph; blessings of climate and temperature, with fertilising dews and rains, are promised from the heaven above; an ample supply of water; abundance in the products of the earth; wombs prolific of children and of cattle; and great distinction among the other tribes—seem to be clearly pointed out, and were actually enjoyed. Besides Joshua, five out of the twelve succeeding judges are expressly said to have been of this tribe; and it is probable that Deborah and Abdon also belonged to it: and when the ten tribes revolted against the house of David, Jeroboam, an Ephraimite became king of Israel, and his family retained the crown for some generations; and Ephraim remained the leading tribe in Israel until the Assyrian captivity.

27. "*Benjamin shall ravin as a wolf.*"—The *Canis zeeb*, (*Canis Lupus* of Linnæus), or wolf, has grown familiar to our minds as a ravenous beast, and the enemy of the fold. The sacred text intimates that the habits of the wolf are not only carnivorous, but that his delight and constant exercise from morning till night, and from night till morning, are to surprise the unprotected and to tear the weak in pieces. And this account of its habits coincides with the observation of travellers, who concur in representing the wolf as continually on the prowl with an unsated appetite, and seizing every opportunity of doing harm, where its fears are not strong enough to overcome its thirst of blood. Most commentators agree in referring the comparison of Benjamin to a wolf, to the fierce and unjust contest in which the tribe engaged with the other tribes, and in which, after two victories, it was almost exterminated. (Judges xix. and xx.) After this, although the tribe gave the first king to Israel, in the person of Saul, it never was of much consequence, and was ultimately absorbed in the tribe of Judah, with which it retained its allegiance to the house of David when the other tribes revolted.



COUCHEING LION. (Verse 9.)

## CHAPTER L.

<sup>1</sup> *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

8 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians 'mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 "My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, *This is a grievous mourning to the Egyptians: wherefore the name of it was called 'Abel-mizraim, which is beyond Jordan.*

12 And his sons did unto him according as he commanded them:

13 For 'his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham 'bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they 'sent a messenger unto Joseph, saying, Thy father did command, before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, 'Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake 'kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, of the third generation: 'the children also of Machir the son of Manasseh were 'brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and 'God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And 'Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

<sup>1</sup> Heb. wept. <sup>2</sup> Chap. 47. 29. <sup>3</sup> That is, the mourning of the Egyptians. <sup>4</sup> Acts 7. 15. <sup>5</sup> Chap. 23. 16. <sup>6</sup> Heb. charged. <sup>7</sup> Chap. 45. 5. <sup>8</sup> Heb. to their hearts. <sup>9</sup> Num. 32. 39. <sup>10</sup> Heb. born. <sup>11</sup> Heb. 11. 22. <sup>12</sup> Exod. 12. 19.

Verse 2, "The physicians embalmed Israel."—The Egyptian custom of so embalming the dead as to preserve the corpse for perhaps a thousand generations arose from the doctrine of their religion, which taught that the continuance of the

soul in the region of blessedness was contingent upon the preservation of the body. When *that* perished, the banished soul had to begin anew its career in connexion with physical existence, and after migrating, during a period of 3000 years, through various forms of being, ultimately became again associated with the human form, and when its life terminated, was to be again admitted to its precarious felicity—separated from, but connected with, the “earthly tabernacle” which had been left in the world exposed to the injuries of men and the accidents of time. It is obvious how this principle would operate in originating elaborate and careful processes for the embalming of the dead.

We regret that the limits of a note preclude us from giving that attention to this curious subject which it deserves. Herodotus, who was in Egypt about 460 years B.C., first described the process of embalming. For a translation of the text of Herodotus and other matters connected with this subject, we refer our readers to the chapter on ‘Mummies,’ in the second volume on ‘Egyptian Antiquities’ in the ‘Library of Entertaining Knowledge.’

3. “*Forty days,*” &c.—It is rather difficult to understand the meaning of the different numbers, forty days and seventy days. Herodotus mentions seventy days as the time which the body lay in nitre, which agrees with the time of mourning for Jacob. Diodorus, however, takes no notice at all of this process, which seems to have been often omitted, and says that the embalming occupied forty days. Bishop Warburton conjectures that the whole period of pickling and embalming occupied seventy days: that is to say, that the body was laid in nitre thirty days, and that the remaining forty were occupied in preparing it with gums and spices, which was the proper embalming. Thus, therefore, forty days may be said to be the time of embalming, although the corpse was seventy days in the hands of the embalmers. This view certainly does not obviate all the discrepancies between the several accounts of Moses, Herodotus, and Diodorus; but it is the best attempt we have met with. It is remarkable, however, that Moses’s numbers should contain both the numbers mentioned by the others. It is also observable that Diodorus mentions seventy-two days as the period of mourning for the king, whence some have conceived that Jacob was mourned for as a king, and that the seventy in the text is a round number for seventy-two. Be this as it may, it must give some idea of the mourning for Jacob to state the observances during the mourning for a king, as given by Diodorus. They shut up their temples, and abstained during the seventy-two days from all sacrifices, solemnities, and feasts. They rent their clothes, begrimed their heads and faces with mud, and in this condition men and women went about in companies of two or three hundred, with their loins girded and their breasts bare, singing plaintive songs, reciting the virtues of him they had lost. During the time of mourning they abstained from wine and generous diet. They ate no animal meat, or food dressed by fire, and abstained from their customary baths and anointings. Every one mourned as for the loss of his dearest child, and spent all the day in lamentations. A great part of this agrees in essentials with what Herodotus states as the observances of an ordinary mourning. The difference was probably only one of duration, and in that for a king being general.

25. “*Ye shall carry up my bones from hence.*”—We see in the next verse that the body of Joseph was embalmed. In this and many other places, “bones” denote generally a corpse. The Israelites were enabled to perform this promise; for after carrying the mummy of Joseph about with them in their forty years’ wanderings, they were enabled to deposit it in the ground which Jacob bought at Shechem (Josh. xxiv. 32). Josephus seems to say, that the bodies of the other patriarchs were carried up to Hebron, and buried there soon after they died. This is probable; and that the same was not done by Joseph’s remains, is probably explained by the unwillingness of the Egyptians to part with the mummy of so prominent a public character as Joseph had been. The earnest desire of the patriarchs, that their remains should be deposited in the country which they regarded as their native land, and which was to be possessed by their descendants, does not call for particular elucidation. It is a frequent occurrence among ourselves for the remains of persons of consideration who have died abroad, to be brought home for interment. We have all read of the practice among the American Indians to carry away with them the bones of their fathers, when the encroaching white men obliged them to migrate from their ancient seats.

26. “*He was put in a coffin.*”—This is certainly mentioned here as a distinction. Coffins have never been much used in the East, although great personages have occasionally been deposited in marble sarcophagi. The custom was and is to wrap the body up closely in wrappers, or to swathe it with bandages and so bury it, or deposit it in the excavated sepulchre. In Egypt coffins were more in use than any where else, but still the common people were obliged to dispense with them. On the other hand, persons of wealth or distinction had two, three, or even four coffins, one within the other. Upon this subject we may also refer our readers to the second volume of ‘Egyptian Antiquities.’

# THE SECOND BOOK OF MOSES,

CALLED

## EXODUS.

### CHAPTER I.

<sup>1</sup> *The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men children alive. 22 Pharaoh commandeth the male children to be cast into the river.*



OW <sup>1</sup>these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

<sup>2</sup> Reuben, Simeon, Levi, and Judah,

<sup>3</sup> Issachar, Zebulun, and Benjamin,

<sup>4</sup> Dan, and Naphtali, Gad, and Asher.

<sup>5</sup> And all the souls that came out of the loins of Jacob were <sup>7</sup>seventy souls: for Joseph was in Egypt *already*.

<sup>6</sup> And Joseph died, and all his brethren, and all that generation.

<sup>7</sup> ¶ <sup>8</sup>And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

<sup>8</sup> Now there arose up a new king over Egypt, which knew not Joseph.

<sup>9</sup> And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we.

<sup>10</sup> Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

<sup>11</sup> Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

<sup>12</sup> <sup>9</sup>But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

<sup>13</sup> And the Egyptians made the children of Israel to serve with rigour:

<sup>14</sup> And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

<sup>15</sup> ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiprah, and the name of the other Puah:

<sup>16</sup> And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

<sup>17</sup> But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

<sup>18</sup> And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

<sup>19</sup> And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

<sup>20</sup> Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

<sup>21</sup> And it came to pass, because the midwives feared God, that he made them houses.

<sup>22</sup> And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

<sup>1</sup> Gen. 46. 8. Chap. 6. 14.

<sup>9</sup> Heb. thigh.

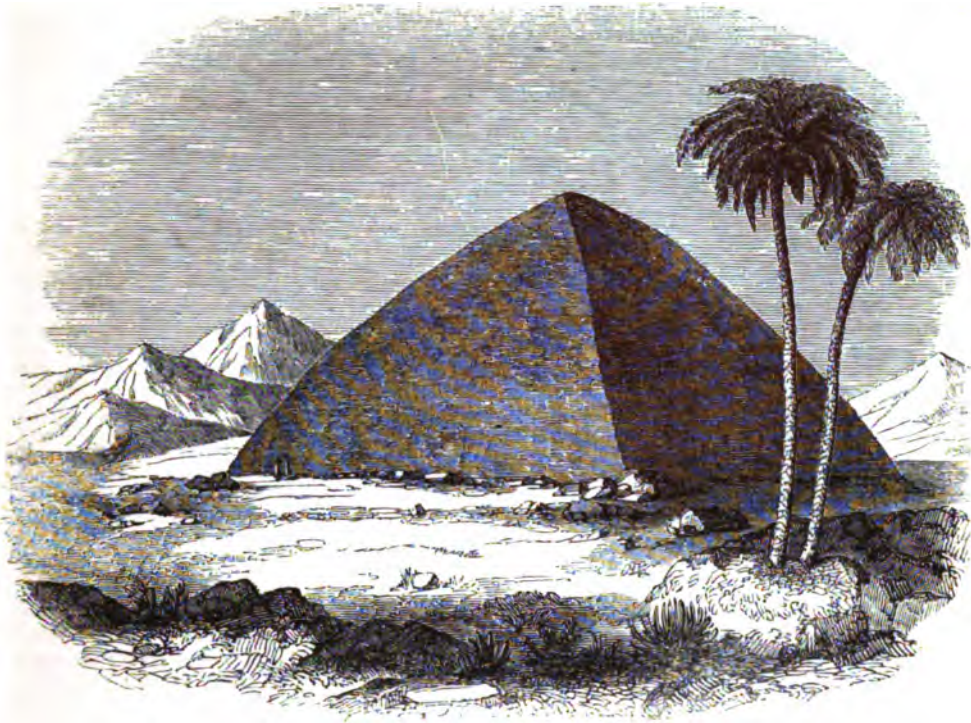
<sup>8</sup> Gen. 46. 27. Deut. 10. 22.

<sup>4</sup> Acts 7. 17.

<sup>9</sup> Heb. and as they afflicted them, so they multiplied, &c.

EXODUS.—This title is derived from the Septuagint, and is descriptive of the contents of the book, signifying the “going forth or departure”—i. e., of the Israelites from Egypt. The Hebrews, according to their custom, denominate the book from its initial words *וְאֵלֶּה שְׁמוֹת* (*re-aleh shemoth*)—“Now these are the names;” or, sometimes, only *Shemoth*—“names.” The book contains the history of 145 years, from the death of Joseph to the erection of the tabernacle at the commencement of the first year from the departure of the Israelites out of Egypt. In the New Testament there are said to be twenty-five direct quotations from this book, and nineteen allusions to its sense.





BRICK PYRAMID OF FAIUM.

Verse 8. "*There arose up a new king over Egypt, which knew not Joseph.*"—Mr. Faber, by an acute analysis of the fragment of Egyptian history by Manetho, preserved by Josephus, has thrown a degree of light on the transactions of this period, as connected with the sacred narrative, of which it did not previously seem susceptible. Some of the results of this gentleman's investigations we have given in the note to Gen. ch. xli. 34. We must refer to his work on '*the Origin of Pagan Idolatry*,' vol. iii., Book vi., for the details of his most satisfactory elucidations of this very perplexing subject; and shall here give, as briefly as possible, the principal results which are applicable to the illustration of the present text and subsequent narrative. We have seen that a native dynasty in Lower Egypt was subverted by a race of Cushite shepherds; that after 260 years the natives succeeded in expelling the intruders; that, under the restored dynasty, Joseph acquired consequence in Egypt, and that his family came thither and settled in the pasture lands of Goshen, which the Arabian nomades had recently vacated. It is to be observed, that Manetho calls the Israelites the leprous shepherds, perhaps from some tradition concerning the leprosy of Moses. He says, that these shepherds having greatly increased in the land of Avaris (Goshen), so as to become a powerful body, began to meditate revolutionary projects, and invited the expelled shepherd-kings to return out of Palestine; which fatal invitation led to the complete re-establishment of the pastoral tyranny. It seems that the native king and a considerable part of the priests and warriors withdrew into the Thebais and Ethiopia, while the people who remained behind were subjected to great oppression from the conquerors. This then was the new dynasty,—"*the new king that knew not Joseph.*" That he knew not Joseph and the services he had rendered to Egypt is justly regarded by Mr. Faber as a satisfactory proof that he was a stranger. As to the invitation from the Hebrews, we are not bound to admit it; but we are rather less inclined to doubt it than Mr. Faber seems to be. It appears to us that if there had not been some understanding between them, the Hebrews would have defended the Egyptian frontier; and that if they had done so, a fact of so much importance would probably have been mentioned by the sacred historian. The warlike shepherds must have passed through their country, and it appears, from the subsequent fears of the king himself, that they were in a condition, by their numbers and strength, to have offered a most powerful resistance to the invasion if they had been so inclined. We wonder this escaped the notice of Mr. Faber. Be this as it may, the policy of the new sovereign, as mentioned by Moses, is easily illustrated. "He found himself master of a land in which were two distinct races of men; who, from a sense of mutual benefits, had generally lived in strict amity with each other: and he was fully aware, or at least he naturally suspected, that notwithstanding any temporary disgust, the Israelites would be far more likely to make common cause with their friends the Mizraim, than with himself and his intrusive warriors. Hence to a man who was restrained by no nice scruples of conscience, who considered only how he might best secure his conquest, and who neither knew nor regarded Joseph, the policy is obvious; and the principle of it is most distinctly exposed by Moses." See note on v. 10.

9. "*The people of the children of Israel are more and mightier than we.*"—This strongly corroborates the preceding statement. Only 109 years had at this time (a good while before Moses was born) passed since the Israelites were no more than seventy persons, and that they had so soon become more numerous than the native Egyptians, who had been a settled nation for about 650 years, it is not necessary to suppose and is not compatible with the fact that the Egyptians had so long been a nation. But the conquering tribe may easily be supposed to have been fewer in number than even the smallest of the two nations that then occupied Egypt.

10. "*Come on, let us deal wisely,*" &c.—"Every part of this declaration throws light upon the history, and serves to

prove that the new king and his people were foreigners. With the natural feelings of a conqueror, and with the superadded remembrance of a former expulsion from this very country, he anticipated a probable rebellion of the Mizraim; and he shrewdly conjectured, that while he was engaged in reducing them to obedience, or in resisting an invasion of the dethroned king from the Thebais, whither (according to Manetho) he had retired, the Israelites, compactly associated in the land of Goshen, would take him in the rear, and place him between two enemies."—(Faber, vol. iii. p. 553.) Thus situated, the invaders thought it necessary to compensate for their disadvantages by their courage, their strict union, constituting themselves the sole military class, and ultimately, by reducing the Israelites, and also the native Egyptians (as we learn from both Manetho and Herodotus), to a state of absolute servitude, obliging them to labour in public works, which were probably undertaken quite as much in order to break their spirits by severe labour as for any other purpose.

11. "*Treasure cities.*"—The original word has been variously rendered in the different versions. Store-cities, or store-houses, granaries, fortresses, or walled towns, are the alternatives. As the proper names seem to indicate that towns are intended, and as it is expressly said they were built for Pharaoh, it may be presumed that they were for the purpose of storing up the various produce which in different districts belonged to the king. The Hebrew kings had such "store cities." (2 Chron. viii. 4, 6, and xxxii. 27—30.) Authors do not agree in fixing the sites of Pithom and Raamses; but as the land of Goshen is also called "the land of Rameses" (Gen. xlvii. 11), there is reason to conclude that the latter town was in that land, to which it gave or from which it received its name. Michaelis seems to think that the Egyptian government obliged the Hebrews, with the view of making them a more settled people, to relinquish their habit of living in tents. It is remarkable that the Vulgate has exactly the opposite view of the text, describing the two towns as *urbes tabernaculorum*, "cities of tents."

14. "*Hard bondage, in mortar, and in brick, and in all manner of service in the field.*"—There has been no small amount of conjecture as to the works on which the Israelites were employed in Egypt. Some authors contend for one thing, and some for another: without sufficiently considering that the large expressions in the present text, together with "the treasure cities" of verse 11, and the straw-compact bricks of chap. v. 7, would imply that they were employed in every kind of public work which was in those times undertaken. This was certainly the view of Josephus, who says that they were obliged to learn mechanical arts, and to accustom themselves to hard labour; and that they were made to cut canals, to raise dykes, to erect pyramids, and to build the walls of cities. The whole subject has generally been viewed with very unnecessary limitations. Thus it appears, from chap. v. 7, that when Moses commenced his mission, the Hebrews were chiefly occupied in making those large bricks, dried in the sun and compacted with straw, such as we have already noticed in describing the remains at Babylon; and it has hence been argued, that only such structures as are formed with such bricks could have been their work. It seems rather absurd, however, to conclude that because they were making bricks at the return of Moses from Midian, they had done nothing but make bricks during the eighty or hundred preceding years; for the oppression of the Israelites commenced before Moses was born, and he was about eighty years of age when he received the divine call to his great work. Hence old writers were wont to object to the statement of Josephus about the pyramids, "because the pyramids were all of stone." But all the pyramids are not of stone; and, if they were, that the Hebrews worked in brick is no reason why they should not also have worked in stone. However, we have so far entered into this view that we have given a cut of a principal brick pyramid, in preference—not because we are sure that this, or any existing pyramid, was the work of the Hebrews; but because, of all the existing monuments in Egypt, pyramids of this description may, with the greatest measure of probability, be attributed to them. Accounts of the pyramids in general are so common and easy of access, that we shall not occupy our space with any descriptive statement, but shall preferably endeavour to show on what data the Israelites may be conceived to have been engaged in their erection.

In a preceding note we have stated the probability that the oppression of the Israelites was under a dynasty of shepherd-kings—that is, a tribe or tribes of Cushite nomades, from Arabia or Chaldæa. If, therefore, we conclude that the Hebrews were employed on the pyramids, we must conclude that they were not native Egyptian structures, but were formed on the soil of Egypt by a foreign people. Of this it is a remarkable corroboration—that the pyramids are confined to that part of Egypt which the shepherd-conquerors occupied; whereas, we should rather expect to have found them, if native structures, in Upper Egypt, and in the vicinity of the "hundred-gated Thebes," the ancient and chief seat of the Egyptian religion and of the temples and monuments connected with it. Whatever were the objects of these remarkable structures, we can discover no reason but this, which adequately accounts for our finding them exclusively within a limited district. It is true that Herodotus does not assign such high antiquity to the pyramids; but he was not even aware of the existence of a dynasty of shepherd-kings: and, from his statement, it would seem that the priests of Heliopolis, from whom he derived most of his information, exhibited a degree of reserve about the period of their origin, and of concealment concerning the thralldom of their nation, which equally accounts for his ignorance of some remarkable facts, and corroborates the impressions we have stated. Their reserve was noticed even by Herodotus, though he had no notion of its cause. He does, however, state incidentally that some of the pyramids were called after the *shepherd* Philitis, who at that time fed his cattle in the neighbourhood; and he gives, as a reason for this, that the monarchs by whom they were built were held in such abomination by the Egyptians, that the priests were unwilling to mention their names. The reason was, that during their reign the Egyptians were subject to great oppression and calamity, and were not even permitted to worship in their temples. It is not difficult to discover, through the gloss which the priests gave to this statement, that the pyramids were erected under the rule of a foreign people, whose religion differed from that of the Egyptians, and who acted with great oppression. This inference is the stronger when we consider that the native Egyptian sovereigns could not, according to the organic laws of the government, have acted as the founders of the pyramids did; and, above all, could not have interfered with the public worship of the people: for the Egyptian kings were in general merely the adorned pageants of authority. The priests were the real sovereigns: they managed all the affairs of state; and all, even the smaller, movements of the monarch were subject to their direction and control. To this we may add, that various Arabian writers concur in the statement that the pyramids were built by a people from Arabia, who, after a period of dominion in Egypt, were ultimately expelled. There is every probability that although these "shepherd-kings" came immediately from Arabia, their original migration was from lands farther east; and it might not be impossible to track their progress by the pyramidal structures they have left in the lands they subjected to their rule. The Indian annals record a migration from the east of a race of *Pali*, or shepherds—(see the *Philitis* above-quoted from Herodotus): they were a powerful tribe, who in ancient times governed all the country from the Indus to the Ganges. Being an active, enterprising, and roving people, they, by conquest and colonization, spread themselves westward, even into Africa and Europe. They took possession of Arabia and the western shores of the Red Sea. We may connect this with another record of an ancient king, whose empire Vishnu enlarged by enabling him to conquer *Mira-stan*, or "the land of Egypt;" where his immense wealth enabled him to raise three mountains—called Ruem-adri, the mountain of gold:

Rujat-adri, the mountain of silver; and Retu-adri, the mountain of gems. These "mountains" were no doubt pyramids, and probably derived their names, as Dr. Hales conjectures, from the colour of the stone with which they were coated.

Some writers have thought that these allusions refer directly to the Israelites as the *builders* of the pyramids, we would rather understand them to refer to the shepherd-kings as the *founders* of the same monuments. Our line of argument is based on the previous notes. It being there rendered probable that a homed dynasty ruled in Egypt during the bondage of the Israelites, we have now endeavoured to show the further probability that the pyramids were founded by them—not with the view of weakening the inference that the Hebrews worked on the pyramids, but in order to give that inference accumulated force; for if the shepherd-kings founded the pyramids, and if those kings ruled during the oppression of the family of Israel, not only a probability but a moral certainty results, that the latter were obliged to assist in their erection. We use the word "assist" advisedly; for there is no reason to suppose that they were exclusively engaged on any public work. They probably assisted the Egyptians, whose enslaved condition during the period in which the pyramids were erected is attested equally by Manetho and Herodotus. Some writers regard the pyramids in the abstract as evincing the slavery of the lower orders in Egypt. This proof may be considered to apply to the period in which the pyramids were actually erected; but it can hardly be taken to evince their condition under their own princes. That the mass of the people had their civil liberties much restricted there is reason to know; but that they were liable to compulsory and unpaid labour on the public works there is no ground to believe. If it were so, it would not have been mentioned as an outrage that the pyramid-founders reduced the Egyptians to servile labour. Prisoners and slaves would seem to have been generally employed in such labours; for it was the proud boast of some of the princes, that no Egyptian hand had laboured in the greatest of their works. What masses were employed, and how profusely human life was wasted, is evinced by the statement in a previous note, that Necho worked away 100,000 lives in the attempt to cut a canal from the Nile to the Red Sea. Things are much the same now in the same country: Mehemet Ali, the Pasha of Egypt, obliged 150,000 men, chiefly Arabs from Upper Egypt, to work on his canal connecting the Nile with the sea at Alexandria: 20,000 of the number perished during the progress of the work. A new canal was in progress when Carne was at Alexandria. That writer says: "The bed of the canal presented a novel spectacle, being filled with a vast number of Arabs of various colours, toiling in the intense heat of the day, while their Egyptian (?) task-masters, with whips in their hands, watched the progress of their labour. It was a just and lively representation of the children of Israel forced to toil by their oppressive masters of old. The wages Mahmoud allowed to these unfortunate people, whom he had obliged to quit their homes and families in Upper Egypt, were only a penny a day and a ration of bread." ('Letters from the East,' p. 71, 72.) Thus were the lives of the Israelites "made bitter with hard bondage." There is an incidental statement in Herodotus which enables us to discover that, even in point of remuneration for their labour, the builders of the pyramids were much on a par with the canal-digging Arabs of our own day. He mentions an inscription on the great pyramid, stating that a sum amounting to 1600 talents had been paid in supplying the workmen with garlic and onions. He then goes on to conjecture what, at that rate, must have been paid for the whole expense of tools, food, and clothing for the 100,000 men who were twenty years engaged in the work. It is observable that he says nothing of wages as a probable item of expense, but only calculates that they received food and clothing, the recompense of slaves, for their labour. This statement brings out another corroboration of the view we have taken. Garlic and onions are mentioned as having been supplied to the workmen; and although the circumstance would be of small weight as an isolated analogy, it does, after all that has been said, become important to remark that the Israelites, in one of their rebellious murmurings in the desert, speak with desire of the *onions and garlic* which they had eaten freely (that is, without expense) in Egypt. (Numb. xi. 5.)

The structure represented in our wood-cut, which is copied from the great French work on Egypt, represents a pyramid of sun-dried brick in Faioum, the ancient Arsinoe. The large bricks of which it is formed are made of black, loamy, friable earth, or Nile-mud, compacted with chopped straw, in the same way that such bricks are still made in Egypt and elsewhere in the East. There are other such pyramids at Dashour and Saccara, differing little except in size and degree of preservation. The pyramid at Faioum stands on an elevated, sandy plateau; and its base is a square of 122 yards, its present height being 197 feet. This and the other brick pyramids have not obtained the degree of notice they deserve, the attention of travellers having been too exclusively engrossed by the pyramids of Ghizeh. The French, however, discovered a subterraneous passage to this pyramid, and found within a sarcophagus and also a salt spring. It will be seen that, in common with most of the other structures of the same material, it has lost much of its pyramidal form, and approaches to that of a mound; and if the reader turns to the cut of the Birs Namaroud near Babylon, and compares the two, with the recollection that the material of both is sun-dried bricks, he will be led to conclude that there was much resemblance, if not identity, in form and intention between the now ruined mounds of Babylonia and the existing pyramids of Egypt. It is a remarkable confirmation of this view that Herodotus, who describes the Tower of Babylon as a pyramid with graduated stories diminishing with the ascent, mentions the pyramids of Egypt as being similarly constructed, with stories or platforms diminishing in size as they rose in height, and is understood to state that they were *afterwards* completed to a smooth surface by being coated with blocks of stone, which filled up the interstices between the different stories so as to obliterate the graduated by a sloping appearance. Observations on the pyramids have confirmed this account of their construction. The greatest of the pyramids at Ghizeh is built in diminishing stages, nor does any trace remain to indicate that it ever had an outer series of stones to give it a smooth surface. We may then consider as essentially identical the pyramids of the Nile with those graduated structures which are found, in various states of preservation, not only on the banks of the Euphrates, but on those of the Indus and Ganges.

## CHAPTER II.

1 *Moses is born, 3 and in an ark cast into the flags.*  
 5 *He is found, and brought up by Pharaoh's daughter.* 11 *He slayeth an Egyptian.* 13 *He reproveth an Hebrew.* 15 *He fleeth into Midian.*  
 21 *He marryeth Zipporah.* 22 *Gershom is born.*  
 23 *God respecteth the Israelites' cry.*

AND there went 'a man of the house

of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch,

<sup>1</sup> Chap. 6. 20. Numb. 26. 56.

<sup>2</sup> Acts 7. 30. Heb. 11. 23.



FINDING OF MOSES.—VANDYKE.

and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, *This is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought

him unto Pharaoh's daughter, and he became her son. And she called his name <sup>a</sup>Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a 'prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the

<sup>a</sup> That is, *drawn out*.

<sup>b</sup> Heb. *a man, a prince*.



land of Midian: and he sat down by a well.

16 Now the 'priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is he?* why *is it that* ye have

left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name 'Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his 'covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God 'had respect unto *them*.

<sup>2</sup> Or, *prince*.

<sup>3</sup> Chap. 18. 3.

<sup>4</sup> Gen. 15. 14, and 46. 4.

<sup>5</sup> Heb. *new*.

Verse 3. "*Bulrushes*," בולשנים, *Gome*, Heb.—By comparing Isaiah xviii. 2, where we have בולשנים, "vessels of bulrushes," with a passage of Theophrastus when describing the papyrus, *πῦρος*, we at once perceive that the *Cyperus papyrus* and the *Gome* are identical: *καὶ γὰρ πλοῖα ποιεῖν ἔχουσιν*—"they make boats and ships of it." The *cyperus* is distinguished by its cluster of elegant little spikes, which consist of a single row of scales, ranged in a straight line on each side. These clusters are "weak," or hang down in a nodding position, and, unlike the rest of the plant, are inapplicable to any useful purpose. The root is about the thickness of a full-sized man's wrist, and more than fifteen feet in length, and so hard that all kinds of utensils were made of it. The stem is about four cubits or six feet long, was eaten raw, roasted, or boiled, and served as material for boats, sails, mats, clothes, beds, and books. Its Greek name *πῦρος* has imparted its derivative to our "paper," while its Egyptian designation appears in the venerable name of "Bible." The Arabic is *bardi*, and the Syriac seems to intimate that it is a plant liable to wither, as it comes from a verb signifying "to flee." This harmonises with what is said in Job viii. 11, "Can the rush (or *papyrus*) grow up without mire? can the flag (or *Cyperus esculentus*) grow without water?"

"*Slime*," (Chemer, Heb.) ἀσφαλτοειδὲς, *bitumen*, Vulg. mineral pitch. See the note on Gen. xi.

"*Pitch*," ἔφεθ, *Zepeith*, *Piz*, whence our pitch was derived from *πῦρος*, which came ultimately, by a transposition of letters, from *Zepeith*. The Greek and Latin terms were applied to the solid resins obtained from the pine and fir-trees. Both the mineral and the vegetable productions were employed on this occasion for the obvious purpose of keeping out the water, and thus preserving the child from its intrusion till some kind heart should be moved to pity for him. There seems to be considerable analogy between the ark or boat in which Moses was deposited and the curious vessels which are at the present day employed in crossing the Tigris. They are perfectly circular in shape, and are made with the leaves of the date-palm, forming a kind of basket-work, which is rendered impervious to the water by being thickly coated with bitumen.

"*Flags*," *suph*, *suph*, *suph*.—We are unable at present to satisfy ourselves as to what particular plant is here intended. It is more than probable, however, that *suph* was a general term for sea or river-weed. Theophrastus describes several plants akin to the *papyrus*, as common in the marshes of Egypt. Among them the *Sari*, which produced a root that was much used by smiths as fuel in forging their iron. The Arabic seems applicable to a species of bulrush, *scirpus*: the Vulgate has, "in carecto,"—in a bed of reeds. The Red Sea is always called in the Scriptures יָם סוּף, *yam-suph*, or "the weedy sea," probably from the great variety of marine vegetables which grow in it, and which at low water are left in great quantities upon the shores. Now in Egypt this sea was, from an allusion to the same circumstance, called the "Sari-Sea," which seems to demonstrate the identity of the *suph* with the *sari*.

15. "*The land of Midian*."—There is a difficulty attending this subject, which has not yet been indisputably settled. There seem to be two lands of Midian;—this on the Elanitic gulf of the Red Sea; and another east and south-east of the land of Moab, which was on the east of the Dead Sea. It is therefore concluded by some good authorities, that the tribes inhabiting these lands were different people—those near the Dead Sea being the descendants of Abraham through Keturah; and those near the Red Sea being the posterity of Midian, the son of Cush. The latter conjecture is strengthened by the certainty that some of the Cushite tribes did settle in, and on the outskirts of, Arabia, which was therefore called *Æthiopia* in common with the different countries which the Cushites occupied. Accordingly Zipporah, the wife of Moses, is called a Cushite or Ethiopian, in Num. xii. 1; and in Habakkuk iii. 7, the Midianites are mentioned with the Cushites. There are those, however who believe that all the Midianites mentioned in Scripture are descended from Abraham; and that those near the Red Sea were merely a ramification from the same stock. That the latter were called *Æthiopi*ans, may be sufficiently accounted for by their inhabiting a country to which the name of *Æthiopia* was applied. We incline to this opinion; but in order not to interfere with the other, we shall notice each branch separately as the text brings it before us; and it is the more easy to do this, as the Scripture history connects the one people little, if at all, with the other. The Midianites near Moab will be noticed in the note to Num. xiii. 4. 7; while those on the Red Sea will engage our present attention. There is little to say about them, as they are scarcely noticed in the Bible, except in the early chapters of this book. One of the earliest notices of the Midianites confounds them with the Ishmaelites (Gen. xxvii. 25, 28), with whom all the tribes springing from Abraham were in the first instance closely connected, and into whose body they were all ultimately absorbed. As that notice describes them as engaged in commercial pursuits, besides being a pastoral people, and as they seem to have become a numerous and wealthy race, it would be interesting to inquire whether their settlement on the Red Sea had not some connexion with

maritime trade and navigation. We have no data on which to form distinct conclusions on this matter ; but it may fairly be conjectured, that being a trading people they would, when situated on the Red Sea, scarcely abstain from building some kind of vessels in which to explore the shores of the gulf and the contiguous coasts at the least. Josephus says the people of this part of Midian were not shepherds, which allows us to imagine that they were engaged in commerce. He adds, rather contradictorily, that they left the care of their sheep to women. This agrees with the fact of Jethro's flock being watered by his daughter ; and, which is still more striking, it agrees with the existing practice in this part of Arabia, where the duty of attending the flocks is considered degrading by the men, and is more entirely left to the young women than perhaps in any other part of Arabia. The territory of these Midianites on the Red Sea would seem to have extended farther southward than that of the Edomites, as it is not unlikely that the latter people ultimately superseded them altogether in these parts. These were undoubtedly the Midianites who trembled for fear when they heard that the Israelites had passed through the Red Sea (Hab. iii. 7.) The Orientals do not appear to know any other land of Midian than this. Abulfeda says that the name is preserved in a ruined city, called *Madyan*, on the shore of the Red Sea, on the route of the pilgrims from Egypt to Mecca. This city, he says, was the capital of the tribe of Midian among the Israelites ; and that there was still to be seen near it the famous well at which Moses watered the flocks of Schoaib, as the Moslems call Jethro. Josephus mentions the "city of Madian on the Red Sea ;" and it is no doubt the same that Ptolemy calls Modianam.



MOUNTS SINAI AND HOREB, WITH THE CONVENT OF ST. CATHERINE, FROM THE NORTH.

### CHAPTER III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

Now Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the

flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a <sup>1</sup> flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

<sup>1</sup> Acts 7. 30.



3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: <sup>a</sup>put off thy shoes from off thy feet, for the place whercon thou standest *is* holy ground.

6 Moreover he said, <sup>a</sup>*I am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they

shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I **AM** THAT I **AM**: and he said, Thus shalt thou say unto the children of Israel, I **AM** hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, <sup>a</sup>no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 <sup>b</sup>But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil <sup>c</sup>the Egyptians.

<sup>a</sup> Josh. 5. 15. Acts 7. 33.

<sup>b</sup> Matt. 22. 32. Acts 7. 32.

<sup>c</sup> Or, but by strong hand.

<sup>d</sup> Chap. 11. 2, and 12. 35.

<sup>e</sup> Or, Egypt.

Verse 1. "*Horeb*."—We shall give some account of this mountain when tracing the course of the Israelites in their march from Egypt to the land of promise. We may here observe, that the sacred locality is under the guardianship of a body of Greek monks, who occupy an ancient convent at the foot of the mountain, called the "Convent of St. Catherine;" by whose name also the mountain, supposed to be Horeb, is now distinguished. The monks indicate, as the spot where Moses fed the flocks of Jethro, a valley at the back of the mount, between two ranges of mountains, in the centre of which is a solitary group of trees. They state that the original church, built here by the empress Helena, the mother of Constantine, was built over the spot where the Divine Presence was manifested to Moses; and where,

afterwards, the present fortified convent was erected under the direction of the emperor Justinian, it was made to include the same sacred spot. (See Carne's 'Letters from the East;' and Burckhardt's 'Tour in the Peninsula of Sinai'.)

5. "*Put off thy shoes from off thy feet.*"—The reverence indicated by putting off the covering of the feet is still prevalent in the East. The Orientals throw off their slippers on all those occasions when we should take off our hats. They never uncover their heads, any more than we our feet. It would every where, whether among Christians, Moslems or Pagans, be considered in the highest degree irreverent for a person to enter a church, a temple, or a mosque, with his feet covered; and we shall observe that the priests under the law officiated with bare feet. And not only is this form of showing respect exhibited in religious observances, but in the common intercourse of life. Few things inspire an Oriental with deeper disgust, than for a person to enter his room with shoes or boots on, regarding such conduct both as an insult to himself and a pollution to his apartment. These usages influence the costume of the head and feet. The former, being never uncovered, is in general shaven, and the head-dress generally is such that it could not be replaced without some degree of trouble; while for the feet they have loose and easy slippers, which may be thrown off and resumed with the least possible degree of inconvenience.



'JEWELS OF GOLD AND JEWELS OF SILVER.' COMPOSED FROM EGYPTIAN DRAWINGS AND SCULPTURES IN THE BRITISH MUSEUM.

#### CHAPTER IV.

*1 Moses's rod is turned into a serpent. 6 His hand is leprous. 10 He is loth to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.*

AND MOSES answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put

forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will

not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in

Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

<sup>1</sup> Heb. shall be and shall be. <sup>2</sup> Heb. a man of words. <sup>3</sup> Heb. since yesterday, nor since the third day. <sup>4</sup> Matt. 10. 19. Mark 13. 11. Luke 12. 11 <sup>5</sup> Or, shouldst. <sup>6</sup> Chap. 7. 1. <sup>7</sup> Or, knife. <sup>8</sup> Heb. made it touch.

Verse 25. "*Zipporah took a sharp stone.*"—Flints and other hard stones formed the tools and cutting instruments of almost all nations before the art of working iron was discovered. We find such instruments still in use among savages, and discover them occasionally buried in different parts of Europe and Asia, showing the universality of their use when the people were ignorant of iron. They were no doubt formed, as savages form them at present; that is, they were shaped and sharpened on a kind of grindstone, until, at a great expense of time, labour and patience, they were brought to the desired figure. They were then fitted to a handle, and used nearly in the same way as we use our instruments and tools of iron. From the act of Zipporah, we are, however, not authorized to infer that instruments and tools of metal were not common at the time and in the neighbourhood before us. We shall soon have occasion to see the contrary. The fact seems to be, that Zipporah knew that sharp stones were exclusively used in Egypt and elsewhere, in making incisions on the human person; and she therefore either used such an instrument, or employed in its room one of the flints with which the region they were traversing is abundantly strewed.



MOSES.—B. WEST.

## CHAPTER V.

*1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He checketh their complaints. 19 They cry out upon Moses and Aaron. 22 Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, 'The God of the He-

brews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

<sup>1</sup> Chap. 3, 18.

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 <sup>1</sup>Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hastened *them*, saying, Fulfil your works, *your* <sup>2</sup>daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying,

Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour <sup>3</sup>to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; <sup>4</sup>neither hast thou delivered thy people at all.

<sup>1</sup> Heb. let the work be heavy upon the men. <sup>2</sup> Heb. a matter of a day in his day. <sup>3</sup> Heb. to stink. <sup>4</sup> Heb. delivering, thou hast not delivered.

Verse 7. "*Straw to make brick.*"—We are so much in the habit of associating the making of bricks with burning, that the common reader fails to discover that the straw could be for any other use than to burn the bricks. Without disputing that the Egyptians did sometimes burn their bricks, the evidence of ancient remains in their country and the existing customs of the East leave little room to doubt that the use of the straw was to mix with and compact the mass of clay used in making sun-dried bricks, such as we have noticed in the notes on Babylon and on the pyramids. Bricks of this sort are still commonly made in Egypt; and their ancient use in the same country is evinced by the brick pyramids at Dashoor and Faioum. That they were never in the fire is shown by the fact that the straw which enters into their composition has sustained no injury or discolouration. Such bricks are very durable in dry climates like Egypt, but would soon be ruined if exposed to much rain. Herodotus observed it as one of the customs in which the Egyptians were unlike other nations, that they kneaded their clay with their hands, and their dough with their feet.

14. "*The officers of the children of Israel . . . were beaten.*"—This is quite oriental. We need only allude to China, which has aptly been said to be governed by the stick. In Persia also the stick is in continual action. Men of all ranks and ages are continually liable to be beaten. It is by no means a rare occurrence for the highest and most trusted persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who thrash them with their sticks as if they were dogs. The same practice descends through all ranks; and it has often made the writer's heart ache to see respectable, and even venerable white-bearded men chastised by the menials and messengers of great persons, on their own account, with a brutality which would in this country subject a man to judicial punishment if exercised upon his ass or horse. Thus, beating comes to be regarded by all as among the common evils to which life is incident. Instances are mentioned of persons who, being wealthy, and knowing that attempts would be made to extort money from them by beating, have injured themselves, by self-inflicted blows, to bear the worst without being shaken. The consequence of all this is, that personal chastisement is in those countries not considered a disgrace, but simply a misfortune, limited to the pain inflicted, or to the degree of displeasure on the part of a superior which it may be understood to indicate. A great minister of state, who was beaten yesterday, does not hold his head less erect, and is not less courted or respected to-day, if he still retains his place and influence at court; and if his great master condescends, on second thoughts, to invest his bruised person with a robe of honour, and to speak a few words of kindness or compliment, the former punishment is considered by all parties to be more than adequately compensated.

## CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.*  
 14 *The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did *'swear* to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for *'anguish of spirit*, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto

the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: *'The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.*

15 *'And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.*

16 ¶ And these *are* the names of *'the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.*

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And *'the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.*

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And *'Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.*

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and *'she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.*

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

<sup>1</sup> Heb. *lift up my hand.*

<sup>2</sup> Heb. *shortness, or straitness.*

<sup>3</sup> Gen. 46. 9.

<sup>4</sup> 1 Chron. 5. 2.

<sup>5</sup> 1 Chron. 4. 24.

<sup>6</sup> Num. 3. 17. 1 Chron. 6. 1

<sup>7</sup> Num. 26. 57. 1 Chron. 6. 2.

<sup>8</sup> Chap. 2. 2. Num. 26. 59.

<sup>9</sup> Num. 26. 11.



28 ¶ And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto

Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Verse 3. "*By my name JEHOVAH was I not known to them.*"—There have been many different interpretations of this passage. The name frequently occurs in Genesis; but Calmet and many others think that, as that book was written after God had revealed this name to Moses, it is used there by way of anticipation. Calmet's editor, Mr. Taylor, however, enters into an elaborate criticism of the Hebrew verb "to know," showing that it implies in one sense "appropriation;" and he understands the passage to mean, that although God had before been known to the patriarchs, and to other persons, not of their family, in a general way, it now became the name by which he constituted himself the appropriate Deity of the Hebrew nation; and by that name he, on one part, and they, on the other, entered into covenant. This interpretation has much claim to attention; and seems to be confirmed by many subsequent passages, in which the name occurs as an "appropriate" name. Thus, "I am Jehovah;" or "I am Jehovah your God," are the expressions in which He indicates his claim to their allegiance and obedience. It would seem to have the emphasis which would result from the fact that He of whom other nations had no knowledge, or, at most, only some faint and trembling notions, had by express revelation made known to the descendants of Abraham a large measure of his glory and perfections, and took them under his more peculiar care.

It is to be observed that where, in our translation, the word LORD occurs in capital letters, it stands for the JEHOVAH of the original. This substitution has the sanction of the Septuagint, which commonly renders it by *Kyrios*, or "Lord," whence Calmet infers that the translators were not accustomed to pronounce the name; to which we may add that they were probably unwilling to communicate what they knew of it to strangers. It is certain that the Jews came to associate much superstition and mystery with the name of Jehovah. Their respect for the name led them to abstain from pronouncing it after the captivity, until they ultimately forgot the true pronunciation. Jerome, Origen, Eusebius, and others mention, that in their time the Jews wrote the name in their copies of the Bible in Samaritan characters, instead of the common Chaldee or Hebrew, in order to veil it from the profane inspection of strangers. Josephus, in his account of the transaction in the text, manifests the same feeling. He says "that Moses entreated God to tell him his name, that he might know how to invoke him properly when he offered sacrifice. Whereupon God declared to him his name, which had never before been revealed to man, and concerning which it is not lawful for me to say more."

20. "*Father's sister.*"—The Septuagint and the Syriac both read, "uncle's daughter."

30. "*I am of uncircumcised lips.*"—Moses thus expresses figuratively, what he had said before more plainly, "I am not eloquent," or rather, "not of ready utterance." In consequence of uncircumcision being considered not only impure but dishonourable, the term "uncircumcised" is frequently applied as a term of degradation and reproach to the Philistines and other neighbouring nations of the Jews; and we also find it often applied, as here, figuratively to imply any thing impure, useless, dangerous, or defective. Thus we read of "uncircumcised ears" (Jer. vi. 10), that is, ears averse to instruction; and of "uncircumcised hearts" (Lev. xxvi. 41), or hearts intractable and inattentive.

## CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

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6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

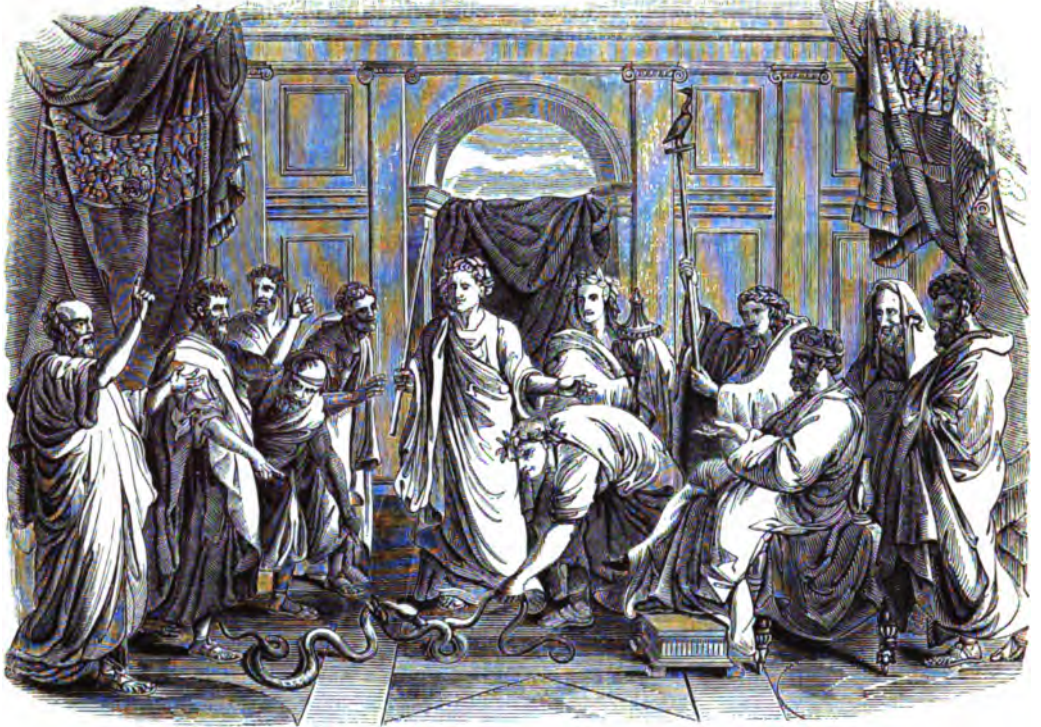
9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that



MOSES AND AARON BEFORE PHARAOH.—N. POUSSIN.

he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and

upon their ponds, and upon all their 'pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he 'lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the 'waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 'And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

Verse 15. "*Stand by the river's brink.*"—This is the Nile. This indefinite indication "the river," always sufficiently denotes the Nile in speaking of Egypt, because in fact that country does not possess any other river. In a distance of 1350 nautical miles, from the mouth of the Tacaze to the Delta, the Nile does not receive a single tributary stream from either the east or west, which, as remarked by Humboldt, is a solitary instance in the hydrographic history of the globe. It is to this noble river that Egypt owes its fertility and even its existence. The soil of Egypt was no doubt originally formed by the earth brought down by the river from Abyssinia and the interior of Africa, and deposited during the annual inundation; and that it has been progressively elevated in the course of ages from the same cause, is demonstrated by a considerable number of distinct facts. Thus towns and buildings which are known from history to have been originally built on mounds, to secure them from the effects of the inundation, now lie so low on the plain as to be inundated every year: and it also appears that a greater rise in the river seems now necessary to prevent a dearth, than was required in the age of Herodotus. Thus, in time, the land of Egypt would become desolate, from the failure of the inundation which is essential to its fertility, were not an equilibrium preserved by a nearly corresponding elevation of the river's bed, so that the point of overflow is maintained nearly in the same ratio with the elevation of the soil. Among other facts, this is demonstrated by the ancient Nilometer near Elephantine, mentioned by Strabo, which is still in existence. The highest measure marked upon it is twenty-four cubits; but the water now rises, when at its greatest elevation, nearly eight feet above this mark; while it appears from an inscription on the wall, made in the third century A.D., that the water then rose only a foot above that level. This gives an elevation of about five inches in a century; and it has been collected, from quite independent data, that the rise in the circumjacent soil has been nearly in the same proportion. It is true that there are isolated facts which seem to militate against this general conclusion; but they may be accounted for by supposing certain irregularities, in themselves very probable, which in some places make the rise in the bed of the river exceed that in the neighbouring soil, and in others, make the elevation of the soil to exceed that of the river's bottom. Dr. Shaw, who estimates the increase in the depth of the soil at rather more than a foot in a century, observes that Egypt must have gained 41 feet 8 inches of soil in 4072 years; and as he does not sufficiently advert to the corresponding elevation of the river's bed, he sees cause to fear that, in process of time, the river will not be able to overflow its banks, and Egypt, from being the most fertile, will become, from the want of the annual inundation, one of the most barren countries in the universe.

The swell of the river varies in different parts of its channel. In Upper Egypt it is from 30 to 35 feet; at Cairo it is about 23 feet, whilst in the northern part of the Delta, it does not exceed four feet, which is owing to the artificial channels and the breadth of the inundation. Yet the four feet of increase is as necessary to the fertility of the Delta as the twenty-three or the thirty feet elsewhere. The river begins to swell in June, but the rise is not rapid or remarkable until early in July; the greatest height is attained about the autumnal equinox, and the waters remain nearly at the same level until the middle of October. After this the subsidence is very sensible, and the lowest point is reached in April. These phenomena, however striking, are by no means peculiar to the Nile: they are more or less common to all rivers whose volume is annually augmented by the periodical rains which fall within the tropics; but there is no river the annual swelling of which is so replete with important consequences, or so essential to the existence of a nation. This is because Egypt depends wholly upon the river for its fertility; and wherever the influence of its inundation does not extend, there the soil is desert. Very little rain ever falls in Egypt. In Upper Egypt it is scarcely known: and in Lower Egypt, a very slight and almost momentary shower is all that is occasionally experienced even during the cool part of the year. Therefore the irrigation which the land receives through the direct overflow of the Nile, and by means of the canals which convey its waters where the inundation does not directly extend, is quite essential to that fertility for which Egypt has in all times been proverbial. The inhabitants of Egypt have with great labour cut a vast number of canals and trenches through the whole extent of the land. These canals are not opened till the river has attained a certain height, nor yet all at the same time, as then the distribution of the water would be unequal. The sluices are closed when the water begins to subside, and are gradually opened again in the autumn, allowing the waters to pass on to contribute to the irrigation of the Delta. The distribution of the Nile water has always been subject to distinct and minute regulations, the necessity for which may be estimated from the common statement, that scarcely a tenth part of the water of the Nile reaches the sea in the first three months of the inundation. Minute regulations are necessary in our own land for the equal distribution of streams which afford power to mills. In a country where fertility essentially depends upon one great fertilizing power, such regulations must have been amongst the first steps in the laws of civilization. Lower Mesopotamia, which in the time of Herodotus competed the palm of exuberant production with Egypt, is now a desert in consequence of the abandonment of a system of irrigation, which, from actual inspection, we should judge to have been nearly analogous to that which continues to fertilize the land of the Nile. During the inundation, the whole level country appears like a series of ponds and reservoirs; and it is not merely the saturation of the ground, but the deposit of mould or soil which takes place during the overflow, that is so favourable to the agriculture of Egypt. This mud contains principles so friendly to vegetation, that it is used as manure for those places which have not been adequately benefited by the inundation; and, on the other hand, where the deposit has been complete, the people are said to mingle sand with it to abate its strength. The cultivation of the ground commences as soon as the waters have retired, and where the soil has been sufficiently saturated the labours of agriculture are exceedingly light. The seed is sown in the moistened soil, and vegetation and harvest follow with such rapidity, as to allow a succession of crops, wherever water can be commanded. The influence of the river upon the condition and appearance of the country can only be estimated by comparing its aspect in the season which immediately precedes, with that which follows the inundation. Volney has illustrated this, by observing that the surface of the land successively assumes the appearance of an ocean of fresh water, of a miry morass, of a green level plain, and of a parched desert of sand and dust.

It was the feeling generally entertained of their entire dependence upon the Nile, co-operating with the natural disposition of man to look rather to the secondary causes, than to the infinitely great and good God from whom all blessings come, which led the Egyptians to deify their Nile, which had its appointed priests, festivals, and sacrifices: and even now, under the sterner system of the Moslem religion, the reverence entertained for this stream, still called "the Most Holy River," and the rites with which its benefits are celebrated, seem to exhibit a tendency towards the same form of acknowledgment and gratitude.

17. "*The waters which are in the river... shall be turned to blood.*"—This probably means no more than that the water became red like blood, it being a common Hebrew form of speech, of which we have already had several instances, to describe similarity by identity. The class of commentators who are anxious to explain the Scripture miracles on natural principles have been very unfortunate with this one. It is attested by various travellers that the waters of the Nile, at one period during the time of increase, become of a brownish red colour; owing probably to the earth which

the river brings down from Abyssinia. Some are inclined to consider *this* as the discoloration alluded to in the text. To this there are the strongest objections. One is, that if it had been a common occurrence, the Egyptians could not have been surprised or intimidated. Another is, that the water, while subject to this red discoloration, is so far from being unwholesome, that its turning red is a sign that it has become fit for use; for it is preceded by a greenish discoloration, during which the water is so corrupt, tasteless, and unwholesome, that the natives confine themselves to the water which they preserve in cisterns. Another objection to this hypothesis is, that the transactions recorded here could not have happened later than February, as we are enabled to perceive by the condition of the agricultural produce, as specified in chap. ix. 31. But the rise of the river, which is attended by the red discoloration, does not take place till several months later; if, therefore, the discoloration was natural, the river must have risen at a very unusual season of the year; and this—considering the astonishing punctuality, even to a day, of the periods of increase and subsidence—would be no less a miracle than the supernatural discoloration of the river. Michaelis and others, however, rather than admit the latter alternative, allow that the miracle consisted in an anticipatory rise of the river being produced at the command of Moses. We do not see what is gained by this hypothesis, or that the miracle would be in this case less striking than in the other.

18. "*The Egyptians shall lothe to drink of the water of the river.*"—There is an intensity in this which should not escape notice; it is as much as to say that the Egyptians should hate that which was dearest to them, and which they most admired and worshipped. Of the adoration of the Nile we have spoken in the previous note. We have now to add, that the admirable quality of its water has been the theme of praise among both natives and foreigners in ancient and modern times. Very ancient writers inform us that the water was considered so nourishing that the priests abstained from giving it to their sacred bull Apis, lest he should become too fat; and others state, that it never became impure, whether preserved at home or exported abroad. The Egyptians were even said to put it in jars, and to keep it three, four, or more years, under the impression that, like wine, the longer it was kept the better it became. Benjamin of Tudela describes the water as both drink and medicine; and our countryman, John Sanderson, who was in Egypt in 1586-7, says (in Purchas), "Nilus water I thinke to be the profitablest and wholesomest in the world, by being both bread and drinke to them; for bread there could be none without it. It breedeth no manner of disease in the body, as divers other waters doe: it hurteth not to drinke thereof either troubled or cleere; for being brought to our houses, one mile and a halfe or two miles off, it cometh in warmer than blood, and troubled, seeming sandy; but standing all night in our jars of earth, it is very clear and cool in the morning, and so continueth in the house be the weather never so hot." Subsequent travellers confirm this account, particularly Maillet, who expatiates with much satisfaction on the subject. It is said that the natives excite thirst artificially that they may drink the more of this delicious water; and it is a saying among them, that had Mohammed himself drunk of it, he would have desired to live for ever, that he might always enjoy it. Those who go on pilgrimages and journeys seem to have all other regrets absorbed in that of wanting the Nile water, and talk of little else but the pleasure they anticipate in drinking it when they return. Nor is this merely the natural partiality of the thirsty Africans for their own river: Europeans in general allow that they have not found such water in any other place. Maillet says, that when a stranger drinks it for the first time it seems like a drink prepared by art: he confesses that it had rather too much sweetness for his taste; but says that it is among waters what champagne is among wines. Perhaps this account is highly coloured; but there is no doubt, from the united testimony of various travellers, that the Nile water has some peculiarly agreeable qualities, which are doubtless the more strongly appreciated in consequence of the unpleasant character of the only other water which can be obtained in Egypt—that from the wells.

21. "*The fish that was in the river died.*"—As we touch here and there on the condition and usages of ancient Egypt, as illustrating the effect of these plagues, our conviction increases that those who would fully appreciate this series of wonderful transactions would do well to acquaint themselves with the current accounts of that remarkable country in which they took place. Every line in the history of the plagues seems to have a point and force which without some knowledge of Egypt cannot be properly appreciated. The text before us will then appear to have a most forcible meaning, which might else be overlooked. It is repeatedly stated by Herodotus that fish formed the principal subsistence of the Egyptian people. They ate them either salted or dried in the sun, without any other preparation. Diodorus says that, from the time of the king Mœris, a great body of men found continual occupation in salting the fish caught in the lake dug by that prince. Diodorus also describes the Nile as abounding in fish, not only sufficient to supply them with fresh fish, but to enable them to salt large quantities for exportation. He adds, with truth, that there was not in the world a river more serviceable to mankind than the Nile. The Egyptians are the first people whom history mentions as curing any kind of meat with salt for preservation. They used fossil salt, which they got from the African deserts; sea salt, and every thing belonging to the sea, being abhorred by them. The priests abstained from the fish even of the Nile; but whether because they considered the natives of the river too sacred to be eaten by them, or too impure from their possible communication with the sea, authors are not agreed. Clement of Alexandria gives the former reason, and Plutarch the latter. These facts will explain the force of this plague, not only in spoiling the delicious water of the idolized river, but as touching at the same time their principal means of subsistence. Le Bruyn hastily affirmed that there are few fish in the Nile; and Harmer has thought it worth while to give a whole chapter to disprove this statement. He brings the authority of Sandys, Norden, Egmont and Heyman, and Maillet, to bear against that of Le Bruyn. Sandys, in going up the Nile, often bought as many fish for sixpence as would satisfy twenty people. There is in fact no doubt on the subject. Harmer well observes, that fish might have been very plentiful in Egypt even if they had been scarce in the Nile. Fish were very abundant in the lakes and canals: they also abound in the Red Sea and on the shores of Lower Egypt, but we are inclined to believe that the ancient Egyptians did not eat fish derived directly from the sea.

22. "*The magicians of Egypt did so with their enchantments.*"—It has been objected, "How could the magicians turn water into blood, when all the water is said, in verse 19, to have been changed?" The answer is, that the Egyptians, by digging, found water unaffected by the plague, and on this water the magicians might operate.

24. "*The Egyptians digged round about the river for water to drink.*"—A similar operation of digging for water, in a less likely situation than the banks of the Nile—that is, in the desert between Egypt and Palestine—is thus described by Dr. Richardson: "On our arrival at Gatsallakh we stopt in a low, wind-swept valley, beside a precipitous sand-bank that towered above our heads to the height of 100 feet. Here, however, we were told there was water, though to our longing and inexperienced eyes every inch of surface was covered with dry sand, without the slightest indication of the fluid below. Our flasks were all drained, and we alighted, and laid ourselves down on the sand, wishing for the arrival of our camels to bring us a fresh supply. Meanwhile, as we were admiring the operations of the industrious beetle, rolling his ball over the smooth surface of the desert, the sheikh of the caravan began to clear away the

arenaceous accumulation from a very unlikely spot, which, however, soon discovered signs of water beneath. He then proceeded to deepen the excavation by basketing out the sand, singing at the same time an appropriate Arab tune. They continued digging and singing for about ten minutes, when abundance of the wished-for fluid flowed amain. At the joyful sight, men, women, dogs, and asses, all crowded around, eager to dip their lips in the wave. We all drank of it, and, though it is muddy and brackish in the extreme, our first sentiment was that of universal approbation. 'It is extremely good,' flowed from every tongue after it had tasted the water. We tried it a second time, but the voice of applause stuck in our throats." ('Travels,' vol. ii. p. 182-83.) This again leads us to mention that the well water of Egypt is detestable; a circumstance which no doubt greatly enhances the estimation in which the water of the Nile is held, as described in a former note.

## CHAPTER VIII.

1 *Frogs are sent.* 8 *Pharaoh smeth to Moses, 12 and Moses by prayer removeth them away.* 16 *The dust is turned into lice, which the magicians could not do.* 20 *The swarms of flies.* 25 *Pharaoh inclineth to let the people go.* 32 *but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy 'kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 \*And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, \*Glory over me: \*when shall I intreat for thee, and for thy servants, and for thy people, \*to destroy the frogs from thee and thy houses, *that they may remain in the river only?*

10 And he said, ¶To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee,

and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send \*swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land

1 Or, *swarm*.

2 Wind. 17. 7.

3 Or, *Have this honour over me, &c.*

7 Or, a mixture of noisome beasts, &c.

4 Or, *against when*.

5 Heb. *to cut off*.

6 Or, *Against to-morrow*.



of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put <sup>a</sup> a division between my people and thy people: <sup>to</sup> to-morrow shall this sign be.

24 And the LORD did so; and <sup>there</sup> there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was <sup>corrupted</sup> corrupted by reason of the swarm of *flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into

the wilderness, and sacrifice to the LORD our God, as <sup>he</sup> he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

<sup>a</sup> Heb. a redemption.

<sup>to</sup> Or, by to-morrow.

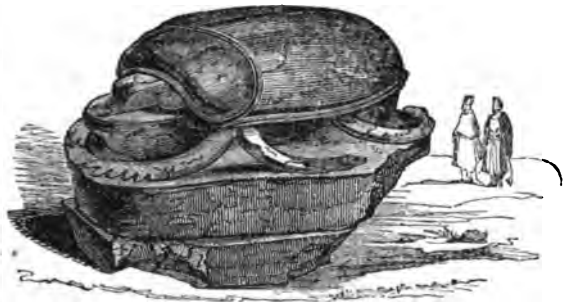
<sup>10</sup> Wisd. 16. 9.

<sup>11</sup> Or, destroyed.

<sup>12</sup> Chap. 3. 18.



EGYPTIAN FROGS (*Rana punctata*).



BLATTA EGYPTIACA. A colossal Beetle, from the Egyptian Collection in the British Museum.

Verse 3. "*The river shall bring forth frogs abundantly.*"—Frogs are still very abundant in the Nile and other waters of Egypt. This and several of the other plagues consisted in giving an unexampled intensity and magnitude to some of the greatest nuisances of the country. The astonishing extent of this invasion of frogs is indicated not only by the immense heaps of their carcasses which ultimately corrupted the land; but still more expressly by the fact, that their numbers were such as to oblige them to forego their natural habits, and instead of confining themselves to the waters and moist soils, to spread over the country, intruding even into the most frequented and driest places—the most private chambers, the beds, nor even the ovens being exempt from their visitation. Here, as in other instances, the objects of superstition became the instruments of punishment. The frog was one of the sacred animals of the Egyptians; but whether because they esteemed or disliked it has not been distinctly ascertained. The Egyptians were not the only people of antiquity whose deities were the objects of their dislike or fear. The frog of Egypt is the *rana punctata*, or



dotted frog, so called from its ash colour being dotted with green spots. The feet are marked with transverse bands, and the toes are separate to half their length. This frog changes colour when alarmed, and is comparatively rare in Europe.

16. "*Lice*."—The Septuagint renders the Hebrew word **קִנָּם**, *kinim*, by *σκίψς*, which means the mosquito gnat; and this rendering is entitled to great respect, when we recollect that the translators lived in Egypt. It is also confirmed by Origen and Jerome, who, with the Septuagint, form perhaps the best mass of authority on such a point which it is possible to possess. Gesenius, Dr. Boothroyd and others, concur in this view of the word; but it is certain that the generality of interpreters agree with the common translation, which perhaps may be accounted for by the fact, that the noisome parasite is better known in the West than the mosquito, although, happily, neither of them is so generally familiar as in the East. The writer has had some experience in different countries of the misery and continual irritation which the mosquito-gnat occasions, and can say, without the least hesitation, that of all insect plagues, there is none which he should think so intolerable. The activity of these insects, their small size, their insatiable thirst for blood, and the power of their sting, which enable them to riot not only on the exposed parts of the person, but on those that are thinly covered, as the legs, almost render existence a calamity during the seasons in which they most abound. The painful sensation which their sting produces, and the intolerable and protracted itching which ensues, with the combined torture resulting from the infliction of fresh stings while the former are still smarting, is scarcely less distressing to the mind than to the body. To secure sleep at night, the inhabitants of the countries infested by these insects are obliged to shelter themselves under mosquito-nets or curtains; and it deserves to be mentioned that this precaution was used by the ancient Egyptians. There is a remarkable passage on this subject in Herodotus. After mentioning how the country is infested by gnats, he says that as the wind will not allow these insects to ascend to any considerable elevation, the inhabitants of Upper Egypt sleep in turrets to avoid these tormentors; but that in Lower Egypt the people sleep securely underneath their nets with which they fish by day, and which they spread over their beds at night. This has puzzled translators and others; but it is a fact that mosquitoes and other flies will not pass through nets, the meshes of which are much more than large enough to admit them. This is practically known in some parts of Italy, where the inhabitants use net window-curtains which freely admit the air while they exclude gnats and flies. How severely this calamity was felt is evinced by the fact that the Egyptians and other nations of antiquity had gods whose especial province it was to protect them from these and other "flies." The "*Baalzebub*," or "god of flies," so often mentioned in Scripture, was a deity of this description. We read also of towns near lakes and marshy grounds (where these insects particularly abound) being deserted on account of this nuisance, as well as of important military undertakings being relinquished. As the mosquitoes breed in marshy soil, and particularly in moist rice-grounds, where such exist, the annual overflowing of the Nile renders Egypt but too favourable to their production. They accordingly appear in immense swarms, and the testimony of travellers concurs in declaring that there is no country, in the old continent at least, where the mosquito-gnats are so numerous and voracious as in Egypt, or where the pain of their wound and the consequent smart and itching are so acute. We have abstained from describing them, as their general appearance and habits do not differ from those of the common gnat; but there is no comparison in the degree of annoyance which they occasion. The Egyptian gnat is rather small. It is ash-coloured, with white spots on the articulation of the legs. It may be objected to the view of the text which we have taken, that it detracts from the miraculous nature of the visitation to suppose it connected with insects which Egypt *naturally* produces in such abundance. But this objection equally applies to "*lice*," which swarm there to such a degree that it is difficult for the most cleanly persons to keep themselves wholly free from them. If we take either reading, it is only necessary to conclude (which the text expressly states) that the creatures were brought in swarms most extraordinary even in Egypt, and perhaps that they were brought thus abundantly at a time of the year when they do not usually abound.

21. "*Swarms of flies*," *Arob*, Heb., "*omne genus muscarum*," Vulg.—As the word *Arob* implies a mixture, the Vulgate has translated it "all sorts of flies," and from thence our version, "swarms of flies," where it is to be observed that "flies," in Italics, is not in the original. We are left to conjecture what kind of fly is meant, or whether, indeed, the plague consisted in flies at all. The language of the 24th verse is remarkable: "the land was corrupted by reason of the swarm," which could hardly apply to any "fly," properly so called. If also we refer to Psalm lxxviii. 45, we see the *Arob* is described as *devouring* the Egyptians, which is an act that seems inapplicable to a fly. Upon the whole, we strongly incline to the opinion which has found some able supporters of late years, that the Egyptian beetle (*Blatta Egyptiaca*) is denoted in this place. The beetle, which is almost everywhere a nuisance, is particularly abundant and offensive in Egypt, and all the circumstances which the Scripture in different places intimates concerning the *Arob*, applies with much accuracy to this species. It devours every thing that comes in its way, even clothes, books, and plants, and does not hesitate to inflict severe bites on man. If also we conceive that one object of these plagues was to chastise the Egyptians through their own idols, there is no creature of its class which could be more fitly employed than this insect. What precise place it filled in the religious system of that remarkable people has never, we believe, been exactly determined; but that it occupied a conspicuous place among their sacred creatures seems to be evinced by the fact, that there is scarcely any figure which occurs so frequently in Egyptian sculpture and painting. Visitors to the British Museum may satisfy themselves of this fact, and they will also observe a remarkable colossal figure of a beetle in greenish coloured granite. Figures of beetles cut in green coloured stone occur very frequently in the ancient tombs of Egypt. They are generally plain; but some have hieroglyphic figures cut on their backs, and others have been found with human heads. The Egyptian beetle is about the size of the common beetle, and its general colour is also black. It is chiefly distinguished by having a broad white band upon the anterior margin of its oval corselet.

26. "*Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?*"—There can be no doubt that this means that it would not be safe in Egypt to sacrifice animals which the Egyptians worshipped. What were the sentiments of the "shepherd-king" whom we have concluded to be the Pharaoh here addressed, it is impossible to determine; but there is much in this narrative which would seem to imply, that however this race of kings may, in the first instance, have discouraged the Egyptian worship, they ultimately conformed to most of the peculiar usages, and probably to the religion, of the conquered. This is the usual course of things when a conquered people are superior to the conquerors in civilization and refinement; and it is rendered the more probable by the fact that the Israelites themselves did not remain untainted by the idolatry of Egypt. What that idolatry, or rather zoolatry, was we have had some occasion to intimate already. The text before us would naturally suggest some details concerning the religion of the ancient Egyptians; but as this would not consist with the limits of a note, we must confine our attention to the simple fact which the passage before us indicates. Whatever may have been the ulterior objects of Egyptian worship, and whatever explanations they may have given on the subject, it is certain that the sensible mani-

festation of their religion consisted in the worship of certain animals, which they carefully abstained from eating or injuring, and for whose wants they, as far as possible, provided. The usages of this worship differed in the various provinces, but there seems to be some animals which were pretty generally venerated in all or the greater part of them. Some seem to have been worshipped because they were feared, and others because they were esteemed. It seems very likely that, taking all the provinces collectively, the objects of worship comprehended nearly all the animal and some part of the vegetable creation as known in that country. But there appear to have been some that were treated with more general or more intense worship than the others. Among these the principal seem to have been the solitary bull Apis, the cow, the sheep, the goat, the cat, the dog, the ichneumon, the crocodile, and among the feathered tribe the hawk and the ibis. There were assigned lands whose profits were appropriated to providing food for the sacred animals according to their several habits. It necessarily happened sometimes that the people of one province fed their gods with the gods of another province, which was a fruitful source of strife between them. It seems that, while a general kindness and bounty to the animals left in their natural state was exercised, some individuals were kept up for more concentrated care and reverence, probably as representatives of their races. Some of the sacred animals were interred wherever they were found dead, but others were conveyed to particular places, and after undergoing an embalming process were buried with great ceremony and often at a heavy expense. Diodorus mentions that when the Egyptians went abroad in the wars, they brought home, with great lamentation, dead cats and hawks to be buried in Egypt. There was mourning in whatever house a cat or dog happened to die: for the former the inmates shaved their eyebrows, and for the latter their whole body. Whenever a fire happened, the great anxiety of the Egyptians was lest any cats should perish in the flames; and they took more care to prevent such a calamity than to save their houses. The punishment was death to kill a sacred animal designedly; but if undesignedly, the punishment was referred to the discretion of the priests. But if a person killed a cat or an ibis, no distinction of intention was made; the enraged multitude hurried away the unfortunate person to his death, which was often inflicted without any formal process or trial. The just apprehensions of Moses will receive illustration from an anecdote related by Diodorus as having happened while he was in Egypt. Some Romans being in that country for the purpose of concluding a treaty with the king, the people, who were much interested in the result, and held the Roman power in great fear, treated the strangers with the utmost attention and civility. But one of them having happened undesignedly to kill a cat, the enraged mob hastened to his lodging, and neither the interference of the king nor the dread of the Romans could deter them from putting him to death. We are inclined to think that our text more especially refers to the cow. This the Hebrews would certainly sacrifice, but it does not appear that it was anywhere sacrificed in Egypt, although sheep and goats certainly were in some of the provinces. Herodotus expressly says that the Egyptians worshipped cows with more profound reverence than they did any other cattle. The ox was sacrificed, but not the cow, which was sacred to Isis. On this account, he says, no Egyptian, male or female, would kiss a Greek on the mouth, or use his cleaver, his spit, or his dish; and they even carried their scruples so far as to abstain from lawful meat that had been cut with a Grecian knife. This is almost precisely the state of things in India at this very day. Nothing more seems necessary to account for the answer of Moses to a proposal which certainly savours more of a shepherd-king than a native Egyptian prince.

## CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *His message about the hail.* 22 *The plague of hail.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.*

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; *'as the LORD had spoken unto Moses.*

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus

saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for *this cause* have I *raised* thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that *regarded* not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled

with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people *are* wicked.

28 Intreat the LORD (*for it is enough*) that there be no *more* *'mighty* thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the *'earth is the LORD's*.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* *'not* grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken *'by* Moses.

\* Rom. 9. 17.

\* Heb. made thee stand.

\* Heb. set not his heart unto.

\* Heb. voices of Goa.

\* Psal. 24. 1.

\* Heb. hidden, or, dark.

\* Heb. by the hand of Moses.

Verse 3. "*Camels*."—Here it is positively affirmed that the Egyptians had camels; and we see also in Gen. xii. 16, that camels were among the gifts of Pharaoh to Abraham. But the great French work on Egypt having stated that the figure of the camel never occurred in Egyptian sculptures and paintings, some learned persons conjectured that the camel was not known in Egypt, or even in Africa, until after the Arabian conquest. If it were true that the camel is not really figured on the Egyptian monuments, the inference against the existence of the camel in Egypt, at the time of the Mosaic history, would be exceedingly illogical and gratuitous. It would have been safer to infer, with Reynier, that the camel, however useful, was too much associated with the idea of the nomade shepherds, whom the priests detested, to be allowed to appear in their sacred places. But the fact is, that the camel does occur in the Egyptian sculptures. The head and long necks of these animals are repeated several times, two by two, upon the obelisks at Luxor. This discovery, made by Minutoli, confirms the truth of the Scripture account, which however no one had a right to question on the ground of the alleged absence of the camel from the Egyptian sculptures, which we are not bound to take as

the manual of Egyptian zoology. This negative testimony could have no legitimate weight in showing that the camel was unknown in Egypt, when we recollect that it was common among the nomade tribes which occupied the borders of Egypt, and which even found their way into the valley of the Nile: besides which, the caravans, like that of the Ishmaelites who purchased Joseph of his brethren, must often have brought under their notice the camel in a state of useful domestication.

6. "*All the cattle of Egypt died.*"—This must be understood with some limitations, because subsequently, in the same chapter, there are cattle still threatened by the next plague of hail. We are probably to understand that all the cattle in the open fields were destroyed on this occasion; those Egyptians, who were convinced by the previous miracles, having probably, as we find them doing afterwards, taken such precautions as they judged necessary to protect them from the threatened calamity. If, however, we will take the text literally as saying that all the cattle of the Egyptians were killed by the murrain; we may account for their afterwards having cattle liable to be destroyed by the plague of hail, by supposing that they had in the meantime replenished their stock, by obtaining, either by purchase or compulsion, cattle from the Israelites, whose flocks and herds had been unaffected by the plague.

10. "*A boil breaking forth with blains.*"—The word מַדְדָּה, *shechin*, occurs as one of the indications of leprosy in Lev. xiii. 18. 20; in 2 Kings xx. 7, it is characterized as "the boil or botch of Egypt." It is also used to denote the grievous disease with which Job was afflicted. It would seem, from its root, to denote some inflamed swelling ending in an ulcer. Gesenius thinks it means the elephantiasis, which is endemic in Egypt: he understands the term elephantiasis of the thick leg to which that name is applied, whereas, if he is right in his first conjecture, we apprehend it should be rather understood to denote that tubercular affection of the whole body to which the term elephantiasis is also applied. Dr. J. M. Good (Study of Medicine) allows that the disease of Job was probably elephantiasis. This disease has generally been considered a stage or form of leprosy, and accordingly we find it forming one of the cutaneous disorders indicative of leprosy, of which the priest, under the law, was directed to take cognizance, as well as of the other indications which will require to be more particularly noticed in the notes to Lev. xiii. It seems very likely that the word here used denotes in general a boil or swelling, without determining its class or character at all.

28. "*Mighty thunderings and hail.*"—This terrible storm of thunder, lightning, and hail, would have been awful any where; but a little consideration of the meteorology of Egypt will suffice to show how much more alarming it must have seemed in that, than in almost any other country, and will sufficiently explain why this plague brought more conviction, for the time, to the mind of the king than some others which we, in a different climate, should have thought more likely to make an impression upon his stubborn nature. Thunder and lightning are very unfrequent in Egypt, and are so completely divested, when they do occur, of the terrific qualities which they sometimes exhibit in other countries, that the Egyptians never associate the idea of destructive force with these phenomena, and are unable to comprehend how lightning can possibly inflict injury or give occasion of alarm. Thevenot indeed mentions a man who was killed by lightning at Cairo; but adds, that such a circumstance had never before been heard of. Much the same may be said of hail. It does sometimes fall, but rarely and with slight effect.

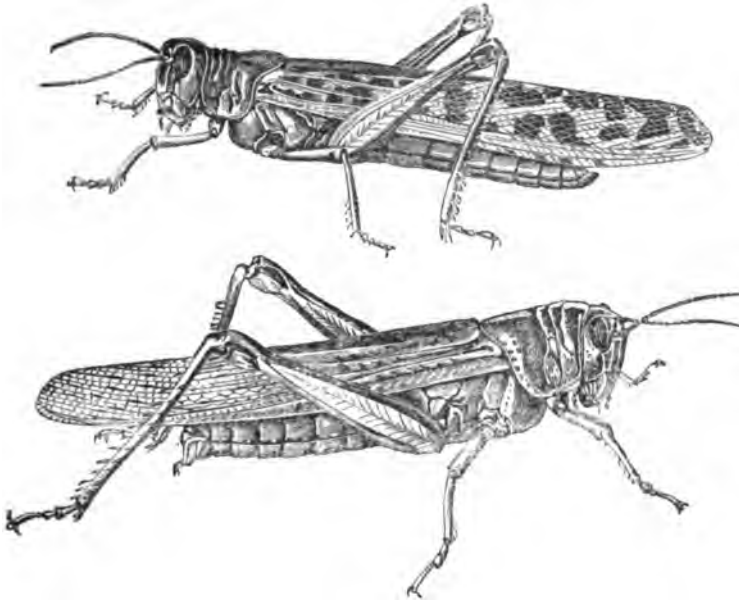
31, 32. "*The flax and barley,*" &c.—It is interesting to observe, how exactly this agrees with the state of the crops in Egypt at the present day, at the time of the year indicated. We are thus also enabled to fix the season of the year at which these important transactions took place. Flax is ripe in March, when the plants are gathered; and it must therefore have been "bolled," or risen in stalk in February, in which month we would understand this and several of the other miracles to have been effected. Barley is expressly stated in works on Egypt to be gathered before the wheat; and as the wheat harvest takes place in May, in Lower Egypt, and in April in Upper Egypt, the barley must have been in ear in February. At the same time the wheat would hardly be grown up; and as to the "rye," it is not well determined what it denotes. These facts seem to concur in denoting the season in or about February; and accordingly we find that the month Abib, in which the Israelites departed from Egypt, and which was directed thenceforward to be the first month in the year to the Hebrews (ch. xii. 2), corresponds nearly to our March. Dr. Richardson, whose observation applies to the early part of March, says, "the barley and flax are now far advanced; the former is in the ear and the latter is bolled, and it seems to be about this season of the year that God brought the plague of thunder and hail upon the Egyptians, to punish the guilty Pharaoh who had hardened his presumptuous heart against the miracles of Omnipotence." ('Travels,' vol. ii. p. 163.)

"*Rie*" (רִיעַ, *kusemeth*).—It is generally agreed that the Hebrew word does not mean rye; but it is not at all agreed what it does mean. The Septuagint renders the word by ῥυζα, but it is almost equally uncertain what this word denotes: it is, however, commonly rendered by *spelt*, although the claims of rye, oats, fitches, rice, maize, and millet, have all been advocated. Spelt certainly has the majority of voices; but it does not appear that this grain



FLAX (*Linum usitatissimum*.)

now exists in Egypt, and it is certainly not cultivated there. The existing state of agriculture in Egypt affords no data to assist our conclusions on the subject, as some important objects of ancient cultivation appear to have been abandoned for millet and maize. Whatever were the grain in question, it must, if really identical with the *olyra*, have occupied an important place among the *cerealia* of ancient Egypt, as Herodotus describes this as being that which the Egyptians principally used for bread.



Locusts.

## CHAPTER X.

1 *God threateneth to send locusts.* 7 *Pharaoh, moved by his servants, inclineth to let the Israelites go.* 12 *The plague of the locusts.* 16 *Pharaoh sueth to Moses.* 21 *The plague of darkness.* 24 *Pharaoh sueth unto Moses,* 27 *but yet is hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: 'for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the *locusts* into thy coast:

5 And they shall cover the *face* of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and

<sup>1</sup> Chap. 4, 24. <sup>2</sup> Wisd. 16, 9. <sup>3</sup> Heb. *eye*. <sup>4</sup> Heb. *who and who, &c.*

with our daughters, with our flocks and with our herds will we go; for we *must hold a feast unto the LORD*.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh *called* for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD

your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and *cast* them into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even* darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: *but* all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give *us* also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

\* Heb. hastened to call.

• Heb. fastened.

† Heb. that one may feel darkness.

• Wisd. 18. 1.

• Heb. into our hands.

Verse 7. "*How long shall this man be a snare unto us?*"—We agree with Dr. Boothroyd, in understanding this as applying rather to the conduct of Pharaoh than to that of Moses. The king's obstinacy had already nearly ruined Egypt, and he now learns that his courtiers were not at all satisfied with his continued refusal to yield to the demand of the Israelites. We see the influence of this discovery upon his mind, in his declared unwillingness to let them go on certain conditions. First, the men might have liberty to go, if they left their families and property behind (verse 11); and then all the people might go, but the flocks and herds must remain (verse 24). The answer of Moses, that not a hoof should be left behind (verse 26), is still a proverbial expression in the East to imply an entire removal. Mr. Roberts says, that the Hindoos say "not a tail," in the same sense. When the king began to relax a little from his first absolute refusal, his wish naturally was to detain some part of their families and property as a security for their return.

12. "*Locusts*" (אַרְבֵּב *Arbeh*).—The locust, *Gryllus migratorius*, belongs to the same family as the cricket and grasshopper. It is about two inches and a half in length, and is for the more part green with dark spots. The mandibles or jaws are black, and the wing coverts are of a bright brown spotted with black. It has an elevated ridge or crest upon the thorax, or that portion of the body to which the legs and wings are attached. The locusts here mentioned, are said to be unlike any that were seen before or after, in size and numbers. There is another species found in Egypt, Barbary, and the south of Europe, the *Gryllus Ægyptius*, which is somewhat larger than the *migratorius*. The voracity with which the *Gryllus migratorius* eats up every thing that is green and tender has rendered a visit from a



swarm of these creatures one of the most terrible judgments that can overtake an eastern nation. A more particular account of their ravages will best occur in notes to the detailed and sublime description in Joel ii.

21. "*Darkness which may be felt.*"—Some understand this to mean such a darkness as obliges people to feel about for what they want, or to guide their movements. The Hebrew will indeed bear to be rendered "darkness which causeth to feel;" but we do not see any necessity for the alteration. The expression, as it stands, is a sufficiently intelligible, although strong, poetical indication of a darkness so thick and intense as to seem almost palpable. Hence the "palpable obscure" of Milton. It is often dangerous to inquire too nicely *how* the extraordinary manifestations of Almighty power were produced, lest the fulness of that power should seem to be called in question; for while we discover that God does often see fit to employ natural agencies in effecting such dispensations, we are apt to forget too often that he does not *need* such agencies even when it is his pleasure to employ them. The partiality of this darkness, the Israelites having light in their domain, has been considered to render this miracle particularly unaccountable. We do not see much in this, however. In every partial darkness the limit between it and light must be drawn somewhere, and it was the will of God that it should in this instance be so drawn, as to make a distinction between the Egyptians and the Hebrews. Some expositors are disposed to contend for the literal palpability of this darkness, by supposing that the agency employed was a wind densely filling the air with particles of dust and sand, and consequently creating a great darkness. Such winds are not unknown in the eastern deserts, and they are always very appalling, and sometimes destructive in their effects. Others however think that a dense fog was spread over the land; and, without venturing to speak so decidedly on the subject as some commentators do, we can easily conceive that such a fog would, in a climate like that of Egypt, fill the inhabitants with the greatest horror and apprehension; and it would be unquestionably miraculous as it regards that country, because it is what nature never spontaneously produces there. Whether the darkness was exhibited in these or any other forms, the phenomenon must have been not only astounding but humiliating to the Egyptians, since their great deity, the sun, was for three days obscured of his glory, and darkness, another of their deities, was made the instrument of their punishment.

## CHAPTER XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *Moses threateneth Pharaoh with the death of the firstborn.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, <sup>1</sup> jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man <sup>2</sup>Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, <sup>3</sup>About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is

behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people <sup>4</sup>that follow thee: and after that I will go out. And he went out from Pharaoh in <sup>5</sup>a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

<sup>1</sup> Chap. 3. 22, and 12. 35.

<sup>2</sup> Eccles. 45. 1.

<sup>3</sup> Chap. 12. 39.

<sup>4</sup> Heb. *that is at thy feet.*

<sup>5</sup> Heb. *heat of anger.*

Verse 2. "*Let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.*"—The word "borrow" is an exceedingly unfortunate rendering of the Hebrew word *shaal*. But this unhappy rendering is quite peculiar to our version. The proper meaning of the term is to "ask," or to "demand," and Horne states that it is so understood in every ancient version, and in every modern version except our own. The fact would seem to be, that the Hebrews were instructed to take advantage of the consternation of the Egyptians at the death of the firstborn (see ch. xii. 33), to demand compensation for having been so long obliged to labour without wages in their service. The Egyptians, in the anxiety they then felt to have the Israelites gone, were in no condition to refuse the demand. Perhaps they feared that there would be some new calamity if they did not comply; and the natural effect of the terrible infliction they had just sustained would be, for the time, to render the precious things which the Hebrews required, of small value in their sight. The word rendered "jewels" does not mean jewellery in precious stones, &c., but denotes in a general way any articles of superior value, whether for personal ornament or any other purpose. Dr. Boothroyd very properly translates: "articles of gold and articles of silver," without specifying what articles. As "raiment" is added in ch. xii. 35, personal ornaments were most probably included among the valuables which the Hebrews obtained on this occasion; and as they almost certainly wore during their forty years' wanderings

the ornaments which they obtained now, and which they afterwards took from the Egyptians overthrown in the Red Sea, we have introduced in chap. iii. a cut, with figures wearing such ornaments as are known, from existing paintings and sculptures, to have been worn by the ancient Egyptians.

6. "*There shall be a great cry,*" &c.—See the note on Gen. 1. 3. As the people went about the streets lamenting loudly when a death took place in their houses, we may form some conception of the awful outcry which arose concurrently when all the families had a dear and lost member to lament. We must recollect that the firstborn among their sacred animals died also, which must greatly have added to the intensity of their consternation. We are assured by Diodorus, that when a sacred animal died in a house, the affliction was greater and the lamentation louder than at the death of a child. Well then may the cry now have been such as had never before been heard in Egypt, and never would be again.

## CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *Unleavened bread.* 29 *The firstborn are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a 'lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male 'of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep *it* up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill *it* 'in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat *it*.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat *it*.

9 Eat not of *it* raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of *it* remain until the morning; and that which remaineth of *it* until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat *it*; *with* your loins girded, your shoes on your feet, and

your staff in your hand; and ye shall eat *it* in haste: *it is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the 'gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you 'to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep *it* a feast to the LORD throughout your generations; ye shall keep *it* a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day *there shall be* an holy convocation to you; no manner of work shall be done in them, save *that* which every 'man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ 'In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Or, hid.

2 Heb. son of a year.

3 Heb. between the two evenings.

4 Or, princes.

5 Heb. for a destruction.

6 Heb. soul

7 Levit. 23. 6. Num. 28. 16.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 \*And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 \*And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ \*And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, \*from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the \*dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds,

as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their \*kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians \*jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And \*the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38 And \*a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was \*four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is \*a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh

\* Or, hid.    \* Heb. 11. 28.    \* Josh. 4. 6.    \* Chap. 11. 4.  
 \* Chap. 3. 22, and 11. 2.    \* Num. 33. 3.    \* Heb. a great mixture.

\* Wisd. 18. 11.    \* Heb. house of the pit.    \* Or, dough.  
 \* Gen. 15. 13. Acts 7. 6. Galat. 3. 17.    \* Heb. a night of observations.

abroad out of the house; \*neither shall ye break a bone thereof.

47 All the congregation of Israel shall \*keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

<sup>40</sup> Num. 9. 12. John 19. 36. <sup>51</sup> Heb. do it.

Verse 8, "*Bitter herbs*" (מרורים *merorim*).—The word literally means "bitters;" and as the expression is so general, our translation is right in not professing to define the particular species. According to the Mishna and Maimonides there were five sorts of bitter herbs, any one or all of which might be eaten. If we restrict the word to one species, the lettuce (*Lactuca sativa*) has the best claim to notice. It is extremely bitter until it has undergone the process of blanching; and is expressly indicated by those versions which do not adhere to the general expression of the original and of our own version. Forakal says that the Jews in Egypt eat lettuce with the paschal lamb. We incline to think that different bitter herbs are intended, of species which cannot now be distinguished; if, indeed, it was not intended to leave the choice free among any salads characterized by their bitterness, and fitted to symbolize the bitter bondage in Egypt.

9. "*Eat not of it raw.*"—This injunction is understood, like some others, to be intended to create a marked distinction between this observance and those connected with idolatrous worship. The ancient heathens in their idolatrous feasts and sacrifices, particularly those of the Grecian Bacchus—which feasts had their original in Egypt, Bacchus himself being merely an adaptation of the Egyptian Osiris—tore the victims in pieces, and ate the raw and palpitating limbs. Thus the injunction may have had a specific allusion. But we should also view it in connexion with the strong interdiction, equally in the patriarchal times, under the law, and in the New Testament, of raw or bloody animal food. The frequency of the injunction would sufficiently indicate, that the forbidden practice was not uncommon, however strange and revolting it may seem to us. That savages do this every one knows; but it may not be so well known, that the practice still exists in or near the countries which formed the scene of the Bible history. Burckhardt says:—"Throughout the desert, when a sheep or goat is killed, the persons present often eat the liver and kidney raw, adding to it a little salt. Some Arabs of Yemen are said to eat raw, not only those parts, but likewise whole slices of flesh; thus resembling the Abyssinians and the Druses of Lebanon, who frequently indulge in raw meat, the latter to my certain knowledge."

11. "*With your loins girded.*"—That is, as persons prepared for a journey. The inhabitants of the East usually wear long and loose dresses, which, however convenient in postures of ease and repose, would form a serious obstruction in walking or in any laborious exertion, were not some expedients resorted to, such as those which we find noticed in Scripture. Thus the Persians and Turks when journeying on horseback tuck their skirts into a large pair of trousers, as the poorer sort also do when travelling on foot. But the usages of the Arabs, who do not generally use trousers, is more analogous to the practice described in the Bible by "girding up the loins." It consists in drawing up the skirts of the vest and fastening them to the girdle, so as to leave the leg and knee unembarrassed when in motion. An Arab's dress consists generally of a coarse shirt and a woollen mantle. The shirt, which is very wide and loose, is compressed about the waist by a strong girdle generally of leather, the cloak being worn loose on ordinary occasions. But in journeying or other exertion, the cloak also is usually confined by a girdle to which the skirts are drawn up and fastened. When manual exertion is required, the long hanging sleeves of the shirt are also disposed of by the ends of both being tied together and thrown over the neck, the sleeves themselves being at the same time tucked high up the arm. A short passage from 'Antar,' describing Jeerah's preparation for attacking a lion, will be found to illustrate this and several other passages of Scripture: "He threw away his armour and corset, till he remained in his plain clothes with short sleeves: he tucked these up to his shoulder, and twisting his skirts round his girdle, he unsheathed his broad sword, and brandished it in his hand, and stalked away towards the lion."—Vol. iv. 246.

"*Shoes on your feet.*"—(See the note on chap. iii. 5.) This was another circumstance of preparation for a journey. At the present time Orientals do not, under ordinary circumstances, eat with their shoes or sandals on their feet; nor indeed do they wear them indoors at all. This arises not only from the ceremonial politeness connected with the act of sitting unshod; but from the fear of soiling the fine carpets with which their rooms are covered. Besides, as they sit on the ground cross-legged, or on their heels, shoes or sandals on their feet would be inconvenient. To eat therefore with sandalled or shod feet is as decided a mark of preparation for a journey as could well be indicated. But perhaps a still better illustration is derived from the fact, that the ancient Egyptians, like the modern Arabs, did not ordinarily wear either shoes or sandals. In their sculptures and paintings very few figures occur with sandalled feet; and as we may presume, that in the course of 215 years the Israelites had adopted this and other customs of the Egyptians, we may understand that (except by the priests) sandals were only used during journeys, which would render their eating the passover with sandalled feet, a still stronger mark of preparation than even the previous alternative.

15. "*Put away leaven out of your houses.*"—This was probably to commemorate the fact that the Israelites left Egypt in such haste that they had no opportunity to leaven their dough (verse 39), and were consequently obliged, in the first instance, to eat unleavened cakes (see Deut. xvi. 3). The present injunction is even now attended to by modern Jews with the most scrupulous precision. The master of the family searches every corner of the house with a candle, lest any crumb of leavened bread should remain, and whatever is found is committed to the fire; and after all, apprehending that some may still remain, he prays to God that, if any leaven be still in his house, it may become like the dust of the ground. Extraordinary precautions are also used in preparing the unleavened bread, lest there should be anything like leaven mixed with it, or any kind of fermentation should take place in it. (See Jennings' 'Jewish Antiquities.') These particulars will be found to give more than common point to the text of 1 Cor. v. 7, 8. The exclusion of leaven for

seven or eight days might, as Harmer observes, be attended with some inconvenience in Great Britain, but none at all in Palestine. The usual leaven in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Thus, if there should be no leaven in all the country for any length of time, as much as might be required could easily be produced in twenty-four hours. Sour dough, however, is not exclusively used for leaven in the East, the lees of wine being in some parts employed as yeast.

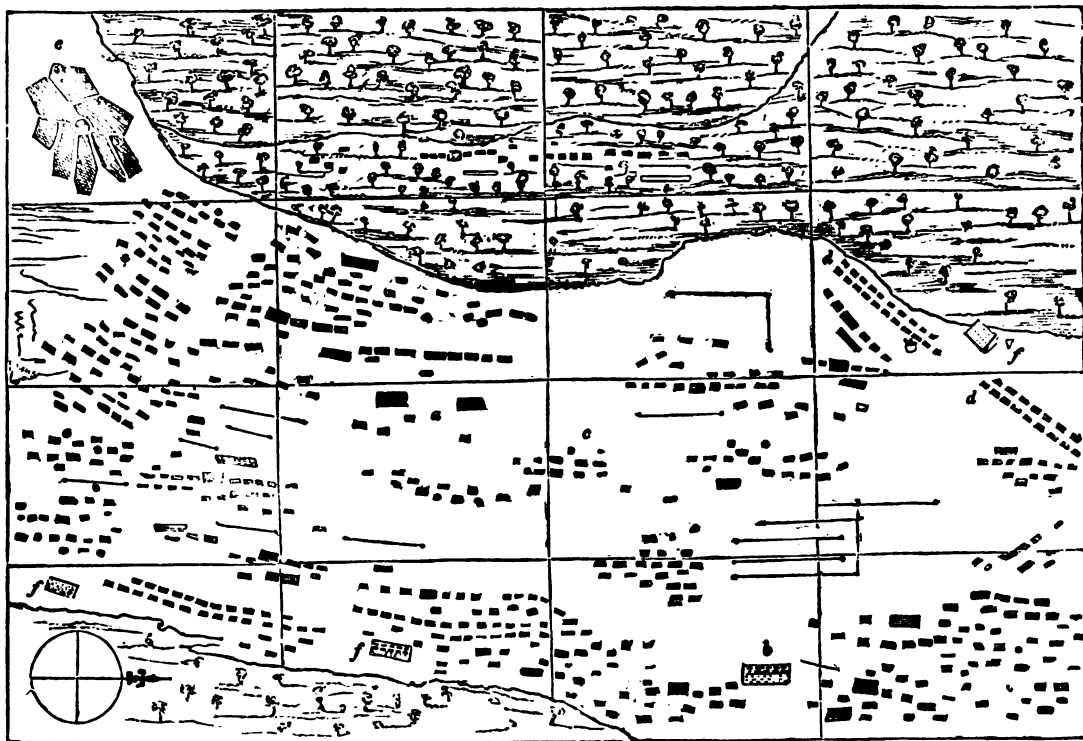
22. "*Hyssop*" (צִדְנָה *esoh*).—The hyssop of the Sacred Scriptures has opened a wide field for conjecture, but in no instance has any plant been suggested that at the same time had a sufficient length of stem to answer the purpose of a wand or pole, and such detergent or cleansing properties, as to render it a fit emblem for purification. Our wood-cut represents ashrub remarkable in both these respects, which is the *Phytolacca decandra*. We do not indeed assert that this was the individual species in question, but we have no doubt in our own minds that the hyssop belonged to this genus. The length and straightness of the stem form a characteristic of the several kinds of *Phytolacca* with which we are acquainted, affording an obvious reason why the Roman soldier placed a sponge filled with vinegar upon hyssop, in order to raise it to the lips of the Saviour (John xix. 29). The *Phytolacca decandra*, and other species of the genus, contain an enormous quantity of potash, so that a hundred pounds of its ashes afford forty-two pounds of pure caustic alkali; hence we obtain a striking illustration of that expression used in Psalm li, "Purge me with hyssop, and I shall be clean,"—if we suppose that a shrub of this kind was meant. The only doubt that hangs about the supposition is the North American origin of the *Phytolacca decandra*; but others are found in the old continent, near Aleppo, and in Abyssinia, which may, though not hitherto submitted to a chemical analysis, have answered the same purpose equally well. While travelling in Mexico we met with an old man who told us that a kind of *Phytolacca*, which was growing near a cottage, was formerly used by the Indian females instead of soap, such was the detergent nature of the foliage. This unexpected piece of information led us to think that the hyssop of Scripture must have been allied to this American plant, or *Congoran*, in structure as well as in property. The *Phytolacca* belongs to the family *Chenopodeæ*, of which the barilla plant forms a part, but it is unlike the rest of its congeners in the exceeding beauty of its flowers, and the berries by which they are succeeded. These flowers are generally of a fresh and lively pink, disposed in elegant racemes or clusters; the berries are compounded of a circle of carpella or minute fruits, closely joined together, and afford a blooming dye. The leaves are generally smooth, and neatly shaped; and the stem is long, smooth, and wand-like. In short, there is a peculiar grace in every part of the plant, which, in the case of *decandra*, renders it a great favourite in the garden. There exists a great similarity between the several species of the *Phytolacca*, so that an acquaintance with one species suggests a correct idea of the whole; for this reason the reader is presented with a figure of *decandra* as an average specimen. Two or three species are found in Oahu, Sandwich Islands, which have the stem of an extraordinary length, and which, from its weakness, lies extended upon the vegetation around; and here and there supports a cluster of lovely flowers, to beautify the wild waste amidst the mountains.



HYSSOP (*Phytolacca decandra*).

34. "*Kneading troughs*."—Some other term ought perhaps to be employed to preclude the apparent difficulty which results from the natural habit of identifying oriental utensils with our own, when the same name is given to both. To understand the passage, we should perhaps refer to the existing usages among the Arabs who encamp in, or traverse, the very desert through which the sons of Israel are now about to pass; and then we shall find that the only utensils of analogous use, whether for kneading or for carrying dough, are such as the Israelites would naturally take with them, and which they could conveniently take as a personal burden. The "*kneading troughs*" of the Arabs are properly described by Shaw, as small wooden bowls, which not only serve for kneading their bread, but for serving up meat and other uses for which a dish is required. The Arabs have few domestic utensils, and make one serve many purposes, and this is one of the most generally useful which they possess. However, as the Israelites are represented as carrying dough in their vessels, this directs our attention to another Arabian utensil, which has equal, if not stronger, claims to be identified with that to which the text refers. The Arabs use, on their journeys, for a table-cloth, or rather table, a circular piece of leather, the margin of which is furnished with rings, by a string or chain run through which it can, when necessary, be drawn up into a bag. This bag they sometimes carry full of bread, and when their meal is over, tie it up again with what is left. Dr. Boothroyd prefers this last utensil, and reads the text thus:—"The people of Israel then took their dough before it was leavened, in their dough-bags, wrapped up in their clothes, upon their shoulders." But he has here been misled by an inference of Harmer, which he seems to state as part of Pococke's text, but where it is not to be found. Neither Pococke nor Niebuhr say anything about "dough;" nor are the utensils "dough-bags." The Arabs do not carry dough at all; but if, when their dough happened to be kneaded, they were suddenly obliged to decamp, they would naturally carry it away either in the kneading-bowl or in the leathern bag in which they usually carry their bread. The text, as we understand it, merely indicates an expedient to which their haste obliged them to resort, and not that the utensil in question was now applied to its customary use.

37. "*Succoth*."—This word signifies "tents," or "booths;" and probably nothing more is intended by it than a spot where caravans were accustomed to encamp; or which obtained its name from their encampment there on the present occasion. It will be observed that the Israelites took their departure from "Rameses;" but whether the name denotes in this instance the land of Goshen, which is also called the land of Rameses, or a town in that land, or elsewhere, is by no means clear. Neither can the position of Succoth be fixed with exactness. However, as the intention of Moses was undoubtedly to proceed not immediately towards Palestine, but into the desert of Sinai, his course was probably nearly that which is now taken by the pilgrim caravans from Cairo to Mecca, which is not due east, but first by north-east and then by east, in order to round the "Arabian mountain" of Herodotus, which shuts in the valley of the Nile on the east, and which sinks into the plain in the north, at a line nearly parallel with the point of the Delta. On this route, at the distance of about twelve miles N.N.E. from the present Cairo, occurs a place which is very convenient for an encampment, and where the great pilgrim caravan from Cairo to Mecca awaits the arrival of the western pilgrims previous to its final departure, and where it breaks up on its return. This is, with good probability, thought to be the Succoth of the text. At this place there is a rather large lake, called Birket-el-Hadj (Pilgrims' Pool), which receives its waters from the Nile; and near which there are several small villages; and some that are larger, with country-houses and date-plantations belonging to the principal inhabitants of Cairo. Niebuhr went to inspect the encampment at this place in May, 1762, two days before the caravan departed, and took the plan from which the one we offer is copied. Niebuhr remarks on its disorderly arrangement; but this is usual at a mere rendezvous, and will perhaps all the better enable the reader to obtain an idea of the early encampments of the Israelites before that regular order was established which we find detailed in Numb. ii. Niebuhr says that every one encamped just as he saw proper. Something like an orderly arrangement only appeared in that part of the camp occupied by the *Emir Hadj*, or chief of the caravan, who had several tents for himself and his people. The following will explain the details, as indicated by letters in the cut. *a* the tents of the emir—the small one among which is destined to contain the *mahmal*, or silken pavilion, containing the Koran and presents for the Kaaba at Mecca: *b* the lodge which the emir occupies during the day; there were three small cannon before it, and four more at *c*: *d d* the tents of the sutlers: *e* a small village: *fff* country-houses. The straight lines throughout represent the cords stretched out and fastened to pins driven into the ground, to which the horses and camels are tied in all oriental encampments.

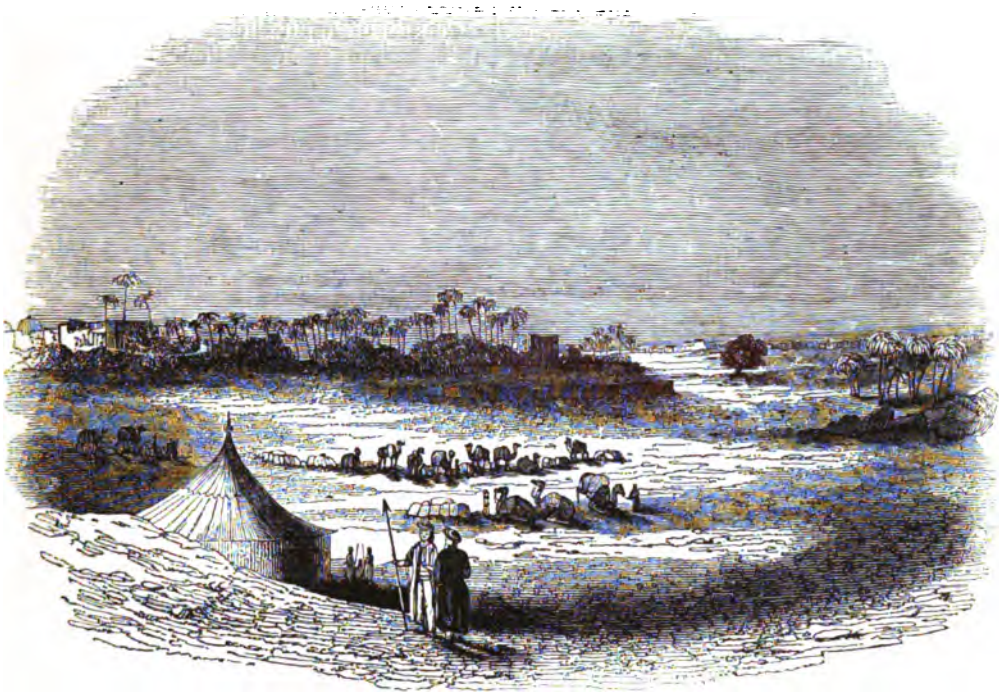


PLAN OF THE DISPOSITION OF THE MECCA CARAVAN AT PILGRIMS' POOL. FROM NIEBUHR.

There are some writers who place Rameses not at all near the Nile, but in the east of the desert of Suez, about thirty miles due north of the gulf of that name; giving, consequently, a southerly direction to the whole march from thence to the Red Sea. A corresponding position is of course given to Succoth. However, we are unable to understand how the distance of this Rameses, of about eighty miles from the Nile, is compatible with the fact of its being the first point from which the Israelites started on quitting the neighbourhood of that river. Perhaps this has arisen from the desire to shorten the distance between Succoth and Etham; for if the former was near the Nile, and the latter near the Red Sea, the distance is a good three days' journey. But we do not see the necessity, as some do, for inferring—because it is said "they took their journey from Succoth and encamped in Etham" (xiii. 20)—that they performed in one day the distance between the two places. Indeed, there is good indirect evidence that the distance was really three days' journey, and that three days were taken to perform it; and we the rather wonder that this fact has escaped the



notice of those who have written on the subject, because it helps to illustrate the extraordinary move which was made from Etham. (See the note on chap. xiv. 2.)



BIRKET EL HADJ, OR PILGRIMS' POOL (SUCCOTAH?).

"*About six hundred thousand.*"—We learn, from Numbers, chap. i., that the statement of males, exclusive of women and children, applies to males above twenty years of age. Now Mr. Rickman, in the 'Introduction to the Population Returns,' shows that the number of males above twenty years of age is, as nearly as possible, one half that of the total number of males; the whole male population of Israel would then, on this principle, amount to 1,200,000; and if we add an equal number for females, the entire male and female population of the Hebrew nation, at the time of the exodus, will not be less than 2,400,000. The only reduction of which this number seems susceptible results from the conclusion that mankind were at that period longer lived than at present; which enables us to conjecture that the males above twenty considerably exceeded those under that age. But if we make a large allowance on this account, it can scarcely be supposed that the total number fall much short of two millions, exclusive of the "mixed multitude" that went up with them. This is certainly a most extraordinary increase, and can only be accounted for by a reference to the purposes of God, who designed that, while in Egypt, the Hebrews should grow into a nation. Dr. Boothroyd and others think there must be an error in the numbers. It might be so understood if it were an unconnected text; but the reading here is supported by a whole series of distinct enumerations in Numbers, chap. i.; the sum of which, exclusive of the tribe of Levi, amounts to 603,550. This was at the commencement of the second year from the exodus, and exhibits a detailed coincidence which precludes the idea of a corruption, whether accidental or wilful, in the present text, unless we also are prepared to admit the corruption of a whole series of numbers in the census of Numb. i., and also in that of Numb. xxxvi.

40. "*Four hundred and thirty years.*"—This is not correct; for their actual stay did not exceed 215 years. This must therefore include the whole period from the time that Abraham entered the land of Canaan to the time of the exodus of his descendants from Egypt. There is, in fact, an omission in the text, which the Samaritan and Septuagint supply, and by which our version ought to be corrected. It would then read thus:—"The sojourning of the children of Israel, and of their fathers which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

### CHAPTER XIII.

1 *The firstborn are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 <sup>1</sup> Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of <sup>a</sup> bondage; for by strength of hand the LORD brought

you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 'That thou shalt 'set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a 'lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee 'in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up 'harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, 'God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And 'they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And 'the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

<sup>1</sup> Chap. 22, 29, and 34, 19. Ezek. 44, 30.

<sup>2</sup> Heb. *cause to pass over*.

<sup>3</sup> Or, *hid*.

<sup>4</sup> Heb. *to Morrow*.

<sup>5</sup> Or, *by five in a week*.

<sup>6</sup> Gen. 50, 25. Josh. 24, 22.

<sup>7</sup> Num. 33, 6.

<sup>8</sup> Num. 14, 14.

<sup>9</sup> Deut. 1, 33.

<sup>10</sup> Neh. 9, 19.

<sup>11</sup> Psal. 78, 14.

<sup>12</sup> 1 Cor. 10, 1.

17. "God led them not through the way of the land of the Philistines, although that was near," &c.—Palestine being the point to which this journey ultimately tended, we see at the outset a departure from the regular track; the reason for this proceeding is here assigned. On leaving Egypt, the obvious alternatives were, after crossing the isthmus of Suez, either to take a course north-east to Palestine, or south-east into the desert. Each course had its peculiar difficulties; and Mr. Faber, in his 'Hore Mossaice,' ably contends that, in this and other instances, the course actually taken by Moses sufficiently manifests that he was no self-appointed lawgiver, but, as he himself declares, was acting under divine direction and control. He was at the head of 600,000 men, besides women and children. But this immense host was merely an undisciplined crowd, dispirited by bondage, and utterly unfit for war; while the southern and nearest portion of the country to which their expedition tended was already occupied by the Philistines, a distinguished military people, allied to those very Pali, or shepherds, who had so long oppressed them in Egypt. Neither they nor the other tribes that occupied the country could be expected to resign their domains without a struggle, and an immediate war must therefore have been the result of a direct march upon the promised land. But had as alternative was, the other could scarcely, in mere human prudence, have been deemed preferable. Moses, who had so long fed the flocks of Jethro in the desert, must have been well aware that it afforded no resources for the subsistence even for a few weeks of the vast host he was leading thither. His alternatives seem therefore to be, on the one hand, war without any reasonable prospect of success; and on the other, starvation in the desert. We, upon the whole, quite agree with Mr. Faber in thinking that, bad as the prospect was, "a politician would have preferred fighting to starving:

though it is altogether incomprehensible, on any human principles of action, how Moses could have entertained such a project as that of conducting the Israelites out of Egypt without previously well considering whether he would lead them."

18. "*The Red sea.*"—We have already explained what relates to this name of the Arabian Gulf; and this seems the proper place to state a few particulars concerning the gulf itself. It occupies a basin, in general deep and rocky, and extends about 1160 miles in length, from north to south, with a mean breadth which may be stated at 120 miles. Throughout this great extent it does not receive the waters of a single river. The western coast is of a bolder character, and has a greater depth of water than the eastern. The gulf abounds in sunken rocks, sand-banks, and small islands, together with numerous coral-reefs, which in some places rise above the water to the height of ten fathoms. The bottom is covered abundantly with the same substance, as well as with marine plants, which in calm weather give that appearance of submarine forests and verdant meadows to which the sea probably owes its Hebrew name of Yam Suph (see note on chap. ii. 3), as well as its present Arab name of Bahr Souf. Burckhardt observes, that the coral is red in the inlet of Akaba, and white in that of Suez. The remarkably beautiful appearance which this sea exhibits has attracted notice in all ages; and among its other characteristics, the far more than ordinary phosphorescence of its waters has been mentioned with peculiar admiration. The width of the gulf contracts towards its extremities, and at its mouth is considerably narrower than in any other part. The strait of Bab-el-Mandeb is there formed, and does not exceed fourteen miles in breadth; beside which it is divided, at the distance of three miles from the Arabian shore, by the island of Perim. The high land of Africa and the peak of Azab give a remarkably bold appearance to the shore in this part. At its northern extremity the Red Sea separates into two minor gulfs or inlets, which inclose between them the peninsula of Sinai. The easternmost of these is that of Akaba or Ailah, called by the Greeks and Romans *Ælanites*; this is only about half the extent of the other, and is rendered very dangerous by shoals and coral-reefs. The westernmost gulf is called the gulf of Suez, anciently, *Heeropolites*: the ancient and modern names of both inlets being from towns that formerly did, or do now, stand at their extremities. It is the latter, the western gulf, which was crossed by the Hebrews. It is about 160 miles in length, with a mean breadth of about thirty miles, narrowing very much at its northern extremity. The mean depth of its water is from nine to fourteen fathoms, with a sandy bottom; and it is of much safer navigation than the other. There are many indications which place it beyond a doubt that the Arabian Gulf was formerly much more extensive and deeper than at present. One of the most certain proofs of this is, that cities, which were formerly mentioned as sea-ports, are now considerably inland. This is particularly the case in the Gulf of Suez, where the shore is unusually low. That the sea formerly extended more northward than at present, there is much reason to conclude, not only from the marine appearances of the now dry soil, but from this fact, among others, that Kolsoum, which was formerly a port, is now three-quarters of a mile inland. There is certainly nothing in the appearance of the soil about the isthmus of Suez to discountenance the hypothesis that the Red Sea was formerly no other than a strait uniting the Mediterranean with the Indian Ocean; and that the isthmus which is now interposed between the Red Sea and the Mediterranean was formed by drifts of sand from the adjoining deserts. This, however, is an hypothesis: but there is nothing hypothetical in the statement that the gulf once extended more to the north than at present; and this fact is of importance, because it enables us to see that nothing less than a miraculous interposition of the Divine Power could have enabled the Israelites to cross the bay even at the highest of the points which has been selected by those who perhaps were influenced by the wish to diminish the force of the miracle, or to account for it on natural principles.

20. "*Etham.*"—It is impossible to determine further concerning this station than that it was somewhere at or near the northern extremity of the Gulf of Suez, because we find that the next move is to *turn*, and encamp on the western coast of the gulf. Every thing, as to the site of Etham, therefore depends on the limit at which the waters then terminated. It is commonly placed at Adjeroud, the third stage of the pilgrim caravan, where there is a poor village with a copious well of bitter water, and an ancient fortress garrisoned by Egyptian troops. But if, with Lord Valentia, we conclude that the inlet then extended to the salt marsh, between twenty and thirty miles more to the north than at present, Etham must correspondingly have been considerably more northward than the present Adjeroud. The fact is, that the absence of determinate points, with the changes of name and the alterations which have taken place in the gulf itself, concur so much to perplex the settlement of particular points in this part of the journey, that we do not feel authorised to speak so positively as most writers have done in favour of their own particular views. We do not feel that we have any very decided opinion as to any of the stations previous to the passage of the Red Sea, or concerning the point at which that passage took place, for the whole matter seems to us intimately connected with the question as to the extent to which the gulf encroached, at this early period, on what is now the isthmus of Suez. It is right to observe, that those who differ as to the situation of Rameses and Succoth concur in placing Etham near Adjeroud: (See the note on verse 17.)

To estimate the importance of the move from this place, let it be recollected that the petition of the Israelites was to go "three days' journey into the wilderness to offer sacrifices." Now then, the Israelites having arrived at Etham, somewhere near the Gulf of Suez, are three days' journey from the Nile, and on the edge of the wilderness—that is, in or near the spot which, according to the terms of their application, was to form the limit of their journey. This being understood, it is easy to perceive that whatever move they made from Etham would be regarded as a decisive indication of their ulterior intentions. The move from Etham was in fact the crisis of the undertaking, and was obviously so regarded by Pharaoh, who had granted three days' journey; but who no sooner heard of a further movement than he commenced the pursuit. It is strange that writers should have deprived the text of the benefit of this illustration by placing Rameses to the north of the Gulf of Suez, in order to shorten the stages; or else, retaining Rameses near the Nile, by concluding that, encumbered as the Israelites were with flocks, herds, women, and children, they performed three days' journey in one.

Being arrived at Etham, there seemed but three alternatives. Two of them have already been considered in the note to verse 17; and the other was to perform their sacrifices and return to Egypt. We may regard the route that was taken from the Nile, along the southern margin of the isthmus of Suez, which is the common road to Arabia, instead of taking the northern road, which seems to have always formed the route towards Palestine, as indicating an original intention for the desert, as explained in the text and note to which we have just referred. This course was also calculated to obviate any suspicion which Pharaoh might have entertained of their ultimate intention, because it was into the desert that they had required permission to go. The king of Egypt, who obviously kept a keen watch upon their proceedings, appears to have held himself in readiness to act according to the intention which the Israelites at the end of the three days' journey should indicate. Thus, every way, the march from Etham, whatever direction it took, was to have been regarded as the first decisive indication of the final intention of the Hebrew leader. And what was this decisive move? It was neither to return to Egypt; to proceed round the head of the gulf into the peninsula of Sinai; nor to



strike off in a north-easterly direction towards Palestine—which were the only alternatives that seemed open to them. But it was to take the step, most unaccountable on any human principle of action, of turning down southward, so as to “entangle” and “shut themselves in” between the mountains and the western shore of the Gulf of Suez—a direction which left them no other way of pursuing their journey (unless they turned back again) or of retreating, than by that miraculous passage through the Red Sea, which actually took place. It may safely be affirmed, that neither Moses nor any other human being would have taken so strange a step as this, acting on his own conclusions. Niebuhr does not think the Israelites could be so infatuated as to suffer themselves to be brought into such a disadvantageous situation, or be led blindfold by Moses to their apparent destruction: “One only need travel with a caravan,” he observes, “which meets with the least obstacle, such as a small torrent, to be convinced that the Orientals do not let themselves be led, like fools, by their Caravan Bashi,” or leader of the caravan. He thence infers that they actually *did not* go into this disadvantageous situation, and uses it as an argument against fixing the passage lower down than Suez. To our minds, however, the wonder which people naturally enough feel on this point is the most convincing evidence, not only that Moses acted under the divine direction, but that the Israelites believed that he did so. They certainly were not a people whom it was easy to lead, or who placed in their great leader the confidence to which he was fairly entitled; and if the commands of HIM whose wonders they had lately witnessed in Egypt had not been quite clear to them, they would assuredly have murmured and rebelled on this, as they did on other occasions. But the order was so explicit, and the pillar of cloud so distinctly marked the course they were to take, that they even saw it to be their wisdom to follow the divine indication. But the question recurs, why bring them down this way, and make the passage of the Red Sea necessary, when they might so much more easily have got into the peninsula of Sinai by going round the gulf—why go out of their way to bring them into a situation of difficulty? The answer is given in verses 3 and 4. It was to give Pharaoh an additional inducement to follow them to his own destruction, by his knowledge of the advantage which their position would give him in an attack upon them. The overthrow of the Egyptian host was therefore the contemplated result of this movement; and by this overthrow not only did the Egyptians receive their complete and final punishment, but the immediate security and future success of the Israelites were greatly assisted by it: for we learn from many passages of Scripture, that the neighbouring tribes and nations were too much alarmed and intimidated by this stupendous event to think of any hostile encounter (the instance of the Amalekites excepted). The rumour of this and the other miracles in Egypt contributed much to facilitate the conquest of Canaan, by filling the minds of the inhabitants with apprehensions which they might not otherwise have entertained. This, in the next generation, is forcibly expressed by a woman at Jericho to the Hebrew spies: “As soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man.” (Josh. ii. 10, 11; see also, 1 Sam. iv. 8; vi. 6; and Hab. iii. 7). Whatever Pharaoh himself may have thought of the apparent infatuation of the Israelites in this extraordinary march, there was no mistaking the intention of flight which it indicated, and accordingly the news is conveyed to him as of that import, on which the prospect of finally losing the useful services of his late bondmen determined Pharaoh to pursue them.



ETHAM ON THE EDGE OF THE WILDERNESS (ADJEROUD).



MOSES AT THE PASSAGE OF THE RED SEA.—N. POUSSIN.

## CHAPTER XIV.

*1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before 'Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we

done this, that we have let Israel go from serving us?

9 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the \*Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness?

<sup>1</sup> Num. 33. 7.    <sup>2</sup> Josh. 24. 6.    <sup>1</sup> Mac. 4. 9.

wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 <sup>a</sup>Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: 'for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace,

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were <sup>a</sup>divided.

22 And <sup>a</sup>the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen,

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, <sup>a</sup>that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD <sup>a</sup>overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as <sup>a</sup>one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great <sup>10</sup>work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

<sup>a</sup> Chap. 6. 9. <sup>a</sup> Or, for whereas you have seen the Egyptians to-day, &c. <sup>b</sup> Josh. 4. 23. Psal. 114. 3. <sup>c</sup> Psal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29. <sup>d</sup> Or, and made them to go heavily. <sup>e</sup> Heb. shook off. <sup>f</sup> Psal. 106. 11. <sup>g</sup> Heb. head.

Verse 2. "Turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon."—There is not a more minute specification of locality in the Bible than that which the text affords; and one is led to think that it was thus carefully pointed out, in order to render it manifest that the passage could not there be effected by less than a miracle; or, in other words, to preclude those attempts to account for it on natural grounds which have actually resulted from the memory of the spot thus distinctly denoted being now lost. Not one of the names now exists. It perhaps throws some light on the passage to read the word Pi-ha-hiroth not as a proper name, but as a descriptive epithet. *Hiroth* means a valley, a confined pass, or a defile among mountains; *pi* signifies "mouth," or "entrance;" *ha* is merely the definite article *the*, or of the: so that we may read the word *Pi-hahiroth*, as "the entrance of the valley or pass." It would thus denote, as we may take it, the pass or strip of land along the western shore of the gulf, between the mountains which skirt the sea, and the sea itself. It is certain that they crossed from the western to the eastern shore; and as this valley between the mountains and the sea commences nearly at the extremity of the gulf, the Hebrews must have encamped along its "mouth" or entrance, if the sea were nearly then as it is now; and there they would have been





SUEZ, VIEWED FROM THE NORTH-EAST.

effectually "shut in" between the mountains, the desert, and the sea. The same result arises if we read Pi-hahiroth as a proper name, and apply it to the mountains which confine the valley at its entrance, the present name of which, *Addagi*, "Deliverance," may be supposed to commemorate the passage of the Red Sea, and therefore to have superseded some previous name. This opinion is the more probable, because the flanks of the Hebrew host would have been exposed to the Egyptians whilst marching into the sea, if we place the point of passage any where above this valley, in which the mountains protected the right flank, and the sea the left. Here their rear only would be exposed, and accordingly we read only of their rear being protected by the pillar of cloud, which implies that their flanks needed no protection. We also think that it has not been sufficiently considered that an encampment consisting of about two millions of people must have covered a vast extent of ground; and wherever they encamped so as to face the sea, their camp must have stretched along the shore for the extent of several miles, particularly if they were hemmed in between the sea and the mountains as we would conjecture; and if then—when thus stretched out in one extensive line from north to south along the western shore of the gulf—the southern part of the body commenced the move into the dried passage in the sea, it necessarily follows that the point of passage must have been many miles below the termination of the inlet. This argument is conclusive to our minds that, consistently with their encampment along the sea-coast, they must have passed many miles to the south of the end of the gulf, wherever the gulf then ended; and even if it terminated much more to the south than at present, we are still disposed to consider this position of the camp as the most probable, because most consistent with the "shutting in," the "entangling," and the other circumstances, which imply that when the Egyptian host took them in the rear, their only way to escape was through the sea. As we allow that the extensive line of the Hebrew host may have had its northern part little if at all below the end of the gulf, it may be asked why we make the southern instead of the northern part of the body first enter the sea, since the gulf is more shallow and narrow in the north. The answer is, that it is evident the van in this miraculous passage was led by that part of the body most distant from the Egyptian army; and as Pharaoh, before he set out, was aware of their position, and prepared to take advantage of it, he must in common sense have come upon the north or north-western part of the body, in order to hem them in between the sea, the mountains, and the wilderness; for if he had, as some suppose, approached them on the south through the valley of Badesa, he would have left open their retreat northward from their unfavourable position, and so have wilfully given up the advantage which it seemed to offer. To this argument for the passage being a good way below the termination of the Gulf of Suez, we may add the common one, that, had it been otherwise, it would more naturally have occurred to the Egyptians to ride round and intercept the Israelites as they came out of the sea than to pursue them into the sea itself. And besides this, at the point where the passage did take place, the sea must have been broad enough for the rear of the Egyptian army to have entered before the van had emerged, because it is said that not one escaped; and moreover, to enable the vast Hebrew host to pass in part of a night, the opening must have been so wide that there could have been no water on the left hand at all, as we are assured there was, unless the passage was effected at a good distance below, the gulf.

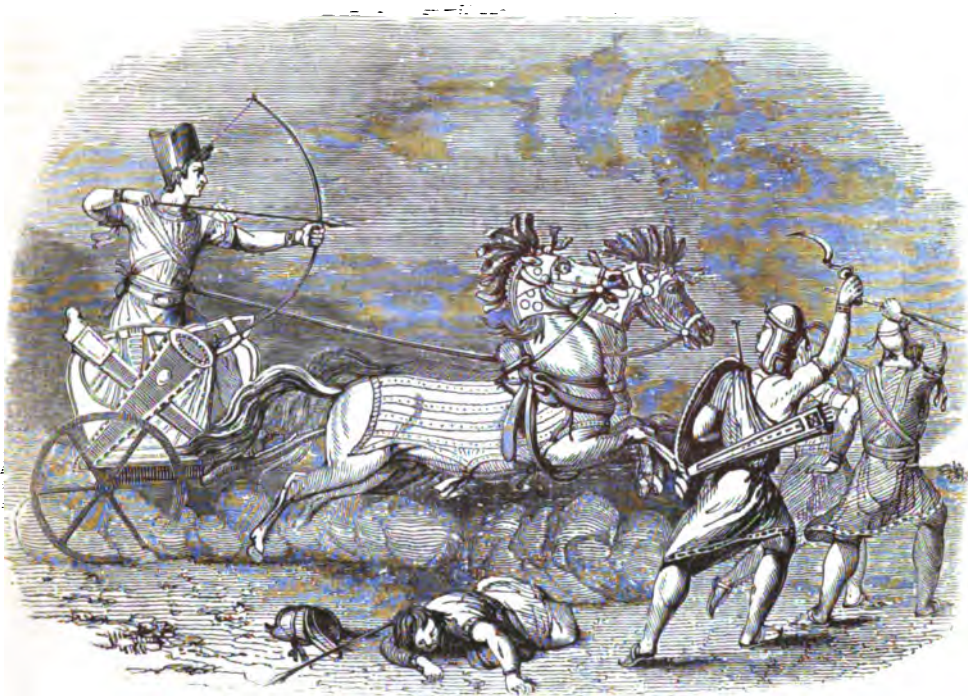
After all this, we are not at all prepared to indicate any particular locality as that at which the passage took place because we do not know how far the gulf formerly reached to the north. Let us then mention the different opinions. Lord Valentia carries it more to the north than any other writer—considerably to the north of Suez, but he does so on

the understanding that the gulf then extended at least twenty-five miles more northerly than at present, so as to comprehend the present salt marshes. Eusebius relates, after ancient traditions, that the Hebrews crossed the gulf at *Clyma*. This is probably no more than one of the Arabian traditions which fixes the transaction at *Kolsoum*. These names and places are thought to be identical; but this identity has not been placed beyond doubt. Now *Clyma* is placed by many geographers at the head of the gulf, a little to the north of Suez, and just at that place the inhabitants point out some ruins as the *Kolsoum* of former times, and believe that the Israelites passed there. Niebuhr adopts this opinion, and has been followed by many other writers. The narrow arm of the sea that runs up here is now fordable at low water, but not at the flood tide, and in winter after the rainy season the low grounds to the northward for several miles are inundated and impassable for camels. The hypothesis of Lord Valentia seems rather too gratuitous; and to that of Niebuhr it may be objected, that so far as it is built upon tradition it is of little value, because *Clyma* has been fixed in so many (at least four) different places as to render it probable that the name was not a proper but a generic denomination applied to different towns, or else that there were at least two different, perhaps successive, towns called *Clyma*, one the parent of the other. Part of this remark applies to the supposed identical *Kolsoum*. The different Arabian geographers speak of *Kolsoum* in such a way as to show that there were *two* towns of that name, one at the extremity of the gulf, near Suez, and the other more than a degree south of Suez, at the foot of a mountain which continues to bear the name to this day. M. Gosselin cites one geographer who expressly says that there were two towns called *Kolsoum*; and, when the traditions speak of a passage as having taken place in the neighbourhood of *Kolsoum*, it is clear that they mean the latter place, from the fact that the bay on the *opposite* coast has its name (*Birket-el-Faroua*) from the drowning of the Egyptians, and that this part is more generally pointed out than any other as the place where the Israelites crossed the gulf. (See the end of this note.) And if tradition and local report did undoubtedly point to the place near Suez, the testimony would be worth little. Niebuhr himself observes that all the inhabitants of the coast claim the miracle for their own neighbourhood; and whenever a traveller makes inquiries on the subject, he is told that the Israelites passed the sea just at the point where the question is asked. Their more specific traditions refer to Ain Mousa, the valley of Bades, Wady Gharendel, Birket Faroua, and Tor. If therefore we allow the bare possibility of Niebuhr's hypothesis, it can only be on the ground of his concession, that the extremity of the gulf was more to the north, and wider and deeper than at present; but even allowing this, we should still feel at liberty to look more to the south for the place of passage, for the reasons we have already assigned.

Let us then proceed down the valley between the mountains and the sea, which we have supposed the Israelites to have taken. At the distance of about fifteen miles below Suez, occurs Ras (Cape) Addag projecting into the sea, and which is formed by the termination of a cluster of hills about five miles in length, which now interpose on the left between the valley and the sea, so that the road in this part has mountains on either hand for several miles. Was the entrance of this defile the mouth of the *Hiroth*, or pass, before which the Hebrews encamped? The cape on the opposite coast is called Ras (Cape) Moses, and near this are Fountains of Moses (Ain Mousa), which one of the most distinct traditions points out as the scene of the miracle. The claims of Ain Mousa above Suez in the present, and indeed in any, state of the gulf, are, that if the Israelites crossed here, they must have been more completely "shut in" than at Suez, between the mountains, the wilderness, and the sea—that it is far enough from the bottom of the gulf to account for the Egyptians not going round to intercept them as they came up from the sea—that the waters being here deeper and broader, the miracle would be the more conspicuous and unquestionable, and at the same time the waters would be the more adequate to overwhelm the Egyptian host; while still the channel is not too broad for the Hebrew host to pass through in a single night. It is true that Dr. Shaw does not think the water deep enough even here; but there is every reason to conclude that the water was deeper formerly than at present, and the same objection certainly applies with still greater force to the passage at Suez. Let us however proceed southward, and having traversed the pass, and continued our course along the shore, we come to an expansion or bay, forming the mouth, towards the Red Sea, of a valley or opening in the mountains, which is here called *Bades*, and also *Wady Tyh*, or "the Valley of Wandering," and which, under the various names of Wady Ramlia, Derb Towarek, Wady Jendeli, &c. extends from the Nile to the Red Sea, and through which a canal of communication seems to have formerly ran. Was this the *Hiroth*, or pass, before or in the mouth of which the Israelites encamped, and from which they afterwards made their famous passage? Many good authorities are of this opinion; and it deserves to be mentioned that D'Anville and Major Rennel concur in fixing the town of *Clyma* at this spot. Certainly no body of men could be more effectually shut in than in this bay of Bades. There are many indications that an arm of the sea, now filled up, stretched a considerable way into the opening at this place, and must have prevented all further progress to the south; and if such progress had not been thus prevented, it would be so by the mountains of Ghobebe, which bound the bay and valley on the south, and which, with their continuations, stand out so close to the sea as to preclude the continuation of the march along the shore. There was therefore no retreat but through the sea; or back to Egypt through the valley; and, on the hypothesis that there was then, as at present, a practicable road through this valley between the Red Sea and the Nile, we hazard a conjecture, that it was Pharaoh's intention to drive them back before him through this valley. As names and traditions, on one side of the sea, point the egress of the Hebrews at Ain Mousa—as, on the other side, the same authorities place the ingress at Bades—and as it is necessary to assume that the opening was most extensive, we might hazard a conjecture that the whole opening extended from about Ain Mousa to opposite Bades. We must again repeat, however, that not the least stress is to be laid on the unsupported traditions of the natives. Ain Mousa is only one out of many places which they indicate as the point of passage. Perhaps the place which both Arabian and Egyptian traditions most strongly indicate is the large bay called *Birket Faroua* (Pharaoh's Pool), about the 29th parallel of latitude. The waters of this bay are in continual commotion, which the natives think to be occasioned by the unquiet spirits of the drowned. But the passage cannot reasonably be fixed here or any where else below Wady Gharendel at the lowest: for not only does the gulf from thence downward become too wide to have been crossed by such a body as the host of Israel in one night, but the shore, which till thereabout is low and sandy, then becomes rocky and mountainous, while that on the Egyptian side is still more impracticable—affording a convenient place neither for the ingress nor egress of such a multitude. Upon the whole, we should think the claims of Ain Mousa far preferable to those of Suez, and those of Bades at least equal to those of Ain Mousa. The statements in this and other notes cannot well be appreciated without a reference to carefully prepared maps; and we may take this opportunity of announcing, that in order to render the present work the more complete, a set of Bible maps will ultimately be prepared. That they are not at present issued, is in order that they may receive the full benefit of the investigations which the progress of the work will render necessary.

7. "*Chariots*."—In the note to Gen. xlv. 19, we have remarked on the early existence of wheel-carriages in Egypt. That country was famous for those vehicles in very ancient times; and that they ultimately fell into disuse is probably owing to the number of canals which were progressively cut, and which in the course of time so intersected the country as to render it no longer suitable for such conveyances. Goguet ingeniously traces the origin of the idea of wheel-





EGYPTIAN CHARIOT, &amp;c. COMPOSED FROM PLATES, GAU'S 'NUBIA,' &amp;c.

carriages from sledges, which must have been first invented. The use of rollers must also have been early discovered; and when men had both these inventions they began to reflect, that if they could join the sledge to the rollers, without impeding their turning round, it would greatly lessen their labour. By these steps they at last came to the discovery of wheels. At first the wheels were without spokes, as they still are generally in those parts of Asia where wheel-carriages are in use, being made of one solid piece of wood. The ancient Egyptians, as well as the Persians, had spoked-wheels to their chariots, as appears from existing paintings and sculptures. Goguet is of opinion that riding in carriages preceded the practice of mounting a horse. Ancient monuments and historical notices certainly favour his hypothesis; and, as he observes, to guide the simple cars which were then in use must have been a much less complex and difficult art than that of riding on horseback. That in ancient history we read so much of chariots, and little or nothing of cavalry in battle, Goguet thinks to be accounted for by the fact that a horseman has his attention divided between the care of fighting and that of managing his beast; whereas, a warrior in a chariot can give all his attention to fighting, the charge of the horses being consigned to a charioteer. This is true generally; but it is remarkable that it does not apply to the Egyptians. In all the plates from Egyptian drawings which we have examined, we do not remember to have seen charioteers employed to guide the chariot. The warrior himself, standing erect in his chariot, and in full warlike action, has the reins lashed around his waist, and seems to control the horses by the movements of his body. The Egyptian chariot is commonly a small box mounted on two low wheels. There are commonly two horses to each car, and the animals are adorned with rich trappings, and bear plumes of feathers on their heads. The warrior, who has scarcely more than standing room in his car, is in most cases furnished with bow and arrows, or a javelin; but sometimes has in his hand a weapon not unlike a reaping-hook, but not so much curved. The chariot-warriors are sometimes represented as fighting on foot, while the heads of those they have slain are fixed in different parts of the car; and sometimes captives are represented as dragged along behind the chariot of the conqueror. These Egyptian paintings must be interesting to the reader of the Bible, as indicating the sort of treatment to which the Hebrews would have been subjected had not their Divine Protector interposed his miraculous aid.

9. "Horsemen."—The earliest armies were no doubt wholly composed of infantry. The art of using animals in war must have been for some time unknown; and savages, to this day, do not employ them. But, ultimately, when methods were found out of subjecting the stronger animals to the control of man, the idea of using the more spirited in war would naturally occur. Accordingly, in the histories of different nations, we read of various animals being thus employed—as horses, elephants, camels, dogs, and even lions; but we do not know at what period these customs were introduced. We know, however, from Gen. xlix. 17, that the art of riding on horseback was known in Egypt so early as the time of Jacob. Indeed, the profane historians represent this art as an Egyptian invention, attributing it either to Osiris himself or to his son Orus, which at least shows that they thought its invention in Egypt very ancient. It seems to have been an object of ambition with the kings of Egypt to keep a great number of horses. Herodotus mentions that the kings before Sesostris had a hundred stables, each for 300 horses on the banks of the Nile, between Thebes and Memphis; and when the Hebrew kings were infected with a similar taste they got their horses, and also their chariots, from Egypt. Heeren is undoubtedly mistaken in saying that the Egyptians used horses only for chariots, not for riding, and that no mounted figures are represented in Egyptian paintings. We have not only the express testimony of Scripture for the fact, but that testimony is corroborated by paintings. See, for instance, Hamilton's 'Egyptiaca,' plate ix. That great attention was paid to the breeding of horses, and that Egypt had a valuable breed,

would appear as well from the paintings as from their being much prized in other countries. Historians state that horses were exclusively used for war and luxury; and the paintings confirm this testimony, the horse being never represented as employed in any kind of agricultural labour. The ultimate neglect of the horse in Egypt is easily accounted for. In the declining state of that country, the warriors, being discouraged, gradually forgot their former habits, and the tastes connected with them; and as the horse was exclusively used by this class of the population, the cultivators, who had themselves no use for the animal, ceased to interest themselves in its reproduction, or in the improvement or preservation of the breed. (See Goguet, 'Origine des Lois'; Heeren, 'Egyptiens'; Raynier, 'Economie Publique et Rurale des Egyptiens,' &c.)

21. "The LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."—We have quoted this text at length, in order to mark the distinctness with which every circumstance is enumerated to demonstrate the miraculous character of this event, and to preclude any attempt to account for it on natural causes. The terms seem purposely intended to guard against any possible natural hypothesis, which might be or has been adduced. The natural operation of any wind could only have driven back the water from the extremity of the gulf, and even this could not be effected by an east wind, which, however, was the best calculated, under the Divine direction, to strike a passage *through* the gulf; but no wind, not even an east wind, could do this in the terms described, without an extraordinary exhibition of the Divine power. And that the waters were not simply driven back from the head of the gulf, either by a wind, or by an extraordinary fall of the tide, is shown by this—that the waters could not then be *divided*, but only driven back, nor could then the waters have been a wall to them on the right hand *and on the left* but only on the right. And that they did not pass merely at a ford—that is, on a shallow place, or ledge of rocks—as some conjecture, is evinced as well by the express statement that they passed on dry land, as from the difficulty of supposing that, encumbered as they were with children, flocks, and herds, with a hostile army on their rear, they could have got through even a small depth of water. We have examined the whole subject with great attention, and our decided conviction is, that there is no possibility of accounting for the circumstance on any natural cause which is commonly assigned, without either explaining away the force and obvious meaning of this and the other passages of Scripture which refer to the same event, or else rejecting the testimony of Scripture altogether. We really do not see any other alternative. It seems to us that there is no Old Testament miracle more independent of natural causes than this. It is true that the natural agency of an east wind was employed; but it is obvious that the *natural* operation alone of any wind could not have produced this result; and if it could, the miracle remains—the wind being made to come at the moment, and to blow as long as it was wanted, and to cease at the critical time when its cessation involved the Egyptian host in destruction. In fact, the east wind itself is a miracle. There is no such thing as a natural east wind in all this region. The monsoon blows steadily from the north during one half the year, and from the opposite point in the other half. That the event altogether had no resemblance to any phenomenon which the Red Sea exhibited at other times, is evinced by the incidental but unequivocal acknowledgment of the neighbouring nations (see the texts referred to in the note to chap. xiii. 20), and by the astonishment and alarm which it inspired. Its effect upon the Hebrews themselves equally proves the miraculous character of the transaction. When they saw the "great work" which the Lord had done to seal their redemption from Egypt, they believed in Him; and in after times its stupendous and undoubted character occasioned their successive historians, prophets, poets, and didactic writers, more frequently to refer to this miracle than to any other of the extraordinary manifestations of Divine power which the Old Testament records.



THE RED SEA, VIEWED FROM RAS MOHAMMED, ON THE SOUTH-WEST COAST OF ARABIA-PETRA.





MIRIAM CELEBRATING THE DELIVERANCE OF ISRAEL.—JORDAENS.

## CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

THEN sang 'Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he *is* become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, *is* become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose

up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall *'destroy* them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the *'gods*? who *is* like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 'The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be

<sup>1</sup> Wind. 10. 30. <sup>2</sup> Or, *repossess*. <sup>3</sup> Or, *mighty ones*. <sup>4</sup> Deut. 2. 25. Josh. 5. 9.

amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 'Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee to dwell in, in the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called 'Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD, and the LORD shewed him a 'tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters.

\* Deut. 2, 25. Josh. 2. 9.

\* That is, *bitterness*.

† Eccles. 38. 5.

\* Num. 33. 9.



EGYPTIAN SOLDIERS. FROM 'DESCRIPTION DE L'EGYPTE.



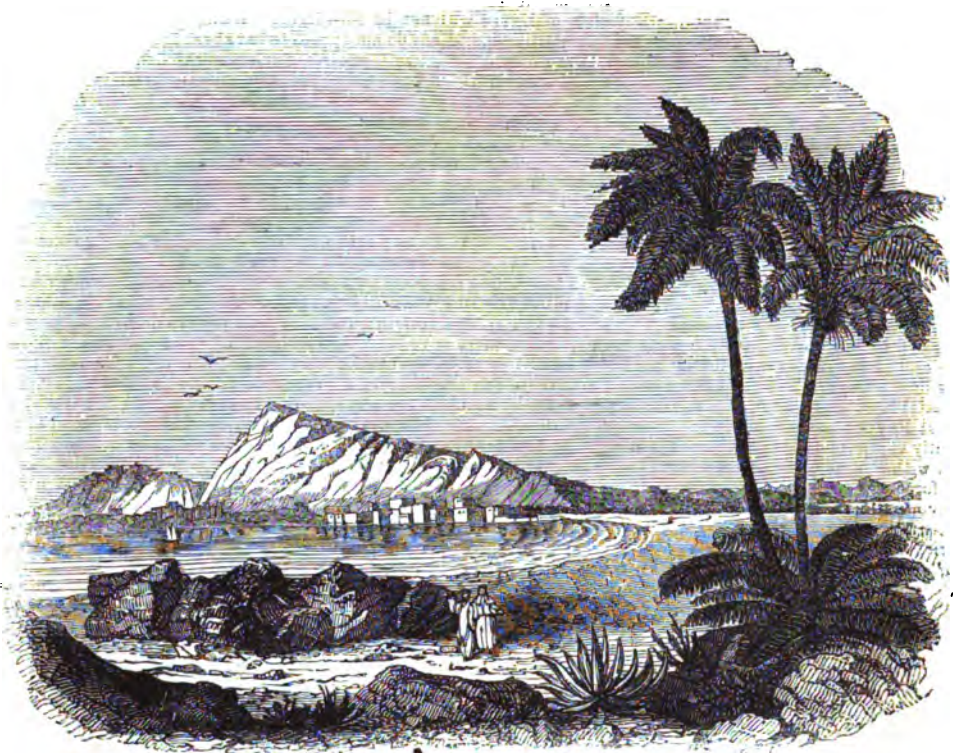
Verse 4. "*Pharaoh...and his host.*"—As this is the first mention of an organized military force, a few considerations on the general subject and the military state of Egypt will not be misplaced. When societies were first established and men began to act in common, the first warlike operations do not appear to have been for purposes of conquest, but were mere incursions to acquire spoil and do as much mischief as possible. Such was the first military operation which the Scripture records (Gen. xiv.), and we have there traced its essential identity with the warlike undertakings of the barbarians of Asia at the present day. Yet wars of conquest would seem to have been known previously to that period, for Chedorlaomer had before that rendered the kings of the plain tributary, and it was to punish their rebellion that his expedition was undertaken. But when a considerable number of families became associated under one sovereign, views of ambition and schemes for extending dominion began to be entertained; and, in warlike enterprises, more permanent advantages than those which result from a successful incursion were desired. This certainly tended to mitigate the horrors of war, as the object was not to exterminate or ruin, but to subdue. The conquest was the more valuable in proportion as it remained uninjured in the act of acquisition. How troops were raised in the earliest ages for military undertakings, there is no precise evidence to show. But Goguet, whom we are chiefly following in this part, thinks, with good reason, that every one went to the wars without distinction, except aged men, children, and women. Subsequently, as the population increased, a selection was made of such men as were more robust and best able to endure fatigue: and ultimately the plan was devised of allotting a certain number of men wholly to the profession of arms. This scheme of having a certain number of men always disciplined to prevent surprise, and to be in readiness for any urgent enterprise, must have been the invention of some civilized and settled nation; and if it was not invented by the Egyptians, it is certainly among that extraordinary people that we first discover its existence. The most ancient Greek authors describe a certain proportion of land as having from time immemorial been set apart for the subsistence of the military; and the sacred narrative so far agrees with this, as to show that Egypt possessed in the most ancient times an organized military force. The narrative before us is, however, sufficiently explicit on this subject. The king no sooner heard of the march of the Israelites from Etham, than he pursued with a large army of both horse and foot. The quickness with which this was done, necessarily implies that a large force was constantly maintained, ready to march wherever occasion called. This leads us to state a few particulars concerning the military arrangements of the ancient Egyptians, as known to us through the Greek writers.

Their warlike force consisted of a numerous militia, which formed a tribe or caste by itself, in which the military occupation was hereditary, and which, although far below, was next to the priestly tribe in authority and privileges. This militia was divided into two bodies, the *Hermatyi* and the *Cakemri*: the former, at the time of their greatest power, consisted of 160,000 men, and the latter of 250,000. For their subsistence, they had possession of certain nomes or districts, which Herodotus mentions by name. No soldier had any pay, but every man had an estate of about twelve acres. The landed property of the soldiers, like that of the king and priests, was generally let out to farmers, who paid the proprietors a certain rent. The military were not allowed to carry on any business; but it does not seem that they were precluded from cultivating their own grounds if they thought proper. Each of the great military divisions furnished a thousand men to compose the king's personal guard. The men were changed every year, and during their period of service they were allowed good rations of bread, meat, and wine. We know very little concerning the internal organization, the tactics, and discipline of the Egyptian army. It seems that the king held the privilege of commanding the army; that the right was the post of honour, and that those soldiers who quitted their post, or were disobedient, were marked with infamy, but were enabled by good conduct to recover the standing they had lost. The equipments of the foot soldiers will be seen from the cut, after a plate in the great work on Egypt. The cavalry and war-chariots have been separately noticed. The Egyptian infantry, in all paintings of battles, are readily distinguished from the adverse party by their want of beards and short dresses, as well as by their arms. They are represented with shields, square at one end and round at the other, and their offensive arms are generally a bow and arrow, and sometimes swords and spears.

Verse 10. "*Lead.*"—The specific gravity of lead being somewhat more than 11, that is, eleven times heavier than water, its rapid descent when thrown into that fluid is pointed at in this sublime poem as representing the unchecked impetus with which the host of Pharaoh sank at the return of the waters. It is probable that a piece of lead was represented to the end of the sounding-line in the time of Moses, as it is at this day, whence the comparison becomes more striking and natural.

22. "*They went out into the wilderness of Shur.*"—The term "desert of Shur" was, as we have seen, applied to the western portion, and, in a large sense, to the whole, of the desert between Palestine and Egypt, therefore extending across the peninsula of Sinai on the north. Here the denomination is applied so as to show that it was extended *into* the peninsula, at least to some distance down on the eastern shore of the Red Sea. It is possible, however, that the denomination "wilderness of Shur," as applied here, was an independent designation for this part of the eastern shore, being perhaps the district near a town or village of that name. To this day there is, nearly opposite the bay of Bades, the bed of a winter-torrent which is called Wady Sdur, and the coast to some distance northward also bears the name of Sdur. It is fair therefore to infer that the Hebrews emerged from the bed of the gulf somewhere between Wady Sdur and Ras Mousa. Indeed the necessary breadth of the opening made for their passage would have obliged them to have spread over a considerable part of the extent between the two points, which are distant about fifteen miles from each other. It should be observed that the coast hereabouts is as low and sandy as that which they had left is rugged and mountainous.

23. "*Marah.*"—The Israelites wandered three days in the wilderness before they came to Marah; but as we do not know that there were three complete days' journey, nor what distance made a day's journey for such a numerous and encumbered host, and are also not quite assured of the point from which to begin the computation, we are allowed a considerable latitude in looking for Marah. Proceeding, then, along the coast south by east, over a plain alternately gravelly, stony, and sandy, we find the country begins to be hilly, with sand-hills near the coast, and at last come to the barren bed of a winter-torrent, called Wady Amarah (just the same in sound and meaning as *Marah*), a few miles south of which there is a well called Howara, which both Niebuhr and Burckhardt concur in considering to be the Marah of Scripture. It is true that these travellers agree in fixing the passage of the Red Sea at Sues, from which this spot is fifty miles distant, and forty miles from Ain Mousa. The distance from either point would be a good three-days' journey for such a body as the Hebrew host, nor would the distance be too short, if we suppose them to have started from some point between Ain Mousa and Wady Sdur. Even Dr. Shaw, who places the starting point at or below Wady Sdur, does not fix Marah more than a few miles below Howara. We may therefore consider the evidence for Howara as good as for any place that has yet been indicated. The well there lies among rocks about a hundred paces out of the road, and its water is so bitter that men cannot drink it, and even camels, unless very thirsty, refuse to taste



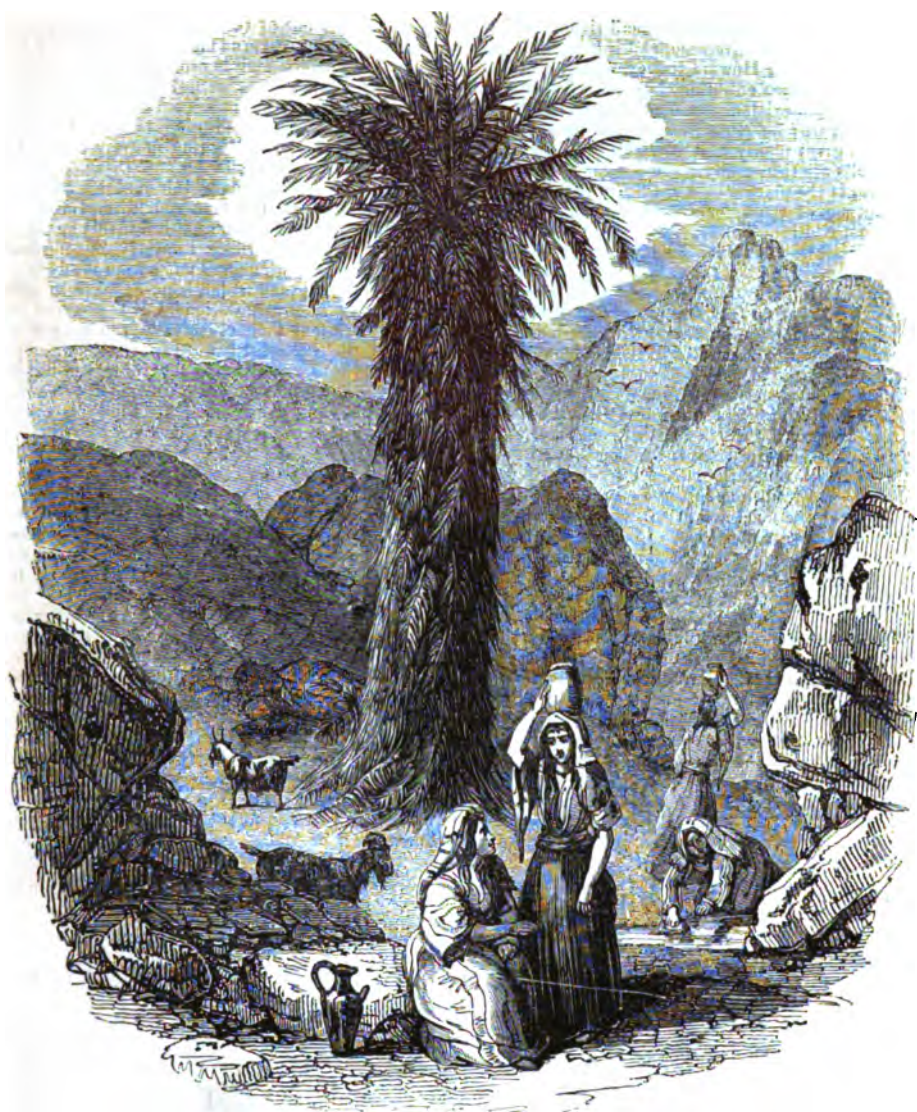
TOR (near ELIM?).—V. 27.

it. It occurs on the customary road along the coast from Suez to Sinai, and Burckhardt observes that there is no other well absolutely bitter on the whole coast so far as Ras Mohammed at the extremity of the peninsula. He adds: "The complaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may be daily heard from the Egyptian peasants and servants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing they so much regret in countries distant from Egypt; nor is there any eastern people who feel so keenly the want of good water as the present natives of Egypt." ('Tour in the Peninsula of Mount Sinai.')

25. "The LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet."—The use of certain plants and vegetable juices, in correcting the bad qualities of water, admits of ample illustration. It is understood that the original inducement of the Chinese to the use of tea was for the purpose of correcting the bad qualities of their water; and our early colonists in America infused in the water, for the same purpose, the branches of sassafras. (Burder's 'Oriental Literature,' vol. i., p. 146.) Niebuhr also, speaking of the Nile, observes, "The water is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary." Mr. Roberts, in his 'Oriental Illustrations,' has some interesting observations concerning the practices of the Hindoos with reference to this subject. He informs us that the brackish water in the neighbourhood of the salt pans or of the sea, is often corrected by the natives throwing into it the wood called *Perru-Nelli* (*Phyllanthus emblica*); and should the water be very bad, the well is lined with planks cut out of this tree. He adds: "In swampy grounds, or where there has not been rain for a long time, the water is often muddy and very unwholesome. But Providence has again been bountiful by giving to the people the *Tealta Maram* (*Strychnos potatorum*). All who live in the neighbourhood of such water, or who have to travel where it is, always carry a supply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel: the water is then poured in and the impurities soon subside." ('Oriental Illustrations.')

With particular reference to Marah, Burckhardt observes that he had frequently inquired among the Bedouins in different parts of Arabia, whether they possessed any means of effecting such a change by throwing wood into it, or by any other process: but he could never learn that such an art was known. This is important, because such a tree and process of rectification being locally unknown, the necessity for the divine indication of such a tree, and, possibly, of giving to it curative qualities for the occasion, becomes apparent. It shows that such trees do not exist as a common or obvious resource, or else surely their useful properties would be known to the Arabs, to whom they would be of incalculable value. These considerations neutralize the subsequent observations of Burckhardt, who, when he comes a few miles further down to the Wady Gharendel, observes that it (the Wady) contains among other trees and shrubs the thorny shrub Gharkad, the *Peganum retusum* of Forskal, which is extremely common in this peninsula, and is also met with in the sands of the Delta, on the coasts of the Mediterranean. "Its small red berry, of the size of the grain of the pomegranate, is very juicy and refreshing, much resembling a ripe gooseberry in taste, but not so sweet. The Arabs are very fond of it, and I was told that when the shrub produces large crops they make a conserve of the berries. The gharkad delights in a sandy soil, and reaches its maturity in the height of summer when the ground is parched up,





WILD DATE-PALM, FOUND IN THE SINAI MOUNTAINS.

exciting an agreeable surprise in the traveller, at finding so juicy a berry produced in the driest soil and season." In a note to this, he asks, "Might not the berries of this shrub have been used to sweeten the waters of Marah?" After quoting our version of the text, he proceeds:—"The Arabic translation of this passage gives a different, and perhaps more correct reading, 'And the Lord guided him to a tree, of which he threw something into the water, which then became sweet.' I do not remember to have seen any gharkad in the neighbourhood of Howara, but Wady Gharendel is full of this shrub. As these conjectures did not occur to me when I was on the spot, I did not inquire of the Bedouins whether they ever sweetened water with the juice of the berries, which would probably effect this change, in the same manner as the juice of pomegranate grains expressed into it." This is scarcely consistent with what he says before, that he had asked them whether they had *any* means for effecting such a change, and they answered in the negative. We have no hesitation in rejecting his supposition; because it would not have been necessary for the Lord to have shown Moses so common a plant; nor, being so common, is it likely that Moses, who had lived so long in the desert, would be unacquainted with the curative property of the berries, if they had any such property at all; but, above all, the Israelites were at Marah in April, when the gharkad could have had no berries, as, according to Burckhardt's own account, the fruit does not attain maturity till the middle of summer.

27. "And they came to Elim, where were twelve wells of water, and three-score and ten palm trees."—About seven miles south by east from Howara occurs Wady Gharendel, the largest of all the torrent beds on the west side of the peninsula. It is about a mile in breadth and stretches away to the north-east: the Arabs say it may be traced throughout the desert, and that it begins at no great distance from El Arish, on the Mediterranean. But this is doubtful. The valley is full of date-trees, tamarisks, acacias of different species, and the gharkad mentioned in the preceding note.

Here there is a copious spring with a small rivulet, which renders the valley one of the principal stations on the route to Sinai. The water is disagreeable, and if kept for a night in the water-skins, it turns bitter and spoils. Burckhardt says:—"If we admit Bir Howara to be the Marah of Exodus, then Wady Gharendel is probably Elim with its wells and date trees, an opinion entertained by Niebuhr, who however did not see the bitter well of Howara on the road to Gharendel. The non-existence at present of twelve wells at Gharendel must not be considered as evidence against the just stated conjecture; for Niebuhr says that his companions obtained water here by digging to a very small depth, and there was a great plenty of it when I passed; water, in fact, is readily found by digging in every fertile valley in Arabia, and wells are thus easily formed, which are quickly filled up again by the sands."

This however is the place where Dr. Shaw—who has been very extensively followed in this and his other opinions about the journey of the Israelites—fixes Marah. The objections to this are the fact which he admits—that the water here is not "bitter," but brackish; and the difficulty of determining the situation of Elim, if this be Marah. A more cogent illustration of this difficulty could not be given than that which Dr. Shaw himself has afforded in his attempt to fix Elim. He places it at El Waadi, near the port of Tor, and *nearly a hundred miles* from Wady Gharendel. This is nearly forty miles out of the way in a journey to Mount Sinai, and by a road which is never taken in proceeding thither by land. It is true that the journey of the Israelites, as a whole, was very devious, but the sacred text does not furnish the least intimation that, after crossing the Red Sea, any deviation took place from the nearest route to Sinai, or from thence to the borders of Palestine, where, at Kadesh Barnea, the rebellion of the Israelites was punished by their being sentenced to forty years wandering in the desert. On the contrary, it seems that, after passing the gulf, the direct road to Sinai was taken by the Hebrew host. However, Dr. Shaw found at the place he indicates nine wells and 2000 palm-trees, three of the original twelve wells being stopped up, as he conjectures, and the palm-trees having increased from the seventy which Moses found there. The strongest point of the learned traveller's hypothesis is, that under the shade of the palm-trees is the (a well, we conclude) *Hammam Moussa*, or bath of Moses, which the inhabitants of Tor hold in great veneration, from a tradition that the tent of Moses was pitched near it. Now Dr. Shaw himself knew well that local traditions in the East are of no weight whatever, unless supported by strong and independent corroborations. Thus the local nomenclature in Mesopotamia is crowded with the name of Nimrod; in Egypt with that of Joseph; and with that of Moses in the peninsula of Sinai. If we trusted to the local traditions and the names given by the natives, we might fix the passage through the Red Sea almost any where in the 140 miles between Tor and Suez. It is another unfortunate circumstance for this theory, that some of these wells are supplied from hot springs, and that the water of all of them is brackish and unwholesome. It may be well to recollect that Tor is the port at which those pilgrims, who prefer to perform the principal part of their pilgrimage by water, down the gulf from Suez, debark and proceed north-east to Sinai; and we have no doubt in our minds that the people of Tor invented and keep up this place as one of the Hebrew stations, in order duly to edify and attract such profitable visitors—not choosing to recollect that a station which would be in the way from Tor to Sinai would be out of the way in the journey to Sinai by land. Indeed, this station seems connected with the theory which places the passage of the Red Sea at Tor. But Dr. Shaw's own arguments against the latter theory are irrefragable, and in rejecting it, he was equally bound to reject this as the station of Elim, since its probability wholly depends upon the hypothesis which he so properly rejects. We dwell on this point the more strongly, because, while every body now agrees that the passage did not take place below Wady Gharendel, however much higher it may have been, many respectable writers and travellers still adhere to Dr. Shaw's palpable error with regard to Elim.

"*Palm-trees.*"—The Date-palm (*Phoenix dactylifera*) is one of the noblest trees that adorn the solitary waste, and the most useful that man has converted to the purposes of nutriment and comfort. In the forest the eye recognizes the lofty palm, while the remainder of the vegetable creation lose their individuality in the confusion of varied tints and forms. The presence of the palm is an unerring sign of water; hence the weary Israelites found water where they found palm-trees.

## CHAPTER XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent, and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the sabbath.* 32 *An omer of it is preserved.*

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought

us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather 'a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD; and what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when

<sup>1</sup> Heb. the portion of a day in his day.

the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.

15 And when the children of Israel saw it, they said one to another, 'It is manna: for they wist not what it *was*. And Moses said unto them, 'This is the bread which the LORD hath given you to eat.

16 ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for *them* which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

\* Chap. 13. 21.    \* Num. 11. 31.    \* Num. 11. 7.    Psal. 78. 24    Wind. 16. 90.    \* Or, What is this? or, It is a portion.    \* John 6. 31. 1 Cor. 10. 3.  
       7 Heb. by the poll, or heap.    \* Heb. souls.    \* 2 Cor. 8. 15.



35 And the children of Israel did eat manna forty years,<sup>10</sup> until they came to a land inhabited: they did eat manna, until they

came unto the borders of the land of Canaan.  
36 Now an omer *is* the tenth *part* of an ephah.

<sup>10</sup> Josh. 5. 12. Nehem. 9. 15.



GATHERING THE MANNA.—POUSSIN.

Verse 13. "*Quails.*"—*Shelaw*, Heb. Quails (*Coturnix dactylisonans*) are remarkable for their migratory habits. These birds remove in prodigious flocks from place to place, having previously remained solitary during the period of incubation. They are often seen crossing the Mediterranean in their passage to and from Africa, and it is said that on some occasions more than a hundred thousand have been killed about Naples at one time. There can be no doubt that the bird of passage of the Levant is the *Shelaw* of the sacred writer; and though quails might settle in countless swarms around the tents of the Israelites without a miracle, yet nothing but the fiat of the Almighty could have sent them thither at an appointed time.

15. "*They said one to another, It is manna: for they wist not what it was.*"—This passage in our translation is incorrect and contradictory; for how could the Hebrews be ignorant what it was, if they at once declared it to be manna? Josephus says expressly, that *man* is a particle of interrogation; and so the Septuagint understands it. Hence Dr. Boothroyd consistently and properly renders the clause, "They said one to another, What is it? [*man-hu*?] for they knew not what it was."

We shall abstain from perplexing our readers with a statement of the various attempts which have been made to identify this manna with the natural condensed juices or gums from certain shrubs or trees to which the name has been applied: for the manna of Scripture has been sought for not merely in the produce of one gum-exuding plant, but of many. The strongest claim to identity applies to the substance, still called by the Arabs *mann*, which is produced in the peninsula of Sinai; but we have already stated that Arab identifications, whether of sites or products, or any thing else, are not of the least value, unless supported by other and strong corroborations. We take this, however, because if it be not the manna of Scripture, no other natural product can pretend to the distinction. The best and most complete account of it is given by Burckhardt. Speaking of the Wady el Sheikh, to the north of Mount Serbal, he says, "In many parts it was thickly overgrown with the tamarisk or *tarfa*; it is the only valley in the peninsula where this tree grows, at present, in any great quantity, though some small bushes are here and there met with in other parts. It is from the *tarfa* that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published in the 'Mines de l'Orient.' This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath the tree in the natural state: the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this



way they preserve it till the following year, and use it, as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent; where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake: it became soft when kept some time in the hand, if placed in the sun for five minutes, but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its colour is dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in July." ('Tour in the Peninsula of Mount Sinai.')

If, for a moment, we allow this to be the manna of Scripture, let us see to what extent a miracle is still required to account for the phenomena recorded there. This *manna* is only yielded six weeks in the year; but the manna of Scripture was supplied at all times of the year during forty years, and a double supply came regularly every Friday, to compensate for its being intermitted on Saturday. It fell also in the Hebrew encampment, wherever it happened to be, in all the country between Sinai and Palestine. The *manna* of Sinai may be kept from one year to another; but the manna, if kept till the day after that on which it was gathered, bred maggots, became noisome, and was unfit for use—except once a week, when its freshness was preserved for two days; and except also in the instance of the vessel full of it, which was directed to be preserved as a standing memorial of this wonderful provision. The *manna* is found, under the shrubs which produce it, in adhesive particles, whereas the manna was showered down around the Hebrew encampment. If, therefore, so many miraculous circumstances must be allowed; if the identity of the *manna* and manna be conceded, we really do not see how the believer can do other than consider the supply as *altogether* miraculous; or how the unbeliever can do better for his bad cause than reject the account as a whole. There is no middle path. In attempting to account for it on natural principles, so much that is miraculous must be admitted that it does not seem worth while to contend about the remainder.

As to the substance itself, the identity, or even resemblance, does not seem to us so well established as Burckhardt conceives. Besides the differences, involving a miracle, to which we have alluded, its appearance and colour do not correspond with the description of manna, as "a small round thing, as small as the hoar frost....like coriander seed, and its colour like a pearl." Besides, the *manna* dissolves in heat, after it has been kept for a long time in a solid state: but the manna was found in a solid state, and although it dissolved in the sun if not gathered early in the morning, yet if collected it might be pounded into meal, and *baked* as bread. Burckhardt's manna could not be powdered into meal, and would melt in the attempt to bake it. Moreover, if it was a natural or common product, how is it that the Israelites did not know what it was? (verse 15, and Deut. viii. 16); and how, in that case, could it have been worth while, after the supply had ceased, to preserve a quantity of the manna in the tabernacle and temple as an evidence of the miracle to future generations?

31. "*Coriander*."—The *Coriandrum sativum*, or coriander, is an umbelliferous plant akin to the parsley in family characteristics. The flowers grow in an umbel, and are individually small and white. The leaves are much divided, and smooth. The seeds are employed, from their aromatic nature, in culinary purposes, and hence their round and finished shape is well known. In the umbelliferous plants the fruit uniformly separates into two similar halves, which are the seeds; but in the coriander they continue united after they are ripe. If we examine the seed we shall perceive very readily that it is compounded of two, while a reference to the parsley, or any other example of the umbelliferous family, will illustrate the peculiarity of the coriander in this respect. The word *καριον*, employed by the Septuagint, is evidently the parent of *carum* of Theophrastus, whence the Latin *coriandrum*. It is diffused over all the regions of the old world, hence the simile is intelligible to the inhabitants of the greater portion of the globe.



CORIANDEE (*Coriandrum sativum*).

33. "*Take a pot, and put an omer full of manna therein*."—There have been very different opinions as to the material and form of this vessel. The Rabbins disagree among themselves on the subject, some describing it as of earthenware; while others think it was glass, and others still contend for brass or copper. But the Septuagint says it was of gold; and St. Paul, whose authority is final, says the same (Heb. ix. 4). As to its form, it is generally understood as of an urn-like figure. Reland thinks that it had a lid or cover like the pots in which wine was kept, and corroborates his conclusions on the subject generally by giving figures of the manna-pot, as represented on some Samaritan medals, which must be allowed to furnish the best authority on the subject that we are now able to obtain. These medals represent it as having two long handles or ears; and Reland shows that vessels of this form were called "*asses*," both

by the Greeks and Romans; perhaps on account of the ears: and he very ingeniously traces to this circumstance the origin of a calumny which Josephus confutes without explaining how it arose:—this was, that when Antiochus plundered the Temple, he found there the figure of an ass's head, all of gold, which was worshipped by the Jews. Others, however, account for this scandalous charge in a different way.



SAMARITAN COINS, FROM SAURIN'S 'DISSERTATIONS,' SHOWING THE PROBABLE FORM OF THE GOLDEN POT OF MANNA.

## CHAPTER XVII.

1 *The people murmur for water at Rephidim.*  
5 *God sendeth him for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar JEHOVAH-nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there

upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place 'Massah, and 'Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto 'Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

<sup>1</sup> Num. 20. 4.

<sup>2</sup> Chap. 7. 20.

<sup>3</sup> Num. 20. 9.

<sup>4</sup> Psal. 78. 15, and 105. 41.

<sup>5</sup> Wisd. 11. 4.

<sup>6</sup> 1 Cor. 10. 4.

<sup>7</sup> That is, temptation.

<sup>8</sup> That is, chiding, or strife.

<sup>9</sup> Deut. 25. 17.

<sup>10</sup> Wisd. 11. 8.

<sup>11</sup> Called Jesus, Acts 7. 45

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi:

16 For he said, "Because," the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

° Num. 24. 20. 1 Sam. 15. 3. ° That is, the LORD my banner. ° Or, because the hand of Amalek is against the throne of the LORD, therefore, &c. ° Heb. the hand upon the throne of the LORD.

Verse 1. "The children of Israel journeyed from the wilderness of Sin... and pitched in Rephidim."—A chain of mountains called El Tyh stretches across the peninsula of Sinai, from the Gulf of Akaba, to near the coast of the Gulf of Suez. The common road, which we suppose the Israelites to have taken—and which they most obviously would take wherever they might have crossed between Suez and Birket Faroun—turns off from the shores of the gulf, south-east towards Sinai, after the extremity of these mountains towards the west has been rounded. We understand the desert of Sin to comprehend most of the space to be traversed between the point where the road turns off to within a few miles of Mount Serbal, which is the first of the larger mountains of the Sinai group. This is of course, from its situation, not a flat and uniform desert; but it is still a desolate wilderness, but more or less hilly and rocky, with valleys of various dimensions, but generally sandy or stony, strewed with the bones of camels, generally without plants or herbage, and also without water, except in the rainy season, when the valleys are traversed by the torrents that descend from the mountains. Burckhardt, who however says nothing about the identity of this region with the desert of Sin, relates that while traversing it from Sinai, his party met several Arabs, who had started in the morning from the well of Morkha, and had ventured on the journey without water, or the hope of finding any till the following day, when they would reach Wady Feiran. Now Morkha is near the gulf at one extremity of this desert region, and Wady Feiran near Mount Serbal at the other, the distance between the two points being about thirty miles; and we suppose this to have been nearly the route of the Israelites. We do not mean to say that the desert of Sin was limited to the district we mention; we only attempt to define its limit in the direction of the journey, at the same time not denying that the term might be applicable to all the country between the shore of the gulf on the west, and the Sinai group on the east. Pursuing this view, we would fix Rephidim as the part of this region which approaches to Mount Serbal not far from Wady Feiran. It is true that none have attempted to place Rephidim here, but have adopted without question the report of the monks of Sinai and the neighbouring Arabs, who fix it among the higher summits of Sinai. In altering the position, however, we feel we are not only illustrating the consistency and truth of the narrative, but are also assisting to obviate a doubt which has been cast upon the miracle performed at Rephidim. If we take the place commonly indicated, at the very foot of Mount St. Catherine, as the true scene of the miracle, how happens it that, after leaving Rephidim, the Israelites made a stage to Sinai, when the place locally indicated is at Sinai? and besides, here in the higher regions of the mountains water naturally abounds in every direction, and the miracle would not have been necessary; whereas near the spot we indicate no water is to be found, and the Hebrew host must have suffered so much in crossing the desert of Sin, as to account for their urgent need of water and their clamour for it. Where we fix Rephidim they must have wanted water, but where it is commonly fixed they would have had ample opportunity to quench their thirst, not only on their arrival, but before coming thither. It is indeed certain that water was at no great distance before them even at the Rephidim we have chosen; and it may be asked why they were not directed to advance, instead of being supplied by miracle. This question certainly conveys a less forcible objection, than to ask why they were supplied by miracle in a place where water was already abundant. The answer to the former question however might be that the Hebrews were at the last extremity of thirst, and too much exhausted by their journey through the desert to proceed farther. But we have a still stronger answer, which to our minds is conclusive in favour of the position we have assigned, and which is also of importance for the incidental elucidation it affords of the attack of the Amalekites, which has hitherto only formed the foundation for random conjectures. The fact is, that their progress from the region of drought to that of water was cut off by the Amalekites, who occupied the outskirts of the watered region at Wady Feiran. We gather this fact from a passage, quoted for another purpose, from the Egyptian geographer Makrizi, by Burckhardt, who does not himself seem to have perceived its important bearing on the present subject. Makrizi, in speaking of the town of Feiran here, in the valley of the same name, says it was one of the towns of the Amalekites. The ruins of this and other towns, with towers, aqueducts, and sepulchral excavations, still appear in the valley and the mountains on each side. The valley was evidently then once occupied by a settled people, and as the sacred text mentions an attack from the Amalekites at Rephidim, it is satisfactory and reasonable to conclude that Makrizi is right in saying that the valley was occupied by this people, and it is safe to infer that they did not care to admit the further progress of the Hebrews, and perhaps, having also their cupidity excited by the rich spoils which the Israelites had gathered from the Egyptians, ventured to attack them, probably promising themselves an easy victory over such an undisciplined and mixed multitude.

The valley now called El Ledja, which is locally indicated as the Rephidim of the text, occurs in the very highest region of the Sinai group, between the two peaks which respectively bear the name of Mount Mousa, regarded as the Sinai of Scripture, and Mount St. Catherine, which is identified with Horeb. It is therefore so elevated a valley that it would be indeed miraculous were there no water in or near it. This valley is very narrow, and exceedingly stony, many large blocks having rolled down from the mountains which overhang it. Upon the whole, there is not in the entire neighbourhood of the mountains a spot more unlikely to have been the scene of the miracle. However, in a place where the valley is about two hundred yards broad, there is an insulated block of granite, about twelve feet high, and of an irregular shape, approaching to a cube, which the monks in the neighbouring convent concur with the Arabs in pointing out as the rock which Moses struck with his rod, and from which the water gushed forth. There are some apertures upon its surface from which the water is said to have issued; they are about twenty in number, and lie nearly in a straight line around the three sides of the stone, and are for the most part ten or twelve inches long, two or three inches broad, and from one to two inches deep; but a few are as deep as four inches. Burckhardt, to whom we are indebted for this account of the valley and its rock, adds,—"Every observer must be convinced, on the slightest examination, that most of these fissures are the work of art, but three or four perhaps are natural, and these may first have drawn the attention of the monks to the stone, and have induced them to call it the rock of miraculous supply of water. Besides the marks of art evident in the holes themselves, the spaces between them have been chiselled, so as to make it appear that the stone had been worn in those parts by the action of the water: though it cannot be doubted that if water had flowed from the fissures, it must generally have taken quite a different direction." As, however,

travellers even of the fifteenth century mention this stone, the deception must have originated at an earlier period and Burckhardt entirely acquits the present inhabitants of the convent and peninsula of any fraud on the subject. They conscientiously believe that this is indeed the very rock from which the waters gushed forth. The neighbouring Arabs venerate it highly. "They put grass into the fissures," says Burckhardt, "as offerings to the memory of Moses, in the same way as they place grass upon the tombs of their saints, because grass is to them the most precious gift of nature, and that upon which their existence chiefly depends. They also bring hither their female camels, for they believe that, by making the animal crouch down before the rock, while they recite some prayers, and by putting fresh grass into the fissures of stone, the camels will become fertile, and yield an abundance of milk. This superstition is much encouraged by the monks, who rejoice to see the infidel Arabs venerating the same object with themselves."



WILDERNESS OF SIN.

## CHAPTER XVIII.

*1 Jethro bringeth to Moses his wife and two sons.  
7 Moses entertaineth him. 13 Jethro's counsel is  
accepted. 27 Jethro departeth.*

WHEN 'Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the 'name of the one *was* 'Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* 'Eli-

zer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* 'welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all

the travail that had 'come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: 'for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to inquire of God:

16 When they have a matter, they come unto me; and I judge between 'one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest is not good.

18 'Thou wilt surely wear away, both thou, and this people that is with thee: for this

thing is too heavy for thee; 'thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the* burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

<sup>6</sup> Heb. *found them*. <sup>7</sup> Chap. 1. 10. 16. 22, and 5. 7, and 14. 18.

<sup>8</sup> Heb. *a man and his fellow*.

<sup>9</sup> Heb. *fading thou wilt fade*.

<sup>10</sup> Deut. 1. 9.

Verse 2. "*After he had sent her back*."—We do not read in Exod. iv. of Moses sending back his wife and sons to Midian. He certainly took them with him when he set out for Egypt. It is concluded that he sent them back after the transaction, by the way which the fourth chapter records; but some of the Rabbins say that he took this course by the advice of his brother Aaron, when the latter came out to meet him on his approach to Egypt. Jarchi even gives the conversation that is pretended to have taken place on the occasion. The fact probably is, that he sent them back when he found that their safety might be endangered if they went with him, or from feeling that his care for them would, for the time, interfere too much with the due discharge of the great duty he had undertaken.

25. "*And Moses chose able men*." &c.—Many writers think that, notwithstanding the subsequent appointment of the great council of seventy elders (Num. xi. 16), the constitution here established continued to operate not only during the forty years' wanderings, but after the settlement in Canaan. In Egypt the Israelites were probably subject to the Egyptian judges, and hence, no rules for the administration of justice being in operation among them when they left Egypt, Moses necessarily remained the sole judge of the nation until the present very judicious plan was adopted. The institution is on a peculiar arithmetical principle, associated, apparently, with the military division of a host into thousands, hundreds, and tens. This was a model proper for them when encamping and marching in military array; but, if it continued to exist, it must have undergone considerable modification when they came to settle in irregular masses in the land of their possession. It seems that the judges of tens decided small matters, but referred causes that could not be decided by them, or in which their decision was appealed from, to the judges of hundreds, and these again to the judges of thousands: Moses himself remaining the last resource. This arrangement is not in its principle



unlike our own old Saxon constitution of Sheriffs in counties; hundredors, or centgraves in hundreds; and decinors, or tythingmen in tythings: and it probably affords the idea on which the latter institution was formed. Alfred, its author, was well acquainted with the Bible. In his institution the centgrave was subordinate to the sheriff, and the tythingman to the centgrave; and that the case was the same among the Hebrew judges is an obvious conjecture. Alfred's plan applied the principle to the state of a settled country, and furnishes an illustration of the manner in which it might have been, if it was not, applied when the Hebrews had obtained possession of Canaan. The Saxon plan made a territorial division into counties, hundreds, and tythings, corresponding to the division of jurisdiction; and this indeed seems an essential feature in the application of the principle to the state of a settled country. There must have been in the host of Israel sixty thousand judges of tens; and, as Michaelis observes, it is by no means probable that, in the public deliberative assemblies, they all had seats and voices. It is more probable that only those of hundreds, or even thousands, are to be understood when mention is made of judges in the great councils of Israel.

## CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And 'Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now 'therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for 'all the earth is mine:

6 And ye shall be unto me a 'kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And 'all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to

day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: 'whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the 'trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at your wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And 'mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

<sup>1</sup> Acts 7. 38.<sup>2</sup> Deut. 29. 2.<sup>3</sup> Deut. 5. 2.<sup>4</sup> Deut. 10. 14.

Psalm 34. 1.

<sup>5</sup> 1 Pet. 2. 9.

Revel. 1. 6.

<sup>6</sup> Chap. 24. 3, 7. Deut. 5. 27, and 26. 17.<sup>7</sup> Heb. 12. 20.<sup>8</sup> Or, cornet.<sup>9</sup> Deut. 4. 11.

21 And the LORD said unto Moses, Go down, "charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

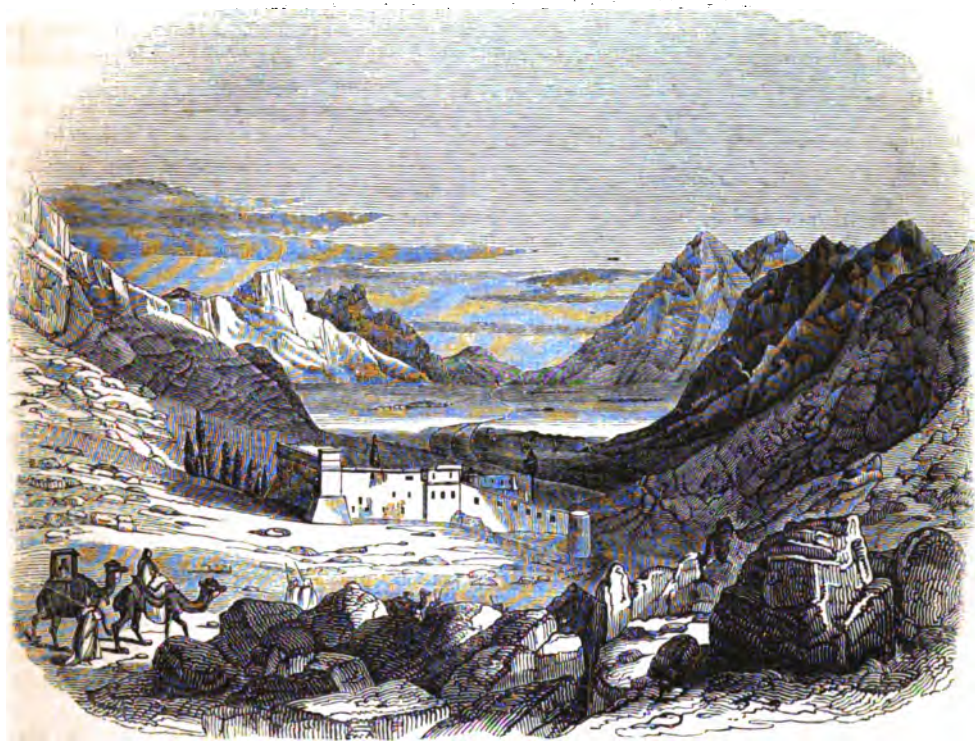
23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for

thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

<sup>10</sup> Heb. *contest*.



VALLEY AND CONVENT OF SINAI. FROM LABORDE.

Verse 2. "*They...were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.*"—We must first say something about the mountain, and then concerning the wilderness; because the wilderness being before or around the base of the mountain, we can determine nothing about the desert until we become acquainted with the mountain. The geography of this region has received much elucidation from the arduous researches of Burckhardt; but little has been done to render the information furnished by him and other modern travellers applicable to the elucidation of the Scripture narrative; it only therefore remains to employ such information, in connection with that which had been previously furnished as material, the analysis and comparison of which may enable us to arrive at as clear and consistent views as the present state of our knowledge will allow us to obtain. We have hitherto proceeded on this principle, and shall continue to do so, although the necessary limits of a note preclude that minuteness of detail on which the effect of such elucidations greatly depends.

The breadth of the peninsula of Sinai is intersected by the chain of mountains called El Tyh, which run from east to west, and cut off a triangular portion of the peninsula, to which, for the sake of distinctness, we will restrict the term "peninsula" to the region south of the El Tyh chain, this being the portion to which our statement must exclusively refer. In the very centre of this peninsular region occurs the most elevated group of mountains in which we are to look for the Mount Sinai of the Bible. This upper mountainous region, with its various valleys and ravines of different dimensions, may be described as being comprehended within a diameter of about forty miles. This group is not connected with the intersecting chain of El Tyh; for the central group is separated therefrom, not only by wide sandy plains and valleys, but by an intermediate and unconnected range of inferior mountains called Zebeir. To the east, however,

and to the south, the country between the central group and the gulf is more or less occupied by inferior eminences; while to the west—that is towards the Gulf of Suez—the upper group has an abrupt appearance, and no inferior mountains intervene, so that the country is left open from thence to the coast, where a low chain of calcareous mountains, called Djebel Heman, fronts the shore. The intermediate country between this ridge and the Upper Sinai is occupied by a wide gravelly plain or desert called El Kaa, and which is regarded as the desert of Sin by those who place Elim near Tor. Thus much for the general physical features of the peninsula.

The two most elevated and conspicuous summits or peaks of the central group adjoin each other, and are respectively distinguished by the names of Djebel Katerin (Mount St. Catherine) and Djebel Mousa (Mount Moses): the former is locally identified with the Horeb of Scripture, and the latter with Sinai. But besides these mountains there are two others very conspicuous, which, although they stand somewhat apart, and unconnected with the upper cluster, must in a general view be considered as belonging to it. These are *Om Shomar*, which fronts the upper cluster on the south-west, and is nearest towards the extremity of the peninsula and to the port of Tor; the other is *Djebel Serbal*, which fronts the upper group to the north-west, and is nearest to those who come from Suez or any where in the north-west to Sinai. It is certain, on every theory, that this Mount Serbal must have been the first of the Sinai mountains which the Israelites saw; and as Burckhardt's statements render it probable that pilgrims once regarded it as the Sinai or Horeb of Scripture, it becomes necessary to examine its claims to attention, in common with those of the other mountains. But as we shall in such considerations be perplexed by the manner in which "Sinai" and "Horeb" seem to be mentioned in Scripture as convertible names, it will be well, in the first place, to obtain a distinct understanding on this point. In some passages of the Pentateuch the law is described as having been delivered from Mount Horeb, and in others from Mount Sinai, and this is one of the apparent contradictions, of which scepticism has availed itself to throw doubt on the verity of the narrative, or at least to question that the books in which these seeming discrepancies occur were written by the same person. The answer to this has been by a reference to Mounts Catherine and Moses, as distinct but adjoining peaks of the *same* range of mountains; and we have no doubt but that it was this view of the subject which occasioned the summits which now pass for Sinai and Horeb to obtain the distinction they now bear. But it does not appear to us how this answers the objection we have stated, because if Sinai and Horeb are only distinct summits of the same range, how could the same transaction take place in both at once, any more than if they were perfectly distinct mountains. From a careful examination of the various passages in which the names of "Horeb" and "Sinai" occur, we think it might be easy to show that these names are different denominations of the same mountain. But it seems to us that it is susceptible of being still more distinctly shown that "Horeb" is the name of the whole mountainous region generally, while "Sinai" is the name of the particular summit. It appears to us that Horeb is usually spoken of as a region, the common form of expression being generally, "*in Horeb*," and that where spoken of as a mountain, it is in the same general way as when we speak of *Mount Caucasus*, meaning thereby an extensive range of mountains. But "Sinai" is usually spoken of as a distinct mountain; "on," or "upon Sinai," being the most common mode of expression, as we should speak of a particular mountain or peak in a mountainous or any other region. We believe there is no instance in which the name of Horeb occurs so as to convey the idea of ascent, descent, or standing upon it as a mountain, whereas this is invariably the idea with which the name of Sinai is associated. It is true that there are two passages which appear to militate against this view, but when carefully considered, they do in fact confirm it. Thus in Exod. iii. 1, "Moses . . . came to the mountain of God, even to Horeb;" and in 1 Kings xix. 8, Elijah goes "unto Horeb, the mount of God." In both these places it would be most obvious to understand that Horeb denotes the whole, and the "mount of God" the part; which will be the more evident when it is recollected that the term "mount of God" would be no distinction at all, unless the region were also mentioned; because this distinction is not peculiar to the mountain on which the law was delivered; and although we believe that when the expression is applied to a mountain in the peninsula of Sinai, it does denote that particular mountain, it is right to state that it may, in the texts just quoted, only denote the eminency of the Horeb mountains, or of some particular mountain in the group; and might therefore be read "Horeb, the great mountain," or "the great mountain in Horeb." The Hebrew language has no proper superlatives, and therefore the words "of God," or "of the Lord," are added to denote greatness or superior excellence. Thids the expression "mountains of God" means "great mountains." Our translation very properly retains the Hebrewism where Mount Sinai, or the Mount Moriah of Jerusalem, on which the Temple was built, are intended, but in other cases renders it by "high" or "great mountains" (as in Ps. xxxvi. 6). In Ezek. xiv. 15, the term "mountain of God" is applied to what our translation rightly renders "altar." The reader who wishes to verify the view we have taken, will moreover find further confirmation by observing that actions are mentioned as having been done "in Horeb," which were certainly not done upon any particular mountain, but in the surrounding valleys or plains. Thus the Israelites are said to have "made a calf in Horeb," (Ps. cvi. 19)—certainly not in a mountain, but in the wilderness of Sinai while Moses was in the mountain. The rock smitten by Moses for water is called the "rock in Horeb" (Ex. xvii. 6), which according to the view we take, is compatible with the situation we have indicated for Rephidim; whereas those who regard Horeb as a particular mountain, and determine that mountain to be Djebel Katerin, have been necessarily obliged to fix the smitten rock in a wholly unsuitable situation, in the narrow valley of El Ledja at the foot of that peak. It also deserves to be noticed, that Josephus does not notice any mount called Horeb. He speaks exclusively of Mount Sinai, and after noticing the transactions at Rephidim, says that, on leaving that station, the Israelites went on gradually till they came to Sinai.

These considerations simplify our task, for now we have only one mountain to look for as the "Mount Sinai" of the Bible; and as it is possible that a mistaken view of the subject occasioned Mounts St. Catherine and Moses to be regarded as the Sinai and Horeb of the Scriptures, we feel quite at liberty to deal freely with their claims. The only mountains that require our attention are the twin summits of Mount St. Catherine and Mount Moses, and the more detached Mount Serbal.

Djebel Mousa, the supposed Sinai, is that which pilgrims usually ascend in the first instance. Regular steps have been cut all the way up (said to be 1400 in number), but they have been so much damaged by time and the winter torrents as to be of very little use. The ascent, which is very steep, occupies nearly two hours, exclusive of pauses for rest. The second of these pauses is about two-thirds way up on a small plain where a tall cypress tree grows beside a stone tank which receives the winter rains. Here there is a small chapel dedicated to the Virgin, and a little below a large forsaken convent bearing the name of Elias, who, it will be remembered, fled to Horeb from the wrath of Jezebel. Local traditions state that Moses communicated with God in this part of the mountain. From hence a very steep ascent leads to the summit, the plane of which is about 60 paces in circumference, and is occupied by a church, which forms the principal object of pilgrimage to the Christians, as does to the Moslems a poor mosque, standing about thirty paces distant on a somewhat lower peak. This mosque is much frequented by the Bedouins of the peninsula, as well as by Mohammedan pilgrims from distant parts. The Arabs believe that the tables of the

ten commandments are hidden under the floor of the church on the summit, and they have made excavations in every direction in the hope of finding them. They the more particularly revere this spot, from the belief that the rains of the peninsula are entirely under the control of Moses, whose name they have given to the mountain. Mr. Carne (Letters from the East), who does not generally question the identity of the sites which are any where indicated to him, was here struck by a very obvious difficulty. He says: "What occasions no small surprise at first is the small number of plains, valleys, or open places, where the children of Israel could have stood conveniently to behold the glory on the mount. One generally places in imagination, around Sinai, extensive plains or sandy deserts, where the camp of the hosts was placed, where the families of Israel stood at the door of their tents, and the line was drawn around the mountain which no one might break through on pain of death. But it is not thus: save the valley by which we approached Sinai about half a mile wide, and a few miles in length, and a small plain we afterwards passed through, with a rocky hill in the middle, there appear to be few open places around the mount. We did not however examine it on all sides. On putting the question to the superior of the convent, where he imagined the Israelites stood: 'Every where,' he replied, waving his hand about—'in the ravines, the valleys, as well as the plains.'"

The neighbouring peak, supposed to be the Horeb of Scripture, is called Djebel Katerin, which name it derives from some legend about the body of St. Catherine being transported by angels to its summit. The ancient Greek convent, which is at the foot of the mountain, is so called from the same circumstance. The mountain is much higher than its neighbour, and its difficult ascent was formerly facilitated by steps as in the other. Luxuriant vegetation reaches up the sides of this mountain to the large mass of granite which forms its summit, the top of which is occupied by a small chapel, or rather hut. The view from hence is similar in character to that from Djebel Mousa, but much more extensive. The best account of it has been given by Burckhardt as follows: "From this elevated peak, a very extensive view opened before us, and the direction of the different surrounding chains of mountains could be distinctly traced. The upper nucleus of Sinai, composed almost entirely of granite, forms a rocky wilderness of an irregular circular shape, intersected by many narrow valleys, and from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shaggy and pointed peaks and steep and shattered sides render it clearly distinguishable from all the rest of the country in view. It is upon this highest region of the peninsula that the fertile valleys are found which produce fruit trees; they are principally to the west and south-west of the convent, at three or four hours' distance. Water, too, is always found in plenty in this district; on which account it is the place of refuge of all the Bedouins when the low country is parched up." He adds, "I think it very probable that this upper country or wilderness is exclusively the *Desert of Sinai*, so often mentioned in the account of the wanderings of the Israelites. Mount St. Catherine appears to stand nearly in the centre of it." This conjecture of course proceeds on the hypothesis that either Mount St. Catherine or Mount Moses is the Sinai of Scripture; and on this hypothesis certainly there seems no alternative but to consider, with Burckhardt and the prior of the convent, that the host of Israel was encamped in the several valleys of the upper Sinai. Nor is there any thing improper in this, as we find that in future encampments the principle of separation into tribes was carried into full effect; and thus, although there might be no single plain or valley large enough to receive the whole host, the separate tribes might receive adequate accommodation. This distribution would no doubt have been advocated by the Jewish Rabbins, to exemplify that favourite principle of distribution which led them to consider that twelve passages were made in the Red Sea for the twelve tribes to pass separately: and as they had doubtless some knowledge of this region, their not taking this further corroboration of their hypothesis seems to look as if they did not identify Mount Sinai with either Mount Catherine or Mount Moses. If we do so, it seems most reasonable to fix upon the former of the two, not only because it is more elevated than the other, but because it is very conspicuous from the surrounding valleys, which the other is not. It is certain that the encampments of Israel were very visible from Mount Sinai, and the mount from the encampments.

Mount Serbal, the relative position of which we have already indicated, is the only other mountain that can be thought to dispute the claims of Mount St. Catherine. It forms one of the most prominent features of the peninsula; and as the Israelites must have passed it, and as it at all times formed a point on which their eyes must have frequently rested, it would deserve to be noticed, even had it no claim to be regarded as the Mount Sinai. It cannot, strictly speaking, be considered as part of the Upper Sinai, to which the two mountains of which we have been speaking belong, being separated therefrom by several gently descending valleys. And yet, although it thus stands on lower ground, Burckhardt hesitates to say whether it is not the highest summit in the peninsula, and as it stands so much apart as a detached cluster, whereas the others are merely peaks crowning steep ascents, it necessarily follows that Mount Serbal, as a more single object, appears to more advantage and grandeur than the others, its actual height being more distinctly apparent to the eye. The ascent is very difficult, although there are traces of a broken path with steps leading to the summit. Burckhardt walked over sharp rocks without any path till he came to the almost perpendicular side of the upper Serbal, which he ascended by a narrow and difficult cleft. It took him four hours to climb to the lower summit of the mountain, where he found a small plain with some trees and the ruins of a small stone reservoir for water. This lower summit is crowned by five peaks, the two highest of which are the one most to the east, and another immediately west of it. These rise like cones, and are distinguishable to a great distance, particularly on the road to Cairo. Burckhardt ascended the former, and the ascent took him three quarters of an hour, being an ascent of nearly five hours (exclusive of rest) from the base to the highest summit. This eastern peak is so steep, slippery, and smooth; that our traveller, although barefoot, was frequently obliged to crawl upon his belly, to avoid being precipitated below; and had he not casually met with a few shrubs to grasp, would have been obliged to relinquish his attempt, or have rolled down the cliff. The summit of this peak consists of one enormous mass of granite, the smoothness of which is broken by only a few partial fissures, presenting an appearance not unlike the ice-covered peaks of the Alps. The peak looks as sharp as a needle from below, but a platform, fifty paces in circumference, is found on its summit, on which is a heap of loose stones, forming a circle twelve paces in diameter. The sides of the peak, at a few paces below its top, are formed of large insulated blocks, twenty or thirty feet long, as if suspended in the act of rushing down; and wherever these blocks presented a smooth surface ancient inscriptions were found, the greater part of which were illegible. Between some of the masses of stone there are small caverns, large enough to shelter a few persons, and having their walls covered with inscriptions similar to those on the external surface. These inscriptions, and others in the valley leading from the base of the mountain to Wady Feiran, as also the existence of the laboriously-formed path with steps to facilitate the ascent, induced Burckhardt to believe that Mount Serbal was at one time considered to be the mountain on which Moses received the tables of the law, and consequently the chief place of pilgrimage in the peninsula. He observes, that there are no inscriptions to be found on either Mount St. Catherine or Mount Moses; but there are some very similar to them in the valley of El Ledja, at the foot of the former mountain, being evidently the work of the pilgrims visiting the smitten rock in that valley. Burckhardt thinks that the proximity of Serbal to Egypt caused that moun-

tain to be at one time the Sinai of the pilgrims; and that the establishment of the convent in its present situation, which was probably chosen from motives of security, may have led to the transferring that honour to Djebel Mousa. Yet this traveller thinks that either the latter mountain or its neighbour is the true Sinai. His opportunities of personal observation entitle his opinion to great respect; but from all that a minute investigation of the subject has enabled us to ascertain, we are strongly inclined to think that Mount Serbal better agrees with those indications in Scripture from which any inference can be drawn. In the first place, it is no slight point of evidence to find that no proof exists that the "Mount of God" was identified with either of the twin summits of the upper Sinai, until the erection of the convent in the sixth century; and that *previously*, whether truly or not, Serbal was identified with Sinai: for, other things being equal, the balance of proof must in such a case incline in favour of that site which the most ancient traditions, that we can discover, indicate; and this being discovered, it seems more obviously to require argument to show that Serbal is *not* Sinai, rather than to prove that it probably *is*. Yet the general concurrence of travellers in favour of the existing traditions in behalf of Mounts Catherine and Moses constrains us to the latter line of argument. We can only state the mere heads of the arguments which, to our minds, might be enforced in favour of Mount Serbal. It fully meets the idea which the reader of the Scripture is naturally led to entertain of Sinai, as a detached mountain, or rather cluster of mountains, with ample open ground around the base, in which the host of Israel might encamp. The plain and broad valleys in the vicinity of Mount Serbal literally meet this condition; whereas, at Mount Catherine we were obliged to resort to a hypothesis. Some of the valleys about Mount Serbal are reputed to be the most fertile and well-watered in all the peninsula. As this was necessarily the first great mountain to which the Israelites came, and, if not the highest, is as high as any in the peninsula, it would be reasonable, on that ground alone, to take it for Sinai. Of several other reasons which occur to our minds, we mention but one, that seems to us the strongest of all, and which has moreover the incidental merit of explaining two texts, which commentators have only been able, through gratuitous conjectures, to reconcile with the general statements of the sacred volume. Moses says (Deut. xxx. iii. 2), "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." Calmet and others reasonably infer from this passage that the Mount Paran mentioned here was somewhere in the district of Sinai; and to get over the difficulty which would arise from considering the law to be issued from Mount Paran, as here and in the other place (Hab. iii. 3) seems to be indicated, distinct and unrecorded manifestations of the Divine Presence on another mountain than Sinai are supposed. In the early part of this note we have endeavoured to remove the difficulty which arose from the "Horeb" and "Sinai" being used as convertible terms; and stated our impression that only one mountain was the subject of inquiry. We now think also that "Paran" is here only another name for "Sinai," and is probably employed as a poetical variation. Our proof results from a comparison of this with the passage in Habakkuk. The prophet, who is obviously quoting this passage, seems to us to establish the point as clearly as possible by substituting "Paran" in the same form of words in which Moses uses Sinai in the first clause of the verse. Moses says, "The Lord came from Sinai;" Habakkuk says, *God came from Teman*, and the Holy One from *Mount Paran*. This is clear enough. Let us then conclude that Mount Sinai and Mount Paran are the same. But Mount Serbal is Mount Paran: therefore Mount Serbal is Sinai. That Mount Serbal is Paran is easily shown. The valley at its base still bears the name of Feiran or Faran; and it appears, from the Arabian historian Makrizi, as quoted by Burckhardt, that a celebrated city in the valley, together with the mountain and the whole district to the sea, bore the same name. There is, in fact, no other mountain in the peninsula to which the name of Mount Paran has been, or can be, assigned. The desert of Paran, through which the Israelites passed in their way to Kadesh Barnea, was the desert stretching from the north of the peninsula to Palestine; and Makrizi (whom Burckhardt follows in this), not attending to the fact that the Hebrews must have passed through the peninsular district of Paran in going to Mount Sinai, as well as through the extrapeninsular Paran, in proceeding from Sinai, says that the Faran of Moses is not the Faran in Sinai, but that of the northern desert. He is so far in the right that the text in Deuteronomy and that in Habakkuk are the only places where the Paran of Sinai is expressly named. The words Faran and Paran are the same, and are so considered by Makrizi. Neither the Hebrew nor Arabic has any distinct letter for F; a single character representing both the hard (p) and the soft (f) sound of the same letter. That Serbal is the Paran of Deuteronomy is allowed by many travellers; and we are only answerable for the attempt to show that "*Mount Paran*," as distinguished from the extrapeninsular "*Desert of Paran*," is another name for Mount Sinai; and that therefore Serbal is the mountain to which both denominations refer. The space we have given, and the labour we have bestowed on the subject, will not have been misapplied, if it has in any degree tended to the solution of a problem of great interest in sacred topography.

## CHAPTER XX.

1 *The ten commandments.* 18 *The people are afraid.*  
20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake all these words, saying,

2 'I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 'Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

<sup>1</sup> Deut. 5. 6. Psal. 81. 10.

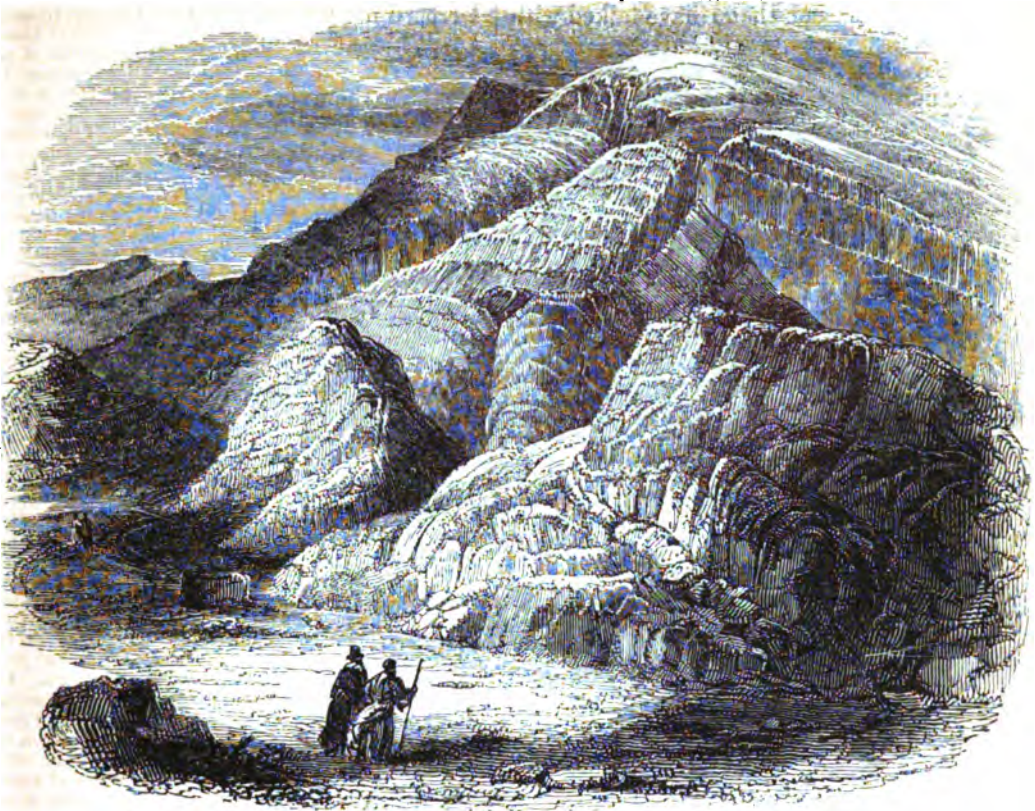
<sup>2</sup> Heb. *seroants*.

<sup>3</sup> Levit. 26. 1.

Psal. 97. 7.

<sup>4</sup> Levit. 19. 12. Deut. 5. 11. Matth. 5. 33.





SUMMIT OF MOUNT MOSES (SINAI ?). FROM LABORDE.

9 'Six days shalt thou labour, and do all thy work :

10 But the seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates :

11 For *'in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day : wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ 'Honour thy father and thy mother : that thy days may be long upon the land which the LORD thy God giveth thee.

13 'Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And <sup>10</sup>all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking ; and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, "Speak thou with us, and we will hear : but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of

<sup>8</sup> Chap. 23. 12. Ezek. 20. 12. Luke 13. 14.

<sup>9</sup> Gen. 2. 2.

<sup>10</sup> Heb. 12. 18.

<sup>11</sup> Deut. 5. 16. Matth. 15. 4. Ephes. 6. 2.

<sup>12</sup> Deut. 5. 24, and 18. 16.

<sup>13</sup> Matth. 5. 21. <sup>14</sup> Rom. 7. 7.

Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where

I record my name I will come unto thee, and I will bless thee.

25 And <sup>18</sup>if thou wilt make me an altar of stone, thou shalt not <sup>19</sup>build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

<sup>18</sup> Deut. 27. 5. Josh. 8. 31.

<sup>19</sup> Heb. *build them with hewing.*

Verse 24—26. "*Allar of earth,*" &c.—The building of altars by the patriarchs is frequently mentioned, but no particular account is given of their form or material. From such incidental notices as do occur it is safe to infer that the altars here enjoined are intended as a return to the patriarchal simplicity in such erections, and which had probably been forgotten in Egypt, and at the same time to keep up in the Hebrew mind a marked distinction between Jehovah and the gods of Egypt, while the forms of Egyptian idolatry were still fresh in recollection. These rude altars were adapted to inculcate the idea that elaborate and figured altars were not necessary in the sacrifices to Jehovah, as they were in those to most of the heathen gods, while they precluded the occasion for idolatry which such altars were likely to afford. The patriarchal altars could scarcely be more simple than those here directed to be built;—of earth, or of unhewn stones, where earth could not well be obtained in the desert. The altar on which Jacob poured his offering of oil at Bethel was only the rude stone which had served for his pillow during the night. The injunction in the text against hewn stones was most probably designed as a restriction operating to the exclusion of sculptured figures. How intimately altars were identified with the worship of the god to whom they were dedicated, will appear from the strict injunction laid upon the Israelites to overthrow the altars of the lands they subdued, and also from the fact that, when they apostatized from their faith and worshipped Baal, they overthrew the altars of the Lord and built others in their stead. The reason for the former injunction would appear to have been, not merely that such altars had been polluted by sacrifices to idols, but lest the people should be seduced to appropriate or imitate them, with the worship to which they were consecrated; and which, at times, they actually did. And that when they turned away to new gods, they erected new, and doubtless more adorned ones, was probably not merely because a new god required a new altar, but because the simple altars of Jehovah then appeared to their corrupt minds as unsuitable for sacrifices, as the adorned altars connected with idol-worship were declared by God himself to be unsuitable in sacrifices offered to Him. The order against the use of iron tools has been variously interpreted. The most probable seems to be, that it was intended to render it impossible that the altars should have images sculptured on their surface:

## CHAPTER XXI.

1 *Laws for menservants.* 5 *For the servant whose ear is bored.* 7 *For womenservants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

Now these *are* the judgments which thou shalt set before them.

2 <sup>1</sup>If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in <sup>2</sup>by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant <sup>3</sup>shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master

shall bore his ear through with an aul; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she <sup>4</sup>please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ <sup>5</sup>He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then <sup>6</sup>I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile;

<sup>1</sup> Levit. 25. 39. Deut. 15. 12. Jer. 34. 14.

<sup>2</sup> Heb. *with his body.*

<sup>3</sup> Levit. 24. 17.

<sup>4</sup> Heb. *saying shall say.*

<sup>5</sup> Deut. 19. 3.

<sup>6</sup> Heb. *be evil in the eyes of, &c.*

thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

<sup>7</sup> Levit. 20. 9. <sup>8</sup> Prov. 30. 20. <sup>9</sup> Matth. 15. 4. <sup>10</sup> Mark 7. 10. <sup>11</sup> Or, revileth. <sup>12</sup> Or, his neighbour. <sup>13</sup> Heb. his ceasing.  
<sup>14</sup> Heb. avenged. <sup>15</sup> Levit. 24. 20. <sup>16</sup> Deut. 19. 21. <sup>17</sup> Matth. 5. 38. <sup>18</sup> Gen. 9. 5.

Verse 24. "Eye for eye," &c.—Selden observes, "This doth not mean, that if I put out another's man eye, therefore I must lose one of my own: (for what is he the better for that?) though this be commonly received; but it means, I shall give him what satisfaction an eye shall be judged to be worth." This is no doubt the correct understanding, for we no where find that this law was ever literally carried into effect. In the same way were understood the laws of retaliation among the Greeks and Romans. Perhaps the spirit of the law was, that the injuring party should in justice receive a punishment similar to the injury he had inflicted, but was allowed to redeem his eye, tooth, &c. by a suitable payment to the injured person.

30. "He shall give for the ransom of his life whatsoever is laid upon him."—This is the only place in which compensation in lieu of capital punishment is expressly permitted; but that it was allowed in other cases, where the law denounced capital or corporal punishment, may be inferred from different passages. Thus in Num. xxxv. 31, 32, such compensation is expressly forbidden in cases of murder, or for enabling the homicide to leave the city of refuge; but the interdiction is not applied to any other offence of man against man. For a statement on the subject of what the Arabs call "the price of blood," see the note on the passage referred to. The practice among the Bedouins may serve in some degree to illustrate this subject, as well as the nice balancing which the law of retaliation operates in producing. In case of murder, the friends of the murdered may, at their option, either retaliate or accept a heavy blood fine. But no other offence is, in practice, liable to capital or corporal punishment. Pecuniary fines are awarded for every offence, and as they are generally heavy, in comparison with the delinquency, the dread of incurring them tends much to keep the wild natives of the desert in order; the nature and amount of the fines which immemorial usage has assigned to particular offences being well known to the Arabs. Burckhardt says, "All insulting expressions, all acts of violence, a blow however slight, (and a blow may differ in degree of insult according to the part struck,) and the infliction of a wound, from which even a single drop of blood flows, all have their respective fines ascertained." The kadi's sentence is sometimes to this effect:—

"*Bokhyt* called *Djolan* 'a dog.' *Djolan* returned the insult by a blow upon *Bokhyt's* arm; then *Bokhyt* cut *Djolan's* with a knife. *Bokhyt* therefore owes to *Djolan*—

For the insulting expression . . . . . 1 sheep  
For wounding him in the shoulder . . . 3 camels

*Djolan* owes to *Bokhyt*—

For the blow on his arm . . . . . 1 camel

Remain due to *Djolan* 2 camels and 1 sheep."

Other affairs are arranged on the same principle. It is observable that in case of theft in the home camp, or that of a friendly tribe, (for robbery and theft are not in other cases considered crimes,) the criminal is condemned by an ancient law to the loss of his right hand, but custom allows him to redeem his hand on payment of five she camels to the person he purposed to rob.

## CHAPTER XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of bestiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*

If a man shall steal an ox, or a 'sheep, and kill it, or sell it; he shall restore five oxen for an ox, and 'four sheep for a sheep.

2 ¶ If a thief be found breaking up, and be smitten that he die, *there shall* no blood be shed for him.

3 If the sun be risen upon him, *there shall* be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And 'if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make it good.

15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire.

16 ¶ And 'if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall 'pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall 'surely be put to death.

20 ¶ 'He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ 'Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ 'Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ 'If thou lend money to *any* of my

<sup>1</sup> Or, goat.

<sup>2</sup> Sam. 12. 6.

<sup>3</sup> Gen. 31. 39.

<sup>4</sup> Deut. 22. 28.

<sup>5</sup> Heb. weigh.

<sup>6</sup> Deut. 13. 13, 14, 15.

<sup>1</sup> Macc. 2. 24.

<sup>7</sup> Levit. 19. 33.

<sup>8</sup> Zech. 7. 10.

<sup>9</sup> Levit. 25. 36, 37.

Deut. 23. 19.

Psal. 15. 5.

people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down :

27 For that *is* his covering only, it *is* his raiment for his skin : wherein shall he sleep ? and it shall come to pass, when he crieth unto me, that I will hear ; for I am gracious.

28 ¶ <sup>10</sup>Thou shalt not revile the <sup>11</sup>gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to offer <sup>12</sup>the first of thy ripe fruits, and of thy <sup>13</sup>liquors : <sup>14</sup>the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep : seven days it shall be with his dam ; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me : <sup>15</sup>neither shall ye eat *any* flesh *that is* torn of beasts in the field ; ye shall cast it to the dogs.

<sup>10</sup> Acts 27. 5.<sup>11</sup> Or, judges.<sup>12</sup> Heb. thy fulness.<sup>13</sup> Heb. tear.<sup>14</sup> Chap. 13. 2, 12, and 34. 19.<sup>15</sup> Levit. 22. 8. Ezek. 44. 31.

Verse 6. "*If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith,*" &c. — This doubtless alludes to the common practice in the East of setting fire to the dry herbage, before the commencement of the autumnal rains, under the very correct impression that this operation is favourable to the next crop. The herbage is so perfectly dry by the long summer droughts, that the fire when kindled often spreads to a great extent and cannot be checked while it finds any aliment. The operation is attended with great danger, and requires to be performed with a careful reference to the direction in which the wind blows, and to local circumstances, that nothing valuable may be consumed in the course given to the destructive element. Such a fire kindled accidentally or wilfully is sometimes attended with most calamitous consequences, destroying trees, shrubs, and standing crops, and placing in considerable danger persons who happen to be abroad on a journey or otherwise. Such accidents sometimes happen through the carelessness of travellers in neglecting, when they leave their stations, to extinguish the fires they have used during the night. The dry herbage towards the end of summer is so very combustible, that a slight cause is sufficient to set it in a blaze. Dr. Chandler relates an anecdote, which sufficiently shows the necessity and propriety of the law which the text brings to our notice. When he was taking a plan of Troas, one day after dinner, a Turk came near and emptied the ashes out of his pipe. A spark fell unobserved upon the grass, and a brisk wind soon kindled a blaze, which withered in an instant the leaves of the trees and bushes in its way, seized the branches and roots, and devoured all before it with prodigious crackling and noise. Chandler and his party were much alarmed, as a general conflagration of the country seemed likely to ensue : but after an hour's exertion they were enabled to extinguish the flames. The writer of this note can himself recollect, that when one chilly night he assisted in kindling a fire, for warmth, on the western bank of the Tigris, so much alarm was exhibited by the Arabs lest the flames should catch the tamarisks and other shrubs and bushes which skirt the river, that the party were induced to forego the enjoyment which the fire afforded. The writer has often witnessed these fires, and the appearance which they present, particularly at night, was always very striking. The height of the flame depends upon the thickness and strength of its aliment ; and its immediate activity, upon the force of the wind. When there is little or no wind the fire has no other food than the common herbage of the desert or steppe ; the flame seldom exceeds three feet in height, and advances slowly and steadily like a vast tide of fire, backed by the smoke of the smouldering embers, and casting a strong light for a considerable height into the air, sometimes also throwing up a taller mass of flame where it meets with clumps of bushes or shrubs which afford more substantial aliment. This taller mass lingers behind to complete its work after the general body of flame has continued its destructive and conquering march. A high wind throws the flames forward with great fury, while, if the ground happens to be thickly set with clumps of bushes, the tall columns of flame which start up in the advancing fiery tide, give increased intensity to the grand and appalling effect of one of the most remarkable scenes which it falls to the lot of a traveller to witness. In the steppes of southern Russia the writer has passed over tracts of ground, the surface of which had, for fifty miles or more, been swept and blackened by the flames.

27. "*It is his raiment for his skin : wherein shall he sleep ?*" — This passage, which describes a poor man as sleeping at night in his outer garment, exhibits one of the many unchanged customs of the East. The orientals generally, of whatever rank, do not undress at night. They merely throw off their outer and looser robes, unwind their turbans and vast waist cloth, sleeping in their caps, shirt, drawers, waistcoat, and gown. The common people very often do not sleep at all in what we should call a bed. The details of their management of course depend much on the particular costume of the country ; but, speaking generally, a poor man is quite content to make his cloak and waistcloth serve for a bed, lying on one of the two and covering himself with the other, or else making the cloak or the girdle alone serve all his purposes. A mat, rug, or piece of carpet is all he desires to render his bed more luxurious. These observations particularly apply to the Bedouin Arabs, although true also of other Asiatic countries, and is not peculiar to Asia, for, while travelling in Russia, we have often, on passing through towns and villages at night or early in the morning, seen great numbers of men lying about on the ground wrapped up in their sheep-skin cloaks. The poor desert Arab, whose dress is little more than a shirt and a woollen mantle, is content to use the latter for his bed and bed-clothes when he has nothing better ; — drawing it over his head — for an Arab always covers his head whether he sleeps by day or night — and gathering up his feet, he sleeps with as much apparent ease and comfort as on a down-bed, his tough frame seeming quite unconscious of the hardness of the ground and the asperities of its surface. There is no people of the East whose costume seems to have remained with so little alteration from the most ancient times as that of the inhabitants of the Arabian deserts ; or which is so susceptible of being, in most cases, identified with the dress worn by the ancient Jews. We should therefore, perhaps, not be much mistaken in considering the garment of the text as nearly resembling the simple woollen mantle of the present Arabs. It is nearly square, reaching from the shoulders to the calf of the leg, or even the ankles, and about as wide as long. A square sack — having in front a slit from top to bottom, a hole at the top for the neck, and a slit on each side for the arms — would give a good idea of this shapeless but useful article of dress. Garments of the kind indicated are of various qualities and texture. Some are very light and fine, with embroidery in silk, silver, or gold on the breast and between the shoulders ; but the common sort are coarse and



heavy, commonly with alternate stripes, a foot wide, of blue and white, or brown and white, but frequently all black or brown. This robe, called an *abba*, is commonly worn loosely on the shoulders, as the Irish peasantry wear their great coats; but when active exertion is required it is either thrown aside, or is drawn close around the body and fastened by a girdle, the arms being then necessarily thrust through the arm-holes. This article of dress is certainly as indispensable to a poor Arab, as the garment of the text could be to a poor Jew.

## CHAPTER XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.*  
4 *Of charitableness.* 10 *Of the year of rest.* 12  
*Of the sabbath.* 13 *Of idolatry.* 14 *Of the three*  
*feasts.* 18 *Of the blood and the fat of the sacri-*  
*fice.* 20 *An Angel is promised, with a blessing, if*  
*they obey him.*

THOU shalt not 'raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou 'speak in a cause to decline after many to wrest judgment:

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 'If thou see the ass of him that hateth thee lying under his burden, 'and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And 'thou shalt take no gift: for the gift blindeth 'the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the 'heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And 'six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy 'oliveyard.

12 'Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ 'Three times thou shalt keep a feast unto me in the year.

15 'Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: 'and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my 'sacrifice remain until the morning.

19 'The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. 'Thou shalt not seethe a kid in his mother's milk.

20 ¶ 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and 'an adversary unto thine adversaries.

23 'For mine Angel shall go before thee, and 'bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their

<sup>1</sup> Or, receive.

<sup>2</sup> Heb. answer.

<sup>3</sup> Deut. 22. 4.

<sup>4</sup> Or, will thou cease to help him? or, and wouldest cease to leave thy business for him;

thou shalt surely leave it to join with him.

<sup>5</sup> Deut. 16. 19. Ecclus. 30. 39.

<sup>6</sup> Heb. the seeing.

<sup>7</sup> Heb. soul.

<sup>8</sup> Levit. 25. 3.

<sup>9</sup> Or, olive-trees.

<sup>10</sup> Chap. 20. 8. Deut. 5. 13. Luke 18. 14.

<sup>11</sup> Deut. 16. 16.

<sup>12</sup> Chap. 13. 3, and 34. 18.

<sup>13</sup> Deut. 16. 16. Ecclus. 35. 4.

<sup>14</sup> Or, feast.

<sup>15</sup> Chap. 34. 26.

<sup>16</sup> Deut. 14. 21.

<sup>17</sup> Chap. 33. 2.

<sup>18</sup> Or, I will afflict them that afflict thee.

<sup>19</sup> Chap. 33. 2.

<sup>20</sup> Josh. 24. 11.

works: "but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 ¶ "There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their "backs unto thee.

28 And "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before

thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 "Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, "it will surely be a snare unto thee.

<sup>21</sup> Deut. 7. 35. <sup>22</sup> Deut. 7. 14. <sup>23</sup> Heb. *seck*. <sup>24</sup> Josh. 24. 13. <sup>25</sup> Chap. 34. 15. Deut. 7. 2. <sup>26</sup> Deut. 7. 16. Josh. 23. 13. Judg. 2. 3.

Verse 17. "*Three times in the year all thy males shall appear before the Lord God.*"—These times were at the Passover, the feast of Pentecost, and the feast of Tabernacles, each of which continued for a week. These were the "Great Festivals" of the Jews. Every male was then obliged to repair to the place more pre-eminently consecrated to the worship of Jehovah—at first to the tabernacle, and afterwards to the Temple at Jerusalem. The women, although not required to go, frequently attended. We read of Samuel's mother going with her husband, and our Saviour's mother in after-times did the same. The design of this concourse was apparently to unite the Hebrews among themselves, and to counteract the tendency to separation which the division into distinctly marked tribes was calculated to produce. On these occasions, notwithstanding their petty differences, they must have been led to feel that they were indeed brethren and fellow-citizens; and that this was really the case, appears from the fact, that after the separation of the tribes into two kingdoms, the founder of the new kingdom (Jeroboam) became so alarmed on viewing the probable moral effect of the continued resort of his subjects to Jerusalem, the capital of the elder kingdom, that he set up golden calves in Dan and Bethel with a principal view, it would seem, of inducing the people to hold their annual meetings at places within his own dominions (1 Kings xii. 25—33). It is also not unlikely that these meetings of different tribes three times a year in the same place tended very much to promote internal commerce among the Jews, enabling the different tribes to interchange their several commodities with each other, by which these frequent journeys would be rather a profit than an expense to them. Such a procedure was at least obvious, and is at this day exemplified in the case of the Mohammedan pilgrims to Mecca. It was the more necessary in the case of the Hebrews, whose law strongly discouraged any commercial intercourse with foreigners.

Some objections have been made with reference to these frequent concourses of all the male inhabitants in one place. The first is the unreasonableness of leaving their families and homes unprotected, and exposed to the incursions of the hostile people on their borders. The answer is, that they were not unprotected. They had the very best protection. It was expressly promised by God that "no man should desire their land" during their absence (ch. xxxiv. 24); that is, that their homes should be secure from any hostile invasion. And, in fact, their enemies never did avail themselves of the apparent advantages which such occasions seemed to offer; and long experience of the efficacy of the Divine Protection, ultimately taught the Jews to repair to the appointed place, without the least apprehension for the safety of their homes.

The other objection is, how such vast multitudes could find provisions and accommodation in the town where they congregated. The best answer will be found by a reference to the existing practice of the Mohammedans who annually repair to Mecca. The account is derived from our countryman Pitt, who was there towards the end of the seventeenth century, but the statement in its general features is equally applicable at present. After describing Mecca as a mean and inconsiderable town, he observes that four caravans arrive there every year, with great numbers of people in each. The Mohammedans say that not fewer than 70,000 persons meet at Mecca on such occasions; and although he did not think the number, when he was there, so large as this, it was still very great. Now the question recurs, how this vast multitude could find food and accommodation at so small and poor a place as Mecca? The following, from our author, is a sufficient answer:—"As for house-room, the inhabitants do straiten themselves very much, in order at this time to make their market. As for such as come last after the town is filled, they pitch their tents without the town, and there abide until they remove towards home. As for provision, they all bring sufficient with them, except it be of flesh, which they may have at Mecca; but all other provision, as butter, honey, oil, olives, rice, biscuit, &c. they bring with them as much as will last through the wilderness, forward and backward, as well as the time they stay at Mecca; and so for their camels they bring store of provender, &c. with them." Ali Bey confirms this account. He says, indeed, that the pilgrims often bring to Mecca rather more food than they are likely to need, and when there, they compute how much they shall want during their stay and on their return, and, reserving that, sell the remainder to great advantage. He adds, "Every *hadgi* (pilgrim) carries his provisions, water, bedding, &c. with him, and usually three or four diet together, and sometimes discharge a poor man's expenses the whole journey for his attendance upon them."

These facts no doubt apply, in a great extent, to the solution of the apparent difficulty as to the management of the Hebrews in their three annual meetings at the Tabernacle or the Temple. It will also be recollected that Jerusalem was a much larger city than Mecca, and situated in an incomparably more fertile district.

## CHAPTER XXIV.

*1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, 'All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, 'All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold 'the blood

of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and 'Moses was in the mount forty days and forty nights.

<sup>1</sup> Chap. 19. 8. Verse 7. Deut. 5. 27. <sup>2</sup> Verse 3. <sup>3</sup> 1 Pet. 1. 2. Heb. 9. 20. <sup>4</sup> Chap. 34. 28. Deut. 9. 9.

Verse 10. "*Sapphire*" (ספיר *Sappir*).—The Greek and Latin names are obviously derived from the Hebrew, ספיר, *sappirus*. Next after the diamond it is the most valuable of the gems, exceeding all others in lustre and hardness. The Oriental sapphire is of a sky-blue, or fine azure colour, whence the prophets described the throne of God as being of the colour of sapphire (Ezek. i. 26, and x. 2). Pliny says, that in his time the best sapphires came from Media.

## CHAPTER XXV.

*1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy seat, with the cherubims. 23 The table, with the furniture thereof. 31 The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they 'bring me an 'offering: 'of every man that giveth it willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

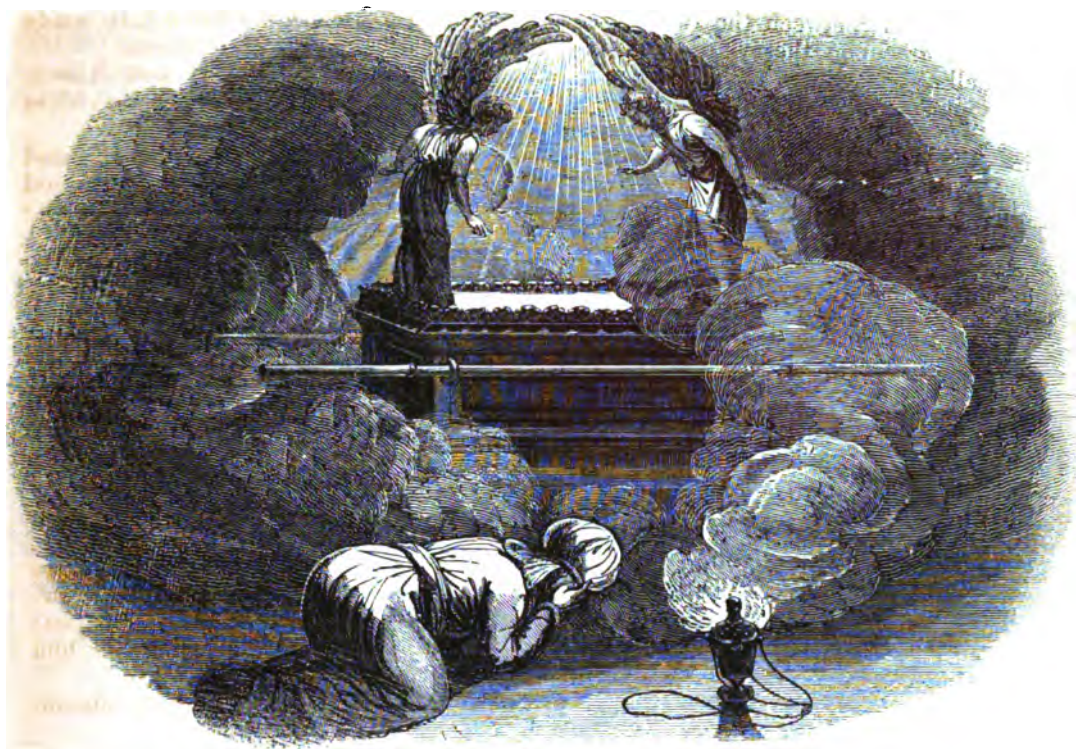
4 And blue, and purple, and scarlet, and 'fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the 'ephod, and in the 'breastplate.

<sup>1</sup> Heb. take for me. <sup>2</sup> Or, heave-off. ring. <sup>3</sup> Chap. 35. 5. <sup>4</sup> Or, silk. <sup>5</sup> Chap. 28. 4. <sup>6</sup> Chap. 28. 15.



PROBABLE FORM OF THE ARK OF THE COVENANT.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the

<sup>7</sup> Chap. 37. 1.    <sup>8</sup> Or, of the matter of the mercy-seat.

mercy seat; from <sup>9</sup>between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ <sup>10</sup>Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, <sup>11</sup>to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me alway.

31 ¶ <sup>12</sup>And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, with their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall <sup>13</sup>light the lamps thereof, that they may give light over against <sup>14</sup>it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be* of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And <sup>15</sup>look that thou make *them* after their pattern, <sup>16</sup>which was shewed thee in the mount.

<sup>9</sup> Num. 7. 89.

<sup>10</sup> Chap. 37. 10.

<sup>11</sup> Or, to pour out withal:  
<sup>12</sup> Acts 7. 44. Heb. 8. 5.

<sup>13</sup> Chap. 37. 17.

<sup>14</sup> Or, cause to ascend.

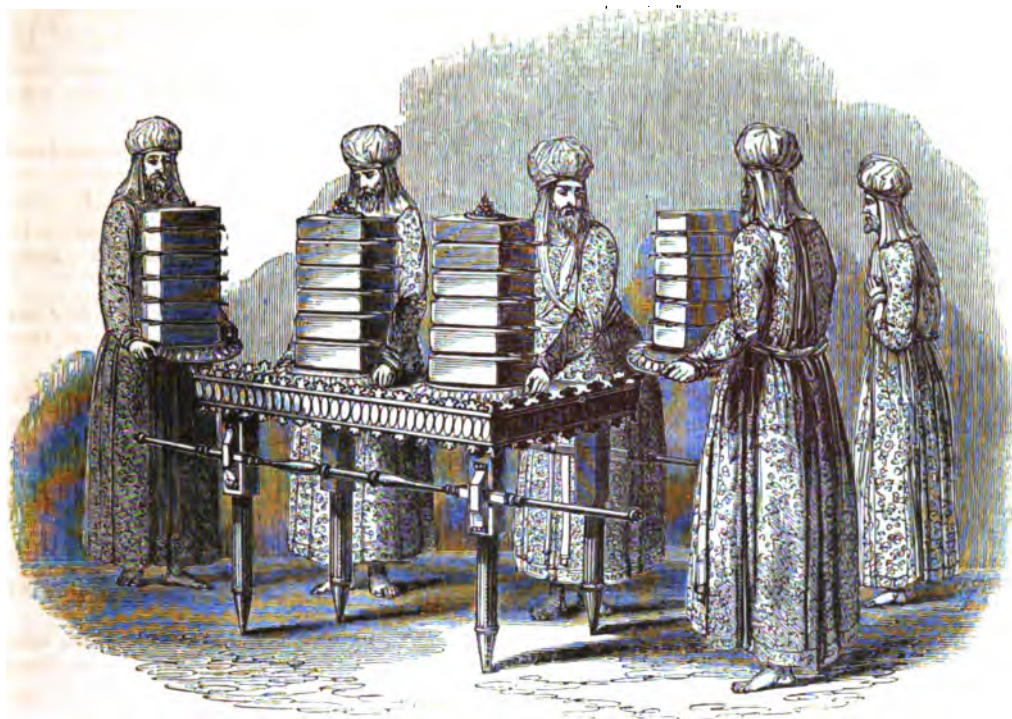
<sup>15</sup> Heb. the face of it.

<sup>16</sup> Heb. which thou wast caused to see.



BAS-RELIEF FROM THE ARCH OF TITUS.





PROBABLE FORM OF THE TABLE OF SHEW-BREAD. (AFTER BERNARD LAMY.) PRIESTS REMOVING THE OLD AND PLACING THE NEW.

Verse 3. "*This is the offering.*"—The particulars of this offering are more fully detailed in ch. xxxv., and the amount of the whole is summed up in xxxviii. 21, &c. From these different passages it appears that half a shekel of silver was levied on every man above twenty years of age, besides which every one who was so inclined made voluntary offerings. Moses assembled the congregation (xxxv. 4), and mentioned what classes of articles would be required for the work of the tabernacle, and those persons who possessed any of the articles needed, offered so liberally that more than enough was soon obtained, and Moses forbade anything further to be brought (xxxvi. 5—7). The articles required were so various in character and value, that there was room for almost every person to testify his zeal by some offering or other. The wealthy could bring precious stones and gold, while the poorer sort might furnish the skins and spun hair of goats. The women, it appears (xxxv. 26), exerted themselves in spinning the goats' hair for the tent coverings, as women do to this day in the encampments of the Bedouin Arabs.

The statement in chap. xxxviii. 24—31, is very valuable, as enabling us to form some idea of the expense of this costly fabric. It is there said that the gold weighed 29 talents, and 730 shekels; the silver, raised by a poll tax of half a shekel, was 100 talents and 1775 shekels; and the brass (more probably copper), 70 talents and 2400 shekels. This enables us to form the following calculation, estimating the talent of 3000 shekels at 125 lbs. troy weight:—

	£.	s.	d.
Gold, at 4 <i>l.</i> per ounce . . . . .	175,460	0	0
Silver, at 5 <i>s.</i> per ounce . . . . .	37,721	17	6
Brass (or Copper), at 1 <i>s.</i> 3 <i>d.</i> per lb. avoirdupois . . . . .	138	6	0
Total	213,320	3	6

Now we have to consider that this is the value of only the raw material of the metals employed in the structure of the tabernacle; and when we add the value of the wood, the curtains, the dress of the high-priest with its breastplate of precious stones, the dresses of the common priests, and the workmanship of the whole—it must be considered a moderate estimate if we regard the total expense of this fabric as not less than 250,000*l.*, however much more it may have been. This mode of estimating value is, however, very fallacious, on account of the difference in the value of the precious metals in different times and countries. There are no very accurate data on which we might be enabled to estimate the actual value of these metals to the Israelites themselves. In Western Asia, at present, the precious metals have a much higher actual value than in Europe; and, judging from existing and past analogies, we might infer that the tabernacle was much more costly at the time before us than it even seems to us at present. But, on the other hand, it is possible that, in Arabia and Egypt, gold and silver were even of much less value than at the present time. Although it is true that mines of gold or silver are not now known or worked in Arabia, we are not bound to reject the concurrent testimony of the ancient writers, whose statements, after allowing for exaggeration, purport that the precious metals abounded there more than in any other known country; and were indeed so common as to remind us of things as the Spaniards found them in Mexico and Peru. Diodorus mentions a river in Debe (Hedjas) that abounded in small lumps of most beautiful gold. Arrian, Strabo, Agatharchides, and others, describe in glowing terms the wealth of the settled Arabians in precious metal. The pillars of their houses were resplendent with gold and silver (like the pillars of the tabernacle); they had vessels and domestic utensils of the

same metals; and their persons were profusely adorned with various oriental ornaments, composed of the same substances, and also of precious stones. It is even said that gold was in such plenty that it was but thrice the value of brass, and only twice that of iron; while silver was regarded as ten times more valuable than gold. If only a small part of this were true, we need not be astonished at the vast quantity of precious metal which the Hebrews seem to have possessed. But this may otherwise be accounted for by recollecting that the property which the patriarchs left to their posterity was very considerable, and had doubtless been increased during their abode in Egypt; and that beside this, there were the valuable articles which they demanded of the Egyptians at their departure, the spoil taken from the king and warriors drowned in the Red Sea, and the further spoil which we may suppose to have been obtained from the defeated Amalekites.

5. "*Badgers' skins*."—It is very uncertain what is intended by the word rendered "badger," תַּחַשׁ *tahash*. Some take it to mean a preparation of leather, as morocco. All the ancient versions regard it as a colour of leather or skins—and point out crimson or different shades of blue. The Jewish traditions concur in this view, with some exceptions; and it is supported by the analogy of the third covering, next beneath this, which was of "sheep-skins dyed red." Many, however, with our translators, regard the *tahash* as the name of an animal, but differ greatly as to the species. As Gesenius remarks, the construction favours this interpretation; and he adds, that several Hebrew interpreters explain it by the weasel or martin; others, from the similarity of names, by the German *dachs*, or badger. But in Arabic *tahash* signifies the dolphin, with which the ancients in common life also classed the seal. "Seal skins" would certainly make a good sense, and would be tolerably applicable to all the passages in which the word *tahash* occurs. Dr. Boothroyd has adopted it in his translation. But we are still inclined to think, that to understand it as a colour—perhaps purple—is the better alternative.

"*Shittim wood*" (שִׁטִּים *shittim*).—This was perhaps the *Acacia horrida*, a kind of mimosa, a native of Arabia, since the Arabic word resembles the Hebrew. The thorns are twinned as in many other species of this genus, and nearly equal to the leaves in length. The leaves are repeatedly winged. The spikes of white flowers proceed from the bosom of the leaves. The wood is of an excellent quality, whence it deserves the name given by the Greek translators ἄκακτος *akaktos*, wood that never decays.

6. "*Spices*" (בְּשָׂמִים *besamin*), *Synammon*.—In this term all the odoriferous ingredients are comprehended, which were employed in the composition of the "anointing oil," in the ointment by which the altar of incense and all the vessels of the ark were hallowed, and lastly, in the incense which was burnt upon the altar. The last is indicated in a peculiar manner by the original terms לְקֶשֶׁת וְהַשֵּׁמֶן "for the burning of sweet odours," upon the golden altar that stood in the holy place.—Ex. xxx.

10. "*Ark*."—The identity of name to denote two such different things as the "ark" of Noah and that of the tabernacle does not exist in the original. The former is called תֶּבֶה *Thebah*, and the latter אָרֹן *Arôn*. The Septuagint rendered both terms by the same Greek word, *κιβωτίς*, and has been followed by our own and other versions. The ark in the present instance was a coffer or chest of shittim wood overlaid with gold, in which were deposited the tables of the ten commandments—not only the entire ones, say the Jews, but also those that were broken—together with Aaron's rod (staff) that budded, and the golden pot of preserved manna. This chest seems to have been of the dimensions of three feet nine inches in length, by two feet three inches in breadth and depth, according to the common cubit of eighteen inches, but larger if, as we think preferable, we take the Egyptian cubit of twenty-one inches. Around the upper edge there was a rim or cornice (called in the text "a crown") of pure gold; and on each side were fixed rings of gold to receive the poles of shittim wood covered with gold, by which the ark was carried from place to place. The staves always remained in the rings, even when the ark was at rest. The ark had at top a lid or cover of solid gold; for such was what the text calls "the mercy seat," and which the Septuagint renders *ἱλαστήριον* or "the propitiatory," by which name it is mentioned by St. Paul in Heb. ix. 4, and which was probably so called, because, on the great day of atonement, the blood of the expiatory sacrifice was sprinkled on or before it. Upon the two ends of this lid, and of the same matter with it, that is, solid gold, were placed two figures of cherubim which looked towards each other, and whose outstretched wings, meeting over the centre of the ark, overshadowed it completely. It was here that the Shechinah or Divine Presence more immediately rested, and, both in the tabernacle and Temple, was indicated by a cloud, from the midst of which responses were delivered in an audible voice whenever the Lord was consulted in behalf of the people. Hence God is sometimes mentioned as He that "dwelleth" or "sitteth between the cherubim." In its removals the ark was covered with a veil (Num. iv. 6), and might only be carried on the shoulders of the priests or Levites. The Rabbins think, with some reason, that it was only carried by the priests on extraordinary occasions, being ordinarily borne by the Levites. No other form of conveyance was allowed, nor were any other persons permitted to interfere with it. David thought, perhaps, to do it honour by putting it on a new cart when he purposed to remove it to Kirjath-jearim; but the result convinced him of the necessity of adhering to the established practice (2 Sam. vi. 3). On that occasion, Uzzah, being an unauthorized person, was struck dead, for putting his hand to the ark to steady it when shaken by the oxen.

After the Israelites had passed the Jordan, the ark generally occupied its proper place in the tabernacle, and was afterwards placed in the Temple built by Solomon. From the direction given by Josiah to the Levites (2 Chron. xxxv. 3) to restore the ark to its place, it would seem to have been previously removed; but it is not known whether this was done by the priests, to preserve it from profanation, or by the idolatrous kings Manasseh or Amon, to make room for their idols. It seems that the ark, with the other precious things of the Temple, became the spoil of Nebuchadnezzar, and was taken to Babylon; and it does not appear that it was restored at the end of the captivity, or that any new one was made. What became of the ark after the captivity cannot be ascertained. Some of the Rabbins think that it was concealed, to preserve it from the Chaldeans, and that it could not again be discovered, nor will be till the Messiah comes and reveals it. Others say that it was indeed taken away by the Chaldeans, but was afterwards restored, and occupied its place in the second Temple: but the Talmud and some of the Jewish writers confess, that the want of the ark was one of the points in which the second Temple was inferior to that of Solomon: to which we may add, that neither Ezra, Nehemiah, the Maccabees, nor Josephus, mention the ark as extant in the second Temple, and the last authority expressly says that there was nothing in the sanctuary when the Temple was taken by Titus. It certainly does not appear in the Arch erected at Rome in honour of that conqueror, and in which the spoils of the Temple are displayed; although some writers have attempted to identify it with the table of shew-bread which is there represented.

Sacred chests, bearing much the resemblance in principle to this ark, have been found in different ancient and modern nations; and expositors have entered into many wearying disquisitions whether this ark, or the ark of Noah, or else some primitive model (the existence of which is inferred from chap. xxxiii. 7, 10), suggested the first idea;

while Spencer and others think, as they do in the case of the tabernacle, that the Hebrew ark was itself copied from the heathen. We incline to suppose that the others were either copies of the Mosaic ark, or else that the idea was sufficiently simple and natural to occur among people who had no inter-communication or common source of knowledge. Without discussing any of these questions, we may state a few of the more striking instances of coincidence. The Egyptians, on some occasions, carried in solemn processions a sacred chest, containing their secret things and the mysteries of their religion. The Trojans also had their sacred chest; and the *palladium* of the Greeks and Romans was something not very unlike. It is further remarkable, that as the Hebrew tabernacle and Temple had a holy of holies, in which the ark was deposited, so had the heathen, in the inmost part of their temples, an *adytum* or *penetrals*, which none but the priests might enter. Something very similar may also be traced among barbarous and savage nations. Thus, Tacitus, speaking of the nations of Northern Germany, of whom our own Saxon ancestors were a branch, says that they generally worshipped Herthum, or the Mother Earth (*Terram matrem*); believing her to interpose in the affairs of men, and to visit nations; and that to her, within a grove in a certain island, was consecrated a *vehicle covered with a vestment*, and which none but the priests were allowed to touch. They were enabled to perceive when the goddess entered this her secret place, and with profound veneration attended the vehicle, which was drawn by cows (see 2 Sam. vi. 6). Peace and joy attended its progress; men laid aside their weapons of war and gave themselves up to gladness wherever it came. The whole time of its progress was a festival of peace until the sacred vehicle was ultimately taken back to its accustomed place. Perhaps the most curious analogy, however, is that discovered by Captain Cook at the island of Huaheine, in the South Sea. In Hawkesworth's account it is described as "a kind of chest, or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly covered: the use of the poles seemed to be to remove it from place to place, in the manner of our sedan-chair. In one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. (afterwards Sir Joseph) Banks saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within; but now the cloth was taken away, and, on looking into it, it was found empty. The general resemblance between this repository and the ark of the Lord among the Jews is remarkable: but it is still more remarkable that, upon inquiring of the boy what it was called, he said *Eveharre no Etiau*, the 'house of God;' he could, however, give no account of its significance or use." (See Calmet's 'Dictionary;' Saurin's 'Dissertations;' Stackhouse's 'History of the Bible;' Prideaux's 'Connexion;' Parkhurst's 'Lexicon,' in ¶; &c.)

23. "*A table of shittim wood.*"—This table, like the ark, was of shittim wood, overlaid with gold; and it seems to have borne as much resemblance to the ark as a table can be supposed to bear to a chest. It was also furnished with rings, through which were passed the staves by which it was carried, in the same way as the ark. The staves of the table did not remain in the rings when at rest, like those of the ark, but were, as Josephus informs us, removed, that they might not be in the way of the priests in their weekly ministrations at the table. The table was inferior to the ark in breadth by half a cubit; but it was of the same height. It stood lengthwise, east and west, at the north side of the holy place. It is difficult, from the description, to form any very distinct idea concerning the details of its form, and speculations on the subject have been sufficiently abundant. What we seem to learn from the text is, that the platform of the table being raised, probably on four legs, to the stated height, was faced with a perpendicular border of a hand's breadth, above which, and on the lower edge of which, was an ornamental rim ("crown") of gold. The upper rim, according to the Rabbins, rose above the superficial level of the table, and was calculated to prevent what was deposited thereon from falling off. They also state that each end of the table was furnished with a tall three-pronged fork, one at each corner, standing perpendicularly, for the purpose of keeping the loaves, which were piled one upon another at the end of the table, in their proper places. For these forks, however, there is no evidence in the text, or in the only authentic representation we possess, which is that in the Arch of Titus at Rome, on which the spoils of the Temple are represented. This last, however, was not the table of the tabernacle. It is generally agreed that this was among the spoils carried away by Nebuchadnezzar, and that when the Jews were restored to their own land, they made a new table. It seems to have differed in size, and in some details, from the original table. Its form will be seen from the cut representing that part of the Roman sculpture in which it is comprehended; and we also give another representation of the original table, as deduced from the text, and from so much of the Rabbinical explanations as the text seems to authorize.

29. "*Dishes.*"—The loaves were set in these, according to Jarchi; who also states that they were of the same form as the loaves, and that there were two sorts, one of gold and the other of iron, the bread being baked in the latter and then transferred to the former, to be set on the table. But others assign different uses to these dishes.

"*Spoons.*"—More properly cups or censers, the use of the utensil being for holding incense (Num. vii. 14). It is commonly thought that they were two, and contained the frankincense which, as we learn from Lev. xxiv. 7, was set upon each pile of bread.

"*Bowls.*"—Probably for containing wine; for although we do not read that any wine was set upon the table, yet, as libations were made to God by pouring out wine before him in the holy place, there is nothing improbable in the Jewish tradition, that a bowl of excellent wine was always kept upon the table; and that once a week, when the bread was changed, the contents were poured out as a libation before the Lord. Josephus confirms this tradition by relating that, when Pompey went into the holy place, he saw there cups for libation among the sacred vessels.

30. "*Shewbread.*"—Literally "bread of faces;" and which perhaps modern translators better render by "presence-bread." The bread consisted of twelve unleavened loaves which were rather large, each containing about five pints 1-10th of flour. The Rabbins say that the loaves were square, and covered with leaves of gold; but of this the Scripture says nothing. The same authorities inform us that the loaves were placed in two piles of six each, one upon another, on the opposite ends of the table; and that between every two loaves were laid three semi-tubes, like slit canes, of gold, for the purpose of keeping the cakes the better from mouldiness and corruption by admitting the air between them. The golden forks, which are stated to have been employed to keep the loaves in their places, we have already noticed. The new bread was set on the table every Sabbath with much ceremony and care, it being so managed that the new bread should be set on one end of the table before the old was taken away from the other, in order that the table might not be for a moment without bread. The old bread might only be eaten by the priests; yet there was the famous exception in the instance of David, who, when in great want, ate the shew-bread, and incurred no blame (1 Sam. xxi. 6-9). This instance is quoted by our Saviour to justify the apostles when they plucked ears of corn and ate them on the Sabbath-day. Jewish traditions state, that, to render the bread more peculiar and consecrated from its origin, the priests themselves performed all the operations of sowing, reaping, and grinding the corn for the

shewbread, as well as of kneading and baking the bread itself. We have already mentioned the incense and (probably) the wine which was set with the bread upon the table: it is also thought that salt was added, as we read in *Levit. ii.*, that not only were the meat-offerings to be seasoned with salt, but that salt was to form part of *all* offerings.

We find among the ancient heathens usages having some conformity to this of the table with its shew-bread, though it is difficult to determine from what source the analogy arose, unless we suppose the idea in itself so natural as to render it unnecessary to conclude that the usage must be derived from one nation to another. We even find something very similar in our own day among various and distant tribes of barbarians and savages. The heathens had, in their temples, tables on which they set meat and drink in honour of the gods. In general this became the property of the priests, but in many instances the priests alleged that the gods themselves consumed what was set before them. There is a famous instance of this in the apocryphal story of *Bel and the Dragon*. The Egyptians were among those who had this custom. Jerome, in his gloss on *Isaiah lxx. 11*, observes, that it was an ancient custom among the idolaters of Egypt, on the last day of the last month in the year, to place tables, covered with several kinds of victuals, in the temples of the gods. The design of this ceremony, he adds, was to show the plenty of the year past, and of that which was to follow. If this is the nearest analogy which Jerome could find in Egypt, it is obvious that the Israelites could not, as some suppose, have borrowed their institution from thence. The things are very different: that of the Jews was a permanent offering, renewed weekly, and always remaining; whereas that of Egypt was only annual, and more resembled the Hebrew offerings of first-fruits than anything else.



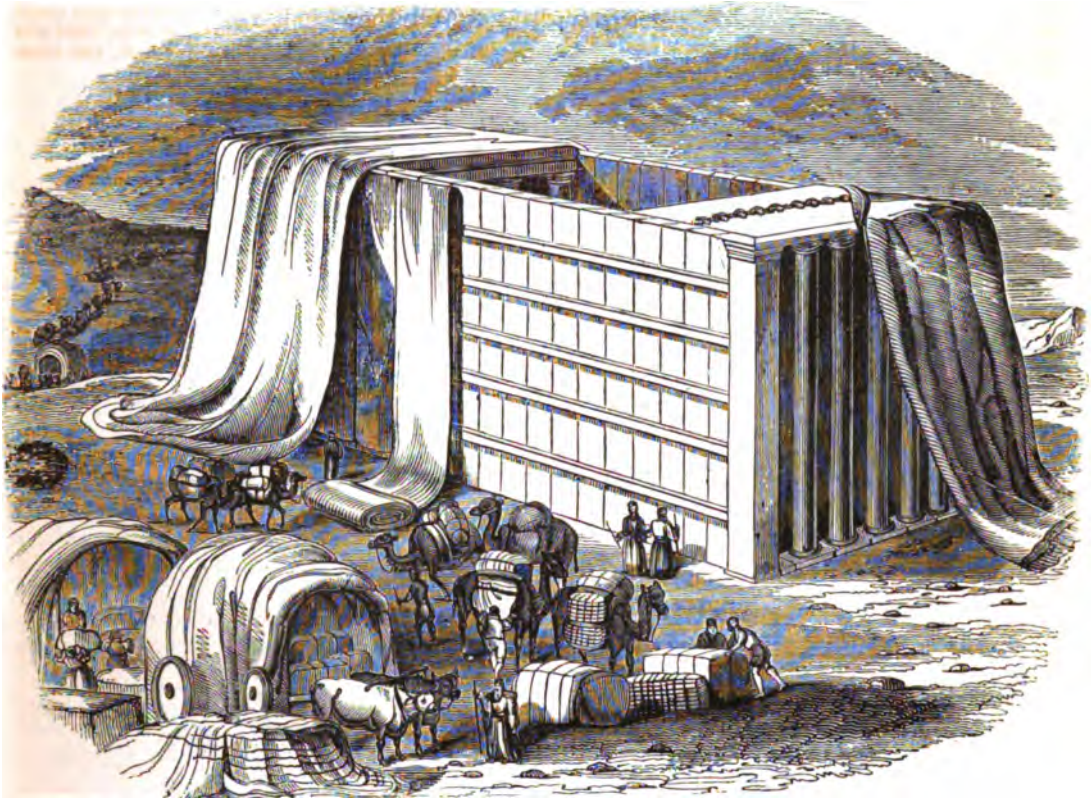
SUPPOSED FORM OF THE GOLDEN CANDLESTICK.

31. "*Candlestick*"—or, more properly, a candelabrum or lamp-bearer.—This candlestick was wholly of pure gold, and it weighed a talent (about 125 lbs.), although, as Josephus informs us, it was hollow within. It consisted of a base and stock, with seven branches, three on each side, and one in the middle. These branches were all parallel to one another, and were worked out in knobs, flowers, and bowls, placed alternately. The whole number of these ornaments amounted to seventy (Josephus). The Jews say that the flowers were lilies, and that the knobs were in the form of pomegranates. On the extremities of the branches were seven golden lamps, one on each branch. A great number of fanciful representations of this magnificent lamp-stand have been given: that on the Arch of Titus is the best general authority; but the base, as there represented, has figures of birds and marine monsters, which we certainly should not expect to find in an utensil consecrated to the service of Jehovah. This is a confirmation of the statement of Josephus, who, in speaking of the triumph of Vespasian and Titus, and of the sacred utensils which were paraded on that occasion, says that the candlestick was somewhat altered from the form which it had borne in the Temple; and, among other alterations, he expressly says that the shaft was fixed on a new base. After the triumph, the candlestick, together with the table of shew-bread, were lodged in a temple built by Vespasian, and consecrated to Peace. It is to be observed, however, that the candlestick in question was not the same as that made for the tabernacle. This was, with the other sacred utensils, transferred to the Temple built by Solomon, and became the prey of the Chaldeans. It does not appear that it was ever restored, but that a new one was made for the second Temple. It is not certain that this candlestick bore precisely the same form as that made under the direction of Moses; but there was doubtless a general resemblance. The above cut represents the form which our artist, by comparing the description in the text with the figure in the Arch of Titus, considers as a probable approximation to that of the original candlestick.

The light of the lamps was supplied from pure olive-oil. It is disputed whether the lamp was kept burning night



and day, or only at night. In chap. xxx. 7, 8, it is mentioned as the duty of the priest to "dress" the lamps every morning, and to "light" them every evening: but in the parallel text in Levit. xxiv. 2, it is said that the lamps were to burn continually; and the context says nothing about lighting, but only that the priest was to "order" the lamps morning and evening. We are disposed to consider from the two passages, taken together, that the lamps were to be kept "continually" burning at night, being kindled in the evening, and extinguished in the morning. If they were kept burning night and day, the lighting in the evening may mean no more than that the light had been extinguished while the lamp was trimmed, and the oil and wick renewed. It is not in itself improbable that the lamps were kept burning by day, for light could only be admitted into the tabernacle through the curtain at the east or unboarded end; if that curtain were thick, the holy place might have been so dark as to render artificial light not less requisite by day than by night. The most holy place, in which the ark lay, was at all times left in darkness.



SETTING UP THE TABERNAULE.

## CHAPTER XXVI.

<sup>1</sup> The ten curtains of the tabernacle. <sup>7</sup> The eleven curtains of goats' hair. <sup>14</sup> The covering of rams' skins. <sup>15</sup> The boards of the tabernacle, with their sockets and bars. <sup>31</sup> The vail for the ark. <sup>36</sup> The hanging for the door.

MOREOVER thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims 'of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of

one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the

<sup>1</sup> Heb. the work of a cunning workman, or embroiderer.



coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outermost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the *tent* together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side *of that which* remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two *tenons shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the taber-

nacle on the north side *there shall be* twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be *'coupled together* beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle *'according to the fashion thereof which was shewed thee in the mount.*

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

<sup>5</sup> Or, covering.

<sup>6</sup> Heb. in the remainder, or surplage.

<sup>7</sup> Heb. hands.

<sup>8</sup> Heb. twined.

<sup>9</sup> Chap. 26. 9. 40. Acts 7. 44. Heb. 8. 5.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

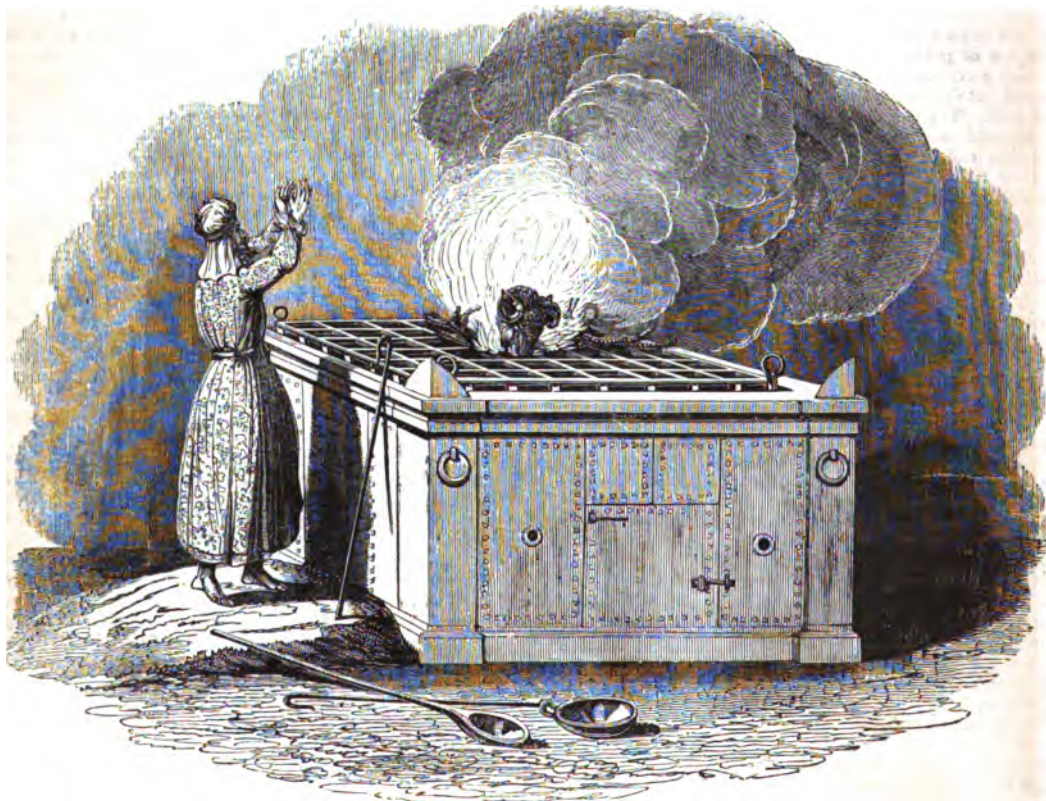
Verse 30. "*Thou shalt rear up the tabernacle.*"—This fabric, having moveable walls of board, was of a more substantial character than a tent; but it is right to regard it as a tent, its general appearance and arrangement being the same, and its more substantial fabric being probably on account of the weight of its several envelopes which required stronger supports than are usually necessary. A connected description of it here will afford the best commentary on the particulars given in this book.

The tabernacle was of an oblong square figure, fifty-five feet in length, by eighteen feet in breadth and height. Its length extended from east to west, the entrance being at the east end. The two sides and the west end consisted of a framework of boards, of which there were twenty to each side and eight at the west end. The manner in which these boards were joined to each other so as to form a wall which might be easily taken down and set up again, may be illustrated in some degree by a reference to the window-shutters of an extensive shop; but the boards of the tabernacle did not slide in grooves, but each was furnished at the bottom with two tenons, which were received into sockets in the bases of solid silver; and to give the whole greater security, the boards were furnished each with five rings or staples of gold, by means of which they were successively run up to their proper places on horizontal poles or bars, which served as the ribs of the fabric, binding its parts together. In the cut these rings are not shown, as the artist could not determine their exact places. The boards as well as the bars were of shittim wood, overlaid with thin plates of gold. The east end, being the entrance, had no boards, but was furnished with five pillars of shittim wood overlaid with gold, and each standing on a socket of brass. Four similar pillars within the tabernacle, towards the west or further end, supported a rich hanging, which divided the interior into two apartments, of which the outer was called "the holy place," and the innermost and smallest was "the most holy place," or the "Holy of Holies," in which the presence of the Lord was more immediately manifested. The separating hanging was called, by way of eminence, "the vail," and hence the expression "within" or "without the vail" is sometimes used to distinguish the most holy from the holy place. The people were never admitted into the interior of the tabernacle. None but the priests might go even into the outer chamber or holy place, and into the inner chamber the high-priest alone was allowed to enter, and that only once in the year, on the great day of atonement. To this, however, there was a necessary exception when the tabernacle was to be taken down or set up. The outer chamber was only entered in the morning to offer incense on the altar which stood there, and to extinguish the lamps, and again in the evening to light them. On the Sabbath also the old shew-bread was taken away and replaced with new. These were all the services for which the attendance of the priests was necessary within the tabernacle, all the sacrifices being made in the open space in front of the tabernacle, where stood the brazen altar for burnt offerings. It will be useful to observe, that the most holy place contained only the ark with its contents; that the outer apartment contained the altar of incense, the table of shew-bread, and the great golden candlestick; while the open area in front of the tabernacle contained the brazen laver for the ablutions of the priests, and the brazen altar for burnt offerings.

This description will give an idea of the general arrangement and substantial structure of the tabernacle; and we may proceed to notice the various curtains which were thrown over and formed the outer coverings of the tent. The first or inner covering was of fine linen, splendidly embroidered with figures of cherubim and fancy work in scarlet, purple, and light blue. It is described in the same terms as the vail of the "holy of holies," and was doubtless of the same texture and appearance with the vail, which, according to Josephus, was embroidered with all sorts of flowers, and interwoven with various ornamental figures, excepting the forms of animals. Over this inner covering was another, made of goats' hair, which was spun by the women of the camp. Cloth made of goats' hair forms the customary covering for the tents of the Bedouin Arabs to this day, and it still continues to be spun and woven at home by the women. Over this covering there was another of rams' skins dyed red, and over that the fourth and outermost covering of tahaah skins (see the note on chap. xxv. 5). These curtains, after covering, or rather forming, the roof, hung down by the sides and west end of the tabernacle, those that were outside being calculated to protect the more costly ones within, while the whole combined to render the tabernacle impervious to the rain, and safe from the injuries of the weather. This magnificent tent stood in an oblong court or inclosure, particularly described in chap. xxvii. 9—19. See the note there.

These observations will serve to give a general notion of the tabernacle; and remarks on some of the details will be made under some of the repeated descriptions which occur in the sequel of this book. The idea of a tented structure set apart for the service of God is quite as obvious among a nomade people as that of a temple in settled countries; and Spencer (*De Legibus Hebræorum*) and other learned men seem to have bestowed very unnecessary labour in searching out remote analogies and connexions. To this day we find the tabernacle principle still in operation among the nomades of Asia, particularly those of the Mongol race. They have sacred huts, distinguished by their size and superiority from those used as habitations, as well as by the coverings of fur which envelope the outside, the frame or foundation of the fabric being of wood, as in the Hebrew tabernacle. The opinion of Spencer however is, that this tabernacle, together with all its furniture and appurtenances, was of Egyptian origin; and that it was framed by Moses on the model of some such fabric which he had observed in Egypt; or else that God directed it to be made with the view of indulging the Israelites in the customs and modes of worship they had acquired in Egypt, in so far as they were not directly sinful. The predilection of the Israelites for visible gods was indicated before the erection of the tabernacle in the affair of the golden calf, and on subsequent occasions; and we may infer from Amos v. 26, and Acts vii. 42, that they had brought with them from Egypt "the tabernacle" of Moloch, which was probably a portable shrine or small temple containing the image of the idol. Spencer endeavours to substantiate the supposed analogy, by a comparison between the tabernacle and the sacred tents in use among the heathens when they carried their gods with them in their marches and journeys. It certainly does not, on the mere face of the matter, seem improbable that some condescension, so far as harmless, might have been made to that state of mind which disqualified the Israelites for the more simple worship of their fathers; and by rendering lawful what was not in itself evil, obviate the temptation to sin and disobedience. The principle of accommodation, in things indifferent, to the state of their minds, which this consideration involves, is not precluded in the Scriptures. On the contrary, our Saviour himself states that some practices were allowed in the law of Moses on account of the hard hearts of the people with whom the legislator had to deal (Matt. xix. 9). The instance there given, however, was that of a secular law; and considering the great care manifested by many of the regulations to keep up a marked distinction, even in apparently small matters, between the prescribed religious observances and those of the Egyptians, it seems more than doubtful whether the principle of accommodation was at all admitted into the things which more particularly pertained to the worship and service of

God. The notion of such accommodation seems also to be precluded by the statement of St. Paul (Heb. ix. x.) from which we learn that all these things were in their original intention typical, and designed to shadow forth good things to come; and on this view of the matter, it is quite certain that nothing could have been admitted merely on a principle of concession, or from local or temporary feelings or prejudices. We are besides expressly told, that the tabernacle was made after the pattern shown to Moses in the mount; and when we consider that the history and legislation before us are the most ancient in the world, and that our earliest accounts of the religions and usages of nations may be called modern in comparison with those which now engage our attention, it seems a far more reasonable conclusion that, where striking analogies are found, other nations copied from the Hebrews rather than they from other nations; or else that the practice or institution was in itself so obvious and simple that, with some modifications, it was calculated to result from the operation of analogous principles in different countries, the influence of which upon one another either never existed or cannot now be traced. Although these observations be made with a special reference to the tabernacle, they apply with equal force to the analogies, often curious and interesting, which may be pointed out in connexion with other observances and objects embraced in this account. (See further in the note to chap. xxxv. ii.)



ALTAR OF BURNT OFFERING.

## CHAPTER XXVII.

- 1 *The altar of burnt offering, with the vessels thereof.*  
 9 *The court of the tabernacle inclosed with hangings and pillars.* 18 *The measure of the court.*  
 20 *The oil for the lamp.*

AND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to re-

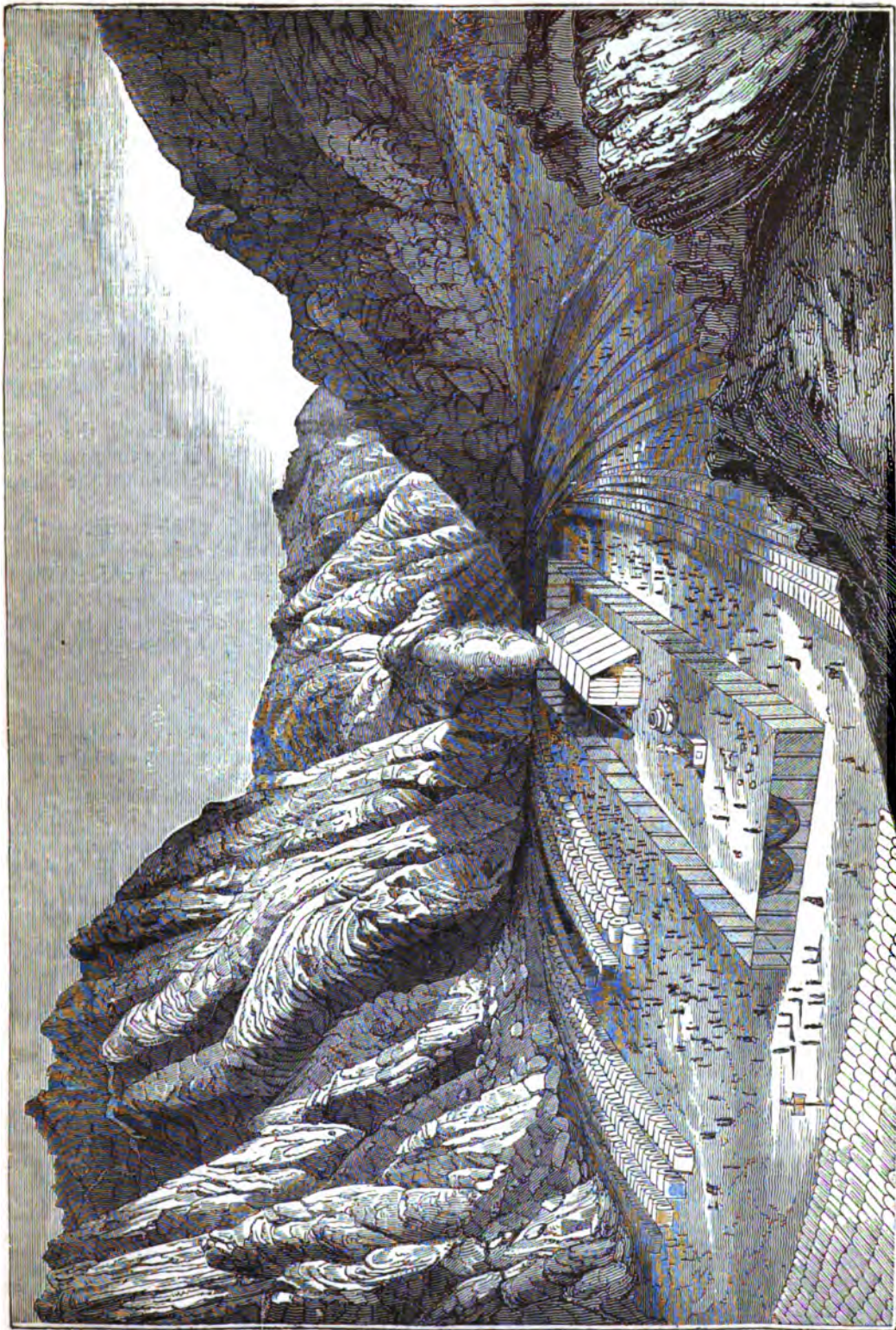
ceive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.





TABERNACLE AND ENCAMPMENT OF ISRAEL IN THE WILDERNESS.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as 'it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:*

10 And the twenty pillars thereof and their twenty sockets *shall be of brass; the hooks of the pillars and their fillets shall be of silver.*

11 And likewise for the north side in length *there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.*

12 ¶ And for the breadth of the court on the west side *shall be hangings of fifty cubits: their pillars ten, and their sockets ten.*

13 And the breadth of the court on the east side eastward *shall be fifty cubits.*

14 The hangings of one side of the gate *shall be fifteen cubits: their pillars three, and their sockets three.*

15 And on the other side *shall be hang-*

*ings fifteen cubits: their pillars three, and their sockets three.*

16 ¶ And for the gate of the court *shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.*

17 All the pillars round about the court *shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.*

18 ¶ The length of the court *shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass.*

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp *\*to burn always.*

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be a statute for ever unto their generations on the behalf of the children of Israel.*

<sup>1</sup> Heb. *he shewed.*

<sup>2</sup> Heb. *fifty by fifty.*

<sup>3</sup> Heb. *to ascend up.*

Verse 1. "*Altar of shittim wood.*"—This altar was a sort of square chest of shittim wood overlaid with brass. It was five cubits long by five broad, and three in height (about three yards square and five feet high), and had a horn or projection at each corner. It was hollow within, and in the middle of its surface was a sunk grating of brass to support the fire, which was furnished with four rings, that it might be taken out and carried separately from the body of the altar. The ashes from the fire sunk through the grating, and were received in a pan that was placed under it. The altar had four rings or staples at the sides, into which poles of shittim wood covered with brass were inserted when the altar was to be moved from place to place. This is the account which seems to agree best with the text, although some of the details have been differently understood by various expositors. It is thought that both this altar and the larger one made by Solomon, by which it was superseded, had the lower part of the hollow filled up either with earth or stones, in compliance with the injunction in chap. xx. 24, 25. Josephus says, that the altar used in his time at the Temple was of unhewn stone, and that no iron tool had been employed in its construction. None of the altars which the Scripture assigns to either the tabernacle or Temple were of this construction, but that erected at Mount Ebal by Joshua was so (Josh. viii. 31), and apparently others which were set up in different parts of the land of promise. It seems to us that the command in chap. xx. about altars applies as a general instruction respecting those which the Israelites might wish to erect in the provinces or elsewhere, and which were not in constant use, without excluding for the chief place of worship such particular variations as its peculiar circumstances, and the frequent sacrifices which were offered there, rendered necessary.

2. "*Horns.*"—The horns of the altar have given occasion to no common amount of discussion, regarding both their form and their design. They were certainly projections of some kind or other at the four corners, but their precise shape, or even the direction in which they projected, cannot be distinctly collected from the sacred text. Many very good authorities think that they were really horn-shaped, like those of the *ara pacis* of the Romans, and this opinion is supported by the valuable testimony of Josephus as to the altar used in his time. The other opinions that deserve the most attention are, that the horns were square risings from each corner of the altar; or that they were square to half their height and then sloped pyramidically—not equally on all sides, but only from the inside to the outer or external angle, ending in a sharp tip or point. The account of the Rabbins, as given by Lightfoot, admits of being thus understood; and the editor of Calmet, by whom it is supported (Frag. cxxviii.), gives two engravings, from Egyptian pictures, preserved by being buried in the ruins of Herculaneum, in which altars with such "horns" are represented. Moses merely mentions "horns" in such a way as to lead us to suppose that such appendages were already well known to the Israelites; and if they were merely conveniences involving no religious idea or principle, it is not impossible that they were much the same as in Egyptian altars. But it is unknown whether the altars of Egypt had such horns at all in the early times to which the Scripture narrative refers. We are much in the dark as to the use of these projections in the Hebrew altar of burnt offering. It is inferred from Psal. cxviii. 27: "Bind the sacrifice with cords unto the horns of the altar," that these appendages were designed for the purpose of fastening the victim to the altar before it was slain. That the "horns" were applied to this use is certainly possible; but that this was their



primary intantion seems to be rendered doubtful by the fact that the incense-altar, at which no bloody sacrifices were offered, also had horns. The horned Egyptian altars appear also to be altars of incense. It is possible that their presence had some connexion with the use of horns as symbols of sovereignty, glory, power, or strength.

9—19. "*The court of the tabernacle.*"—This court or open inclosure, in which the tabernacle stood, was of an oblong figure of a hundred cubits (about fifty-eight yards) in length by half that breadth, and the height of the inclosing fence or curtain was five cubits, or nearly three yards, being half the height of the tabernacle. The inclosure was formed by a plain hanging of fine twined linen yarn, which seems to have been worked in an open or net-work texture, so that the people without might freely see the interior. The door-curtain was however of a different texture from the general hanging, being a great curtain of "fine twined linen" embroidered with blue, purple, and scarlet. It is described in precisely the same terms as the door-curtain of the tabernacle itself, which was not, as commonly stated, of the same fabric with the inner covering of the tabernacle and the vail before the holy of holies; for in the description of the two door-curtains there is no mention of the figures of cherubim and the fancy work ("cunning work") which decorated the inner covering and vail. The door-curtain of the court was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter. The curtains of this inclosure were hung upon sixty pillars of brass, standing on bases of the same metal, but with capitals and fillets of silver. (Compare the description in this chapter with that in chap. xxxviii.) The hooks also, to which the curtains were attached, were of silver. The entrance of the court was at the east end opposite that to the tabernacle, and between them stood the altar of burnt offering, but nearer to the door of the tabernacle than to that of the court. It is uncertain whether the brazen-laver was interposed between the altar and the door of the tabernacle or not. Chap. xxx. 18, certainly conveys that impression; but the Rabbins, who appear to have felt that nothing could properly interpose between the altar and tabernacle, say that the laver was indeed nearer to the tabernacle than was the altar, but still that it did not stand in the same line with the altar, but stood a little on one side to the south. As to the position of the tabernacle in the court, nothing is said in the Scriptures on the subject, but it seems less probable that it stood in the centre than that it was placed towards the farther or western extremity, so as to allow greater space for the services which were to be performed exclusively in front of the tabernacle.

## CHAPTER XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breastplate with twelve precious stones.* 30 *The Urim and Thummin.* 31 *The robe of the ephod, with pomegranates and bells.* 36 *The plate of the mitre* 39 *The embroidered coat.* 40 *The garments for Aaron's sons.*

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Elcazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the 'curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 ¶ With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it;

of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt <sup>2</sup>set in it settings of stones, *even* four rows of stones: *the first row shall be* a <sup>3</sup>sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their <sup>4</sup>inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, *which is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forefront thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in

unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the <sup>5</sup>hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, upon the hem of the robe round about.

35 <sup>6</sup>And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and <sup>7</sup>consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen

<sup>2</sup> Heb. *All in it fillings of stone.*

<sup>4</sup> Or *ruby.*

<sup>5</sup> Heb. *filings.*

<sup>6</sup> Or *skirts.*

<sup>7</sup> Exodus. 45. 9.

<sup>8</sup> Heb. *All their head.*

breeches to cover <sup>a</sup>their nakedness; from the loins even unto the thighs they shall <sup>b</sup>reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the

tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

<sup>a</sup> Heb. *flesh of their nakedness.*

<sup>b</sup> Heb. *be.*



COSTUME OF THE HIGH-PRIEST.

Verse 3. "*Aaron's garments.*"—The distinctive dress of Aaron as high-priest consisted of eight articles, some of which were peculiar to him, and others common to all the priests. We shall take them in the order in which the detailed description occurs.

5. "*The ephod.*"—This appears to have been a sort of close robe or vest reaching from the shoulders to the loins. It was made of a rich cloth of fine linen, embroidered with blue, purple, scarlet, and gold. The inferior priests also wore ephods, but they were plain ones of linen. It does not appear that even these were worn at first by the common priests. But we afterwards read of common priests wearing ephods; and indeed Samuel, who was only a Levite, wore one; and David, who was not even a Levite, did the same when he danced before the ark. On one occasion Saul consulted the Lord by Urim, and consequently used the ephod of the high priest (1 Sam. xxviii. 6): and on another occasion David did the same (1 Sam. xxx. 7). It is thought by some, however, that Saul and David did not themselves use the ephod, but directed the priest to use it, and this seems the most probable interpretation.

It is, however, an opinion entertained by some, that the kings had a right to wear the ephod, and to consult the Lord by Urim and Thummim without the intervention of the priest.

8. "*Girdle of the ephod*."—Some think this means the materials of the shoulder-pieces mentioned in the following verse, but this does not agree with verse 28, where the breast-plate is described as being *above* the curious girdle of the ephod. It seems better to understand it as a girdle, of the same materials as the ephod, and by which that garment was confined around the body of the high-priest.

9. "*Onyx stones*."—The bindings above the shoulders had the name of shoulder-pieces (verse 7), and seem to have been of the same rich cloth as the ephod itself; they had on each shoulder an ouch or socket of gold containing an onyx stone, on which the names of the tribes of Israel were engraved, as in a seal, six on each shoulder. The Rabbins say that Joseph's name was spelt with a letter more than ordinary, that there might be exactly twenty-five letters on each stone.

15–29. "*A breastplate*."—This was a piece of rich cloth set with twelve precious stones, one for each tribe of Israel, the size and beauty of which, according to Josephus, placed this ornament beyond the purchase of men. The cloth was of the same embroidered stuff as the outer robe or ephod over which it was placed, and this stuff was doubled, the better to hold the precious stones with which it was set. When thus doubled it was a span (or nine inches) square. There was at each corner a ring of gold, to the two uppermost of which were attached wreathed chains of gold, by which the breastplate was fastened to the shoulder-pieces of the ephod; and the two under rings were furnished with blue laces, to be fastened to rings in the embroidered girdle of the ephod.

17. "*Sardius*" (*Odem*).—The carnelian of the moderns; its ancient name, *σάρδιον*, seems to have been taken from Sardus, or Sardinia, where it was originally found. The Hebrew, intimating redness, is very well applied to a gem that is generally of a red colour, though there be varieties which are of a flame and of a pearl tincture, from the East Indies. The finest specimens come from Surat, a large city near the gulf of Cambay, in the north-western shores of India. It is found in the channels of torrents of Hindostan, in nodules of a black olive passing into grey. After exposure for some weeks to the sun, these are subjected to heat in earthen pots, whence proceed those lively colours for which they are valued in jewellery.

"*Topaz*" (*Pitda*, *πυρραζιου*).—The topaz of the ancients is generally understood to be our modern chrysolite. This gem is not remarkable for its hardness, being scratched by quartz. It is of a green colour, declining to a yellow, and of a splendid external lustre. It comes from Egypt, where it is found in alluvial strata. According to the analysis of Klaproth, every hundred parts of this gem contain nineteen of the oxide of iron, to which the green may be owing.

"*Carbuncle*" (*Boreketh*, *αἰσθα*).—The precious or noble garnet appears to agree best with the *αἰσθα* of Theophrastus, which, when held to the sun, resembles a burning coal—*αἰσθα δὲ τὸν ἥλιον τινύσσουσιν, ὡς βράχος καίοντιν πυρὶ χροῖα*. The colour of the precious garnet, it is well known, is of a deep red, sometimes falling into a blue. The best garnets are from Pegu in the Birman empire. The ancients obtained the most esteemed from Africa, whence they were called Garamantine and Carthaginian.

18. "*Emerald*" (*Nophek*).—The precious emerald is well characterized by its green colour, of various depths. In value it ranks next after the ruby, and is nearly as hard as the topaz. The best that are brought to this country come from Peru, but India may have afforded as good in the time of Moses.

"*Sapphire*."—See Exod. xxiv. 10.

"*Diamond*" (*Yahlom*, *ιασμι*, or jasper of the Septuagint).—The diamond is composed of layers, which by an adroit application of force may be parted from each other, though the layers themselves are so hard as to resist any kind of force. This observation explains and accounts for conflicting statements which have sometimes been made in reference to the hardness of the diamond.

19. "*Ligure*" (*λινγκυριου*, *Leahem*).—The *Lapis Lyncuricus* of the ancients agrees best with our hyacinth, as being of a red colour for the most part, *σπυρα*, and in being electric, a property ascribed to the *Lapis Lyncuricus*, *ου λινγκυριου*, of Theophrastus. Those known to us are brought from the south of Europe.

"*Agate*" (*Shebo*, *εχάρα*).—The original term seems to hint at the variety of colours and figurations of the agate. The agate takes a fine polish, which brings out those beautiful forms so much admired in that variety called Mocha stone.

"*Amethyst*" (*achlana*).—The Oriental amethyst is a gem of a violet colour and great brilliancy, and is said to be as hard as the ruby and sapphire. It comes from Persia, Arabia, Armenia, and the East Indies. Those that commonly pass under the name of amethysts are merely pieces of quartz tinged with a rosy or vinous colour.

20. "*Beryl*" (*Tarshish*).—The beryl, or, as the most valuable kind is called, *aqua marine*, resembles the emerald in colour, but is superior to it in hardness. It is in fact considered by some as a species of emerald. Its green often passes into a honey yellow and sky-blue. It is found in the Altaic chain of mountains in Siberia, and in Limoges in France, as well as in Brazil.

"*Onyx*."—See Gen. ii. 12.

"*Jasper*" (*Yashphek*).—Our word jasper is plainly from *ιασμι*, which comes from יָשָׁם of the Hebrew. Jasper is a species of the quartz family, and embraces a great many varieties. The brown Egyptian variety was perhaps the one selected for the breastplate. The brown is of various shades disposed in concentric stripes, alternating with black stripes. It occurs loose in the sands of Egypt, and is cut into ornaments.

30. "*Urim and Thummim*."—Much ingenious speculation has been brought to bear on the subject of the Urim and Thummim, through which the high-priest obtained responses from God. The questions on which the discussion has turned have been: Were the urim and thummim distinct from or identical with the precious stones of the breastplate? if distinct, what were they? and in what manner were they instrumental in obtaining answers from God to the questions of the high-priest? The word *urim* (אֲרִימִים) means "lights," and the word *thummim* (טֻמִּימִים) "perfections," and might be very well applicable to the precious stones of the breastplate, if taken as epithets instead of names. The most judicious interpreters are generally disposed to concur in the statement of Josephus, that the urim and thummim were identical with the precious stones. It does indeed seem remarkable that, had they been something separate, they should not have been described in this minute statement; and we are inclined to think, that a careful examination of the different texts will leave little doubt as to their identity. In the description of the breastplate in chap. xxxix. 8–21, the urim and thummim are not mentioned, but the precious stones are; while in the description in Levit. viii. 8, the urim and thummim are mentioned, but not the stones, from whence it is obvious to infer that they were the same things. Even the text before us, as compared with the preceding verse, can only be well understood by supposing the urim and thummim to be the substance on which the names of the tribes were engraven. In the previous verse Aaron is directed to wear the names upon his heart before the LORD continually; and in the present text he is directed to wear the urim

and *thummim* upon his heart before the LORD continually. This certainly seems a more reasonable and proper account than that of Gesenius and others, who imagine that the *urim* and *thummim* were small oracular images, like the *teraphim*, by which revelation and truth were personified, and which were placed in the inner cavity of the breastplate. Spencer and others, who had previously entertained a similar view, fancy that the ornament was derived from the Egyptians, whose chief priest, who was also their supreme civil judge, wore, suspended from a golden chain around his neck, an ornament of precious stones called "Truth," and a cause was not opened till the judge had put on this ornament. We do not see much resemblance in this, except so far as any jewelled ornament worn about the neck may be said to resemble another. The jewel worn by the Egyptian judges was wholly judicial; whereas the *urim* and *thummim* were not only judicial but oracular and sacerdotal.

There have been many fanciful conjectures as to the manner in which the Divine will was manifested to the priest. The most common of these imaginations is, that the letters engraved on the precious stones in the breastplate were affected in an extraordinary manner, so that the dimness or lustre, depression or elevation, of the successive letters composing the answer, enabled the high-priest to read the response in, or reflected from, his breastplate. The more received and probable opinion is, that the *urim* and *thummim* merely put the high-priest in a condition to receive responses, which, when he applied in a proper manner, were given in an audible voice from between the cherubim. This seems supported by the fact that this method of obtaining the Divine response is described as "asking at the mouth of the Lord." Whatever was the precise medium through which the response was conveyed, the mode in which the priest acted is sufficiently plain. When any national emergency arose for which the law had made no provision, the high-priest arrayed himself in his breastplate and pontifical vestments, and went into the holy place, and standing close before the veil, but not entering within it, stated the question or difficulty, and received an answer. Several instances will occur of this manner of consulting the Lord. It is an opinion which has at least the tacit sanction of Scripture, that the mode of consulting the Lord by *urim* and *thummim* only subsisted under the theocracy, and while the tabernacle still remained. Spencer strongly urges that the *urim* and *thummim* were essentially connected with the theocratic government of the Hebrews. While the Lord was their immediate governor and king, it was necessary that they should be enabled to consult him on important matters, and obtain his directions on occasions of difficulty. This method was also established for the purpose of consulting God in matters that concerned the common interest of the entire nation. On both these grounds the oracle might well cease when the theocracy terminated by the kingdom becoming hereditary in the person and family of Solomon; and still more, when the division of the nation into two kingdoms at his death rendered the interests of the nation no longer common. This is but an hypothesis; but it is certain that there are no traces in the Sacred books of consulting the Lord by *urim* and *thummim* from the time of the erection to the demolition of Solomon's Temple; and that it did not afterwards exist is on all hands allowed.

31. "*The robe of the ephod*."—This was a long linen gown of light blue, reaching to the middle of the leg, or, as some think, to the feet. It was all of one piece, with a hole at top for the head to pass through, which opening was strongly hemmed round, that it might not be rent. We do not know on what authority this robe is said to be woollen, unless we are at liberty to infer as much from the fact that it is not, like the rest, said to be of linen. It seems to have been without sleeves, there being only holes in the sides for the arms. On the skirt at the bottom of the robe there were figures of pomegranates, wrought with blue, purple, and scarlet yarn. These pomegranates, according to Jarchi, were hollow, and about the size and form of a hen's egg. If, however, they resembled hens' eggs, they could not be like pomegranates, which have a very different shape. Our version is no doubt right in saying that the bells were hung between the pomegranates, or that there was a bell and a pomegranate alternately; although some of the Rabbins have a conceit that the bells were inclosed within the pomegranates. The number of bells and pomegranates is not mentioned in Scripture; and those who undertake to inform us differ much among themselves. Seventy-two is the number most commonly mentioned, but Clement of Alexandria says there were as many as days in the year. The object of these bells is not very clear: the reason given in verse 35—"That his sound may be heard....that he die not"—would seem to intimate that the sound of the bells was to be considered to harbinge his approach to the Sacred Presence; which, without such announcement, would be regarded as an unceremonious and disrespectful intrusion: the sound also intimated that he was clothed in his proper robes, to minister without which was death (verse 43). They might serve also to admonish the people of the sacred offices in which their priest was engaged.

34. "*Pomegranate*" (*rimmon*).—The *Punica granatum*, or pomegranate-tree, bears a leaf and a flower which resemble the myrtle. It was formerly ranked among the myrtaceous family. The flowers differ in different varieties, so that the writer, when at Macao, observed four several kinds about the wells and cultivated inclosures. The fruit is larger than the golden pippin, and filled with seeds, imbedded in a red pulp, which is the part eaten. The leaves, flowers, and fruit are remarkable for their beauty; hence the last were selected as objects of skillful imitation.

36—38. "*Mitre*."—This mitre was a turban of fine linen (verse 39), furnished in front with a plate of pure gold, on which were inscribed the words קדש ליהוה (HOLINESS TO THE LORD, or HOLY TO JEHOVAH), and which was attached to the turban by a blue lace. The word translated "plate" signifies a flower, and is rendered *πτελον*, "petal," in the Septuagint, which seems to show that the plate was wrought with flowered work, or was itself in the form of a flower or petal. In chap. xxxix. 6, this ornament is called נֶזֶר (*nezer*), from a verb signifying "to separate," and hence denoting a crown, as a mark of separation or distinction. The same word is applied to the diadem of kings. Indeed, such turbans of fine linen, with an encircling or front ornament of gold or precious stones, seem to have been the usual diadems of ancient kings. Thus we read, in Justin, that Alexander the Great took his diadem from his head to bind up the wounds of Lysimachus; which shows clearly enough that it was of linen, probably with some distinguishing ornament on the same principle as this on the turban of the Hebrew pontiff.

39. "*The coat of fine linen*."—This was the inmost of the sacerdotal vestments, and it was a long robe with sleeves to the wrists. This was not peculiar to the high-priest, but was similar to that worn by the other priests while officiating. What became of the tunic of the high-priest we do not know; but that of the common priests was unravelled when old, and made into wicks for the lamps burnt in the feast of tabernacles.

"*Girdle of needle-work*."—This was a piece of fine twined linen, embroidered with blue, purple, and scarlet, and which went around the body. Josephus says it was embroidered with flowers; and also states that it was four fingers broad, and that, after being wound twice around the body, it was fastened in front, and the ends allowed to hang down to the feet, on common occasions; but that, when officiating at the altar, the priest threw them over his left shoulder. Maimonides says the girdle was three fingers broad, and thirty-two cubits long; being, as its length necessarily implies, wound many times around the body. As this girdle was so narrow, its length, if this statement be correct, will not seem extraordinary to those who are acquainted with the inordinate length of oriental girdles, and the number of times they are carried around the body. This girdle was worn over the embroidered coat by the common priests, to whom this formed the outer garment.



40. "*Bonnets.*"—These bonnets, or more properly turbans, seem to have been like those of the high-priest, except that they wanted the plate of gold. Josephus, however, says that the turban of the high-priest had a purple cover over it; if so, this must have constituted another distinction between his "mitre" and the bonnets of his sons.

42. "*Linen breeches.*"—More properly "drawers." The ancient Jews, like the modern Arabs and some other orientals, did not generally wear drawers or trousers. Maimonides says that the drawers worn by the priests reached from above the navel to the knee, and had no opening before or behind, but were drawn up around the body by strings like a purse. This resembles the linen drawers worn by the Turks and Persians at the present day, except that they reach rather below the knee. They are very wide altogether, and when drawn on are fastened very tight around the body by means of a string or girdle, which runs through a hem in the upper border.

In concluding this account of the priestly robes, it may be useful to repeat that the robes common to all were—the drawers, the embroidered coat, the girdle, and the turban; but, besides this, the high-priest wore the ephod, the robe of the ephod with its bells and pomegranates, the breastplate over the ephod, the shoulder-pieces of onyx-stone, and the engraved ornament of pure gold in front of his turban. The Rabbins seem to have the sanction of the Scripture for their opinion, that the robes were so essential a part of the priestly character, that without them a priest had no more right than private persons, or even foreigners, to officiate at the altar. It seems that the old robes of the priests, as already mentioned in the note on verse 39, were unravelled, to be burnt as wicks for the lamps at the feast of tabernacles. What was done with those of the high-priest is not known; but analogy would seem to render it probable that they were similarly used for the lamps in the tabernacle.



COSTUME OF AN AARONITE OR PRIEST.

## CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt offering.* 43 *God's promise to dwell among the children of Israel.*

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: 'Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and 'put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt 'consecrate' Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and 'Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And 'thou shalt take all the fat that covereth the inwards, and 'the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and 'unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt 'wave them for a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for

<sup>1</sup> Levit. 9. 2.

<sup>2</sup> Chap. 30. 25.

<sup>3</sup> Heb. *kid.*

<sup>4</sup> Heb. *all the head of.*

<sup>5</sup> Chap. 28. 41.

<sup>6</sup> Levit. 1. 4.

<sup>7</sup> Levit. 2. 2.

<sup>8</sup> It seemeth by anatomy and the Hebrew doctors to be the midriff.

<sup>9</sup> Or, upon.

<sup>10</sup> Heb. *shake to and fro.*

a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that which is for Aaron, and of that which is for his sons:*

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And <sup>11</sup>that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the <sup>12</sup>bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things where-with the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bul-

lock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; <sup>13</sup>two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and <sup>14</sup>the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And <sup>15</sup>I will dwell among the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

<sup>11</sup> Heb. *he of his sons.*

<sup>12</sup> Levit. 8. 31. Matth. 12. 4.

<sup>13</sup> Num. 28. 3.

<sup>14</sup> Or, Israel.

<sup>15</sup> Levit. 26. 12. 2 Cor. 6. 16.

Verse 13. "*The fat that covereth the inwards, and the caul that is above the liver.*"—"The fat that covereth the inwards" is the fat thin membrane extended over the intestines, and attached to the concave part of the liver, called the *omentum* or caul. And by "the caul above the liver" is commonly understood, after the Septuagint, the great lobe of the liver (*majior lobus hepatis*), which, although part of the liver itself, may very properly be rendered "the lobe over" or "by the liver." As to the caul, it was a common offering in the sacrifices of the ancient heathen; and Strabo remarks, that the Persians, in their sacrifices, offered nothing else upon the altar. Calmet, who gives these instances in his 'Commentaire Littéral,' cites Athenæus in evidence that the ancients ate the liver covered with, or enfolded in, the caul; and he thinks it probable that the liver of the victim was, in the same manner, wrapped up in the caul before it was laid upon the altar; and that this is what Moses means by the "caul above" or upon the liver.

## CHAPTER XXX.

- 1 *The altar of incense.* 11 *The ransom of souls.*  
 17 *The brasen laver.* 22 *The holy anointing oil.*  
 34 *The composition of the perfume.*

AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the 'top thereof, and the 'sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two 'corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon 'sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron 'lighteth the lamps 'at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 'When thou takest the sum of the children of Israel after 'their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered,

half a shekel after the shekel of the sanctuary: (<sup>10</sup>a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not <sup>11</sup>give more, and the poor shall not <sup>12</sup>give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an 'hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the 'apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

<sup>1</sup> Heb. roof. <sup>2</sup> Heb. walls. <sup>3</sup> Heb. ribs. <sup>4</sup> Heb. incense of spices. <sup>5</sup> Or, setteth up. <sup>6</sup> Heb. cometh to ascend.  
<sup>7</sup> Heb. between the two evens. <sup>8</sup> Num. 1. 2. 5. <sup>9</sup> Heb. them that are to be numbered. <sup>10</sup> Levit. 27. 25. Num. 3. 47. Ezek. 45. 12  
<sup>11</sup> Heb. multiply. <sup>12</sup> Heb. diminish. <sup>13</sup> Chap. 29. 40. <sup>14</sup> Or, perfume.

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, and it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like weight:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, "tempered together, pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

<sup>12</sup> Heb. *colled*.



PROBABLE FORM OF THE ALTAR OF INCENSE.

Verse 1. "*An altar to burn incense upon.*"—This altar of shittim wood covered with pure gold, whence it is sometimes distinguished as "the golden altar," was very small, being little more than half a yard square, but it was higher in proportion than the other altars, being twice as high as broad. Like the altar of burnt offerings it had "horns," with an ornamental rim ("crown"), like the ark and table of shew-bread; it had also rings with staves by which it might be carried from place to place. The word rendered "top" in verse 2, has been variously understood: the Septuagint and Vulgate make it "a grate," others suppose it was a vessel containing the fire upon the altar; but as the word (*נֶגֶד*) means in other places the flat roof of a house, we have little doubt that it here means merely the upper surface of the altar itself; and this reading best agrees with the context, the intention of which is to describe the whole altar as overlaid with gold. In verse 6, it is directed that the altar should be placed "before the vail," that is, the vail separating the most holy from the holy place. The Rabbins understand that the table of shew-bread stood at the



distance of two cubits and a half from the north wall of the holy place, and the candlestick opposite to it at an equal distance from the south wall, the altar of incense being in the middle between them. Josephus seems to concur; and from comparing these statements with the text, we consider that it stood equidistant from the table and candlestick, but nearer to the vail than either. It would seem from verses 7 and 8, as if only the high-priest were allowed to offer incense on this altar; but this is not the only instance in which the functions allotted to Aaron imply those of the inferior priests. The high-priest certainly did perform this service on great occasions; but it was ordinarily executed during his week by the priest in waiting and appointed to the office by lot. Every morning and evening he filled his censer with fire from the brazen altar, and introducing the incense, the composition of which is particularly described at the end of the chapter, went into the holy place and set the censer upon the altar.

7. "*Burn thereon sweet incense.*"—There is nothing more ancient on the subject of incense and perfume than what this chapter contains. Of incense there is no mention in the offerings and sacrifices of the patriarchs; and it is equally true that in the early history of most religions we find no mention of incense. Theophrastus says, that anciently men offered no incense or odours to the gods, but only herbs, which they plucked and presented upon the altar as an offering taken from the earth. Ovid also, speaking of the times of Janus, describes the sacrifices as being then without incense and without blood. This is all however with a reference to eastern Europe; and aromatic offerings were known to the Arabians, Egyptians, and Hebrews long before those times which were ancient to the Greeks and Romans. These have always thought themselves bound to offer to God part of that which was most precious among themselves, and hence incense was probably offered almost as soon as known. As Arabia was famous for its aromatics, which Egypt never produced, there is nothing improbable in the idea of Calmet, who, in his comment on this chapter, thinks that the custom of offering perfumes on the altar commenced in Arabia. The Israelites were at this time in that country, and it is not impossible that the Arabians themselves may have taken the idea from the Hebrews, of whose customs they must have obtained some knowledge. Offerings of incense were, however, very anciently in use among the Egyptians; but there is nothing to show whether the custom was in use among them at the period before us. We should rather think that it was, for the "art of the perfumer," according to which the incense was to be compounded, is not an art which any of the Israelites could have known, unless they had learnt it in Egypt. Plutarch says that the Egyptians offered incense to the sun—resin in the morning, myrrh at noon, and about sunset an aromatic compound which they called *kypi*. This statement is corroborated by the incense altars which appear in Egyptian paintings.



SUPPOSED FORM OF THE LAVER.

18. "*A laver of brass.*"—No particulars are given as to the form of this utensil. De Dieu believes that it was round, because the analogous Arabic word is used to denote vessels of that form. The word rendered "foot" has perplexed the commentators; some, regarding the direction, that the foot should be of brass as well as the basin, as superfluous if the "foot" does not mean something separate and distinct from the basin, translate the word by "cover;" but we

cannot assent to this. Our impression is, that the laver, whatever were its shape, stood upon another basin, more wide and shallow, as a cup on a saucer; and that the latter received, from cocks or spouts in the upper basin, the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. If by the under basin we understand the "foot" of the text, the sense is clear. The text does not say that the priests were to wash themselves in the basin, but at it. Is it they could not well wash their hands and feet if the laver was of any height. The Rabbins say the laver had several cocks, or "nipples," as they call them, from which the water was let out as wanted. There were several such spouts, but the number is differently stated. How the priests washed their hands and feet at the laver seems uncertain. That they did not wash in either the laver or its base seems clear, because then the water in which they washed would have been rendered impure by those who washed before or with them; and as we know that Orientals do not like to wash in a basin, after our manner, in which the water with which we commence washing is clearer than that with which we finish, but at a falling stream, where each successive affusion is of clean water, we incline to think that the priests either washed themselves with the stream as it fell from the spouts into the base, or else received in proper vessels so much water as they needed for the occasion. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received in a basin which is placed underneath. This seems to us to illustrate the idea of the laver with its base, as well as the ablutions of the priests. The laver had thus its upper basin, from which the stream fell, and the under basin for receiving the waste water; or it is quite compatible with the same idea and practice to suppose that, to prevent too great an expenditure of water, they received a quantity in separate vessels, using it as described, and the base receiving the water which in washing fell from their hands and feet. This explanation, although it seems to us probable, is, necessarily, little more than conjectural. Our cut exhibits another view more in conformity with the usual interpretations.

The Jewish commentators say that any kind of water might be used for the laver; but that the water was to be changed every day. They also state that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previous ablution at the laver.

### 23. "Myrrh."—(See Gen. xliii. 11.)

"Cinnamon" (*kinman*).—The bark of the *Laurus cinnamomum* is well known among the articles of spicery. This species of laurel, or sweet bay, is a native of various parts of India, but especially of Ceylon, the ancient Taprobane. The leaves when young are red at the top. The fruit is about the size of a damson, and when ripe is of a black colour. The shrub varies from two to ten feet in height, and is spread into numerous branches. The bark, after being peeled off, requires no preparation save a short exposure to the sun to dry it.

The word "cinnamon" in this place is of great interest and importance. It forms a most remarkable illustration of the great value which a single word sometimes bears as a clue in guiding our conclusions to results which otherwise might not be obtained, or not obtained with so much certainty and precision. Cinnamon, as we have just seen, is a native of Ceylon and India; and the knowledge of this cannot fail to suggest the question, how this product of the far East found its way, thus early, to the neighbourhood of the Mediterranean. This and the other aromatics are here mentioned as precious and appropriate to religious uses, and yet the manner in which they are spoken of implies that they were neither very rare nor difficult to obtain. We are therefore perfectly warranted to assume, as a principle, that there existed a commercial intercourse with Ceylon or continental India, even at this early period. Then, by the agency of what people was this intercourse carried on? After reading the note on Egyptian trade (Gen. xxxvii.), no one will suppose it was by the means of the Egyptians, who in other respects were favourably situated for being the agents of that intercourse. Nor is the probability greater that this trade was conducted by the Persians, of whose condition at this period we know nothing certain, except that they were never a commercial people, and that they abhorred the sea quite as much as did the Egyptians. The same remark, being applicable to the Indians themselves, precludes the supposition that they exported their own commodities to the shores of the Persian or Arabian gulfs. If therefore it were only from the want of any other imaginable agency, we should have some right to think that the Arabians have a probable claim to the honour of having opened the commerce with India. But we are not left to bare conjectures on the subject: we have a mass of very interesting evidence of various kinds to show that it was to the Arabians that, through a long series of ages, Western Asia, Egypt, Greece, and Rome, were intermediately indebted for the spices and other products of India, which were in ancient times as much sought after as at present, although the source whence they were derived was scarcely known. Cinnamon in particular was much valued, and was the first spice sought after or procured in all Oriental voyages, whether ancient or modern. The Romans seemed to have obtained it in large quantities, and to have held it in the highest esteem; and being known in times so very early as those to which the statement in our text refers, we may conclude that the Egyptians, who were great consumers of aromatics, required also a large supply. It is therefore useful to know from what source the ancients professed to have derived this product. All the statements which they have left on the subject declare that cinnamon, with other aromatics furnished by the Arabians, were indeed thought to be Arabian products. That they thought the commercial cinnamon the produce of Arabia is a circumstance which does not at all weaken, but rather strengthens, the conclusions we have already stated, as it shows the certainty that the Arabians were the agents of the supply, and that the parties who received it having no knowledge, or only the faintest notions, of India, confounded its products, as supplied by the Arabians, with the indigenous products of Arabia, which were also objects of commerce. That they did this, we know from the fact of their attributing to that country products which, still more certainly than cinnamon, are not and never were produced there; but which the Arabians must have brought westward from India and conveyed to the various and successive *entrepôts* of Oriental commerce. The value of the text before us consists not in proving that the early trade with India was in the hands of the Arabians, which no one disputes, but that it was so in periods long anterior to any of which profane history makes mention. The earliest notices of the trade, direct or indirect, describe it as being conducted by the Arabians; and finding here that one of the products of that trade was extant in the west at the early period before us, we have a right to infer that the commerce existed even then. It would even be no improbable supposition that the products of India might be found among the spices which the Arabians, to whom Joseph was sold by his brethren, were conveying to Egypt. That instance at least proves that a spice trade was even then in the hands of the Arabians; and although it must be allowed that Arabia itself produced aromatics which were desirable objects of trade, it has always seemed to us doubtful whether they ever would have become such but in connexion with the profitable traffic in Indian spices, the value of which perhaps first induced the Arabians to attend to the culture of their own aromatics, which they were enabled to dispose of advantageously through the agencies by which they sent the products of India to the west. We apprehend, that although we are now able to identify as Oriental products many articles which Arabia itself was formerly celebrated for

producing, we still allow the exclusive reference of the ancients to Arabia as the spice-growing country, to have more than due weight on our minds in estimating the separate value of properly Arabian products. We withdraw, one after another, the more important of the products which anciently gave fame to Arabia, and which were the great objects of its trade; and do not then sufficiently advert to the greatly diminished importance of the native Arabian trade after such deductions. We might use this as an argument to show that if the Arabians had, at a very early period, a valuable trade in spices, they must at the same time have had a commercial intercourse with India.

The Arabians by whom this trade was carried on were certainly not the Bedouin Arabs, whose habits are wholly averse to commerce, but those of more settled character inhabiting the coast: perhaps we should say, in the early periods, the aboriginal Arabs of Kahtan as distinguished from the sons of Ishmael. The mode of their intercourse with India must have been either by land caravans through Persia and Karamania, or by water, across the Indian Ocean—which method was prior to the other we do not know, or whether both methods did not co-exist. The Arabian caravan in Genesis would seem to indicate a land-journey from Persia, for if the goods came by sea from India, they would no doubt have been taken to Egypt by the way of the Red Sea, and Gilead and Dothan were so much out of their way in a land-journey to Egypt if they had come from Arabia, that we seem obliged to consider them as coming from the east. It is however certain that the Arabians had an early traffic by sea. Dr. Vincent observes—"That the Arabians were the first navigators of the Indian Ocean, and the first carriers of Indian produce, is evident from all history, as far as history goes back; and antecedent to history, from analogy, from necessity, and from local situation."—"The Arabians have a sea-coast round three sides of their vast peninsula; they had no prejudice against navigation, either from habits or religion. There is no history which treats of them, which does not notice them as pirates or merchants by sea, as robbers or traders by land. We can scarcely touch upon them accidentally in an author, without finding that they were the carriers of the Indian Ocean. Sabea, Hadramaut, and Oman were the residence of navigators in all ages, from the time that history begins to speak of them; and there is reason to imagine that they were equally so, before the historians acquired a knowledge of them, as they have since continued down to the present age." There are indeed facts in the early inferential history of the intercourse with India, which render it certain that the Arabians had crossed the Gulf of Persia, and, doubtless with the aid of the monsoons, reached the coasts of India, long before these regions were known even by name to the nations of the west. The advantageous monopoly of the trade with India was enjoyed much longer by the Arabs than it has been by any other nation, and to this source we may no doubt chiefly attribute the glowing descriptions which the ancient writers give of the wealth and prosperity of Arabia Felix. The ancient capitals of Egypt, first Thebes and then Memphis, owed much of their wealth and splendour to the part which the Egyptians had in the benefits of this commerce. They received there the products of India and Arabia, and, conveying them down the Nile, consigned them to the Phœnicians, Greeks, and others, whose vessels crowded the harbours. The Egyptians themselves exported nothing. The Greeks, who obtained the dominion of that country, were more sensible of the importance of maritime commerce. They founded Alexandria, and made it, what it long continued, the great emporium of oriental trade. They engrossed the lucrative business of supplying Europe with its products, more directly than this had been done by the native Egyptians. They were even sensible of the importance of the direct trade with India, and made some attempts to supersede the Arabians therein, or at least to take a share in the advantages. But in this they failed, and ultimately found that to them it would be more profitable to purchase the much desired products in the Arabian ports, than to fetch them on their own account. Things remained much the same while the Romans were lords of Egypt and Western Asia; and in after-times the Arabians still continued to take the lead in the trade with India, and probably, from their peculiar advantages, would have done so to this day, had not the discovery of the passage to India by the Cape of Good Hope broken up the old channels of trading intercourse, and effected a great change in the whole commercial system of the world.—In the later books of the Old Testament there will be found frequent references to the articles of Arabian traffic, all of which the present note will in some degree contribute to illustrate. (See Vincent's 'Commerce and Navigation of the Ancients'; Robertson's 'Disquisition concerning India'; Heeren's 'Commerce, &c. of India, and of Egypt'; Reynier's 'Egypte'; Marshall on 'Cinnamon as an Article of Commerce,' in 'Annals of Philosophy,' vol. x., &c.)

"*Calamus*."—Literally, sweet cane or reed. It has been customary for a long time to consider the *Acorus calamus* as the sweet reed of Scripture, inasmuch as its root has an aromatic smell. But the short description of Dioscorides, who professes to have written the greater part of his work *ὑπὸ τῷ ὀφθαλμῷ*, as an eye-witness, does not agree with the *Acorus calamus*. We rather apprehend that it was a species of *Cyperus*, since the account of the last mentioned writer seems to suggest the inference, and we know that several members of that genus have odoriferous roots, and are used as perfumes by the natives of the regions in which they grow. The people of India scent their hair with the roots of the *Cyperus perferus*; and the Sandwich islanders employ another to impart a sweet smell to their garments, but it is so powerful as to be insupportable to those who are not accustomed to it.

24. "*Cassia*" (*kidda*, Heb.—which is otherwise written *kitzia*, whence came the Greek *κασσία*, and the Latin *cassia*). The *Laurus cassia* is a shrub which so nearly resembles the *Laurus cinnamomum* that some have regarded it merely as a variety. The bark resembles, in property the cinnamon, except in the presence of a mucilage, which does not exist in the latter.

25. "*Apothecary*."—More properly "perfumer." The holy oils and ointments were probably prepared by some one of the priests who had properly qualified himself. Mr. Roberts informs us that, in the Hindoo temples, there is a man whose chief business it is to distil sweet waters from flowers, and to extract oil from wood, flowers, and other substances. That our version has rendered the word by "apothecary" would sufficiently indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. This we know from other sources. Thus Shakespeare, who lived not long before,—

"An ounce of civet, good apothecary,  
To sweeten mine imagination."

"*An holy anointing oil*."—A remark on the practice of consecration by anointing will be found in a note to Levit. viii. At present we only direct attention to the fact that the prohibitions in verse 32—"Upon man's flesh shall it not be poured, neither shall ye make any other like it,"—clearly enough intimates that the Israelites were even then early in the habit of applying fragrant oils to their persons. As we learn, from Levit. viii., that this holy oil was poured upon Aaron's head, we may correspondingly infer that the Israelites were in the habit of employing oils for the same purpose. Indeed, we read continually of oils and ointments being used among the Hebrews for anointing their hair, heads, and beards. At their festivals they sometimes anointed the whole body, but often only the head and the feet. Dead bodies were also anointed, to retard corruption and prevent offensive smells. For such purposes perfumed oils or ointments were employed. We nowhere read of odoriferous waters, which are now so generally used in the East; but

it is not improbable that they were in use, at least in times subsequent to those before us, and may perhaps be considered as comprehended under the general name of "perfumes." The Jews certainly perfumed their clothes, and for this purpose oils and ointments would have been less convenient than fragrant waters. There is no difficulty in conceiving that they might have the art of making fragrant waters by decoction or infusion; but if the art of distillation were, as is generally supposed, unknown to the nations of antiquity, they could not have had those distilled waters which are now so conspicuous in the perfumery of the East. These, however, have not exploded such oils and ointments as the Hebrews appear to have used. With this they rub their heads and beards, while the distilled waters are more generally employed for sprinkling the clothes or beard. The common oils are made by steeping the petals of the flower in some inodorous oil; the art of extracting the essential oil of the flower (as in making *attar* of roses) is not much practised, and does not appear to have been known to the Hebrews. This is designed as a general remark: the particular applications of perfumes will be noticed as they occur. With regard to the sacred oil in the text, the Rabbins say that no more of it was ever made than the quantity which was prepared under the immediate direction of Moses, as in the text. Being used with economy, they say that it served to anoint every successive high-priest till the time of the captivity, when it was all spent. Hence the pontiffs, from Aaron to the captivity, are called "high-priests anointed;" whereas those subsequent, being installed by investiture in the sacred robes, were described as "initiated in their habits." This account does not seem very probable. Moses only interdicts the preparation of this oil for private use; and from the precise manner in which the ingredients are specified, it seems to have been his intention that the original supply should, from time to time, be renewed. The fathers of the Christian church believe that the high-priests continued to be anointed until the coming of the great Anointed One—the Christ.

34. "*Stacte*" (*nataph*)—finest kind of myrrh: for which see Gen. xliii.

"*Onycha*" (*shecheleth*, Heb.)—The only hint about the *onycha* that we can find is in the Arabic version, where we meet with *ladana*, suggesting that gum-ladanum was the drug in question. It is the produce of the *Cistus ladaniferus*, being a secretion from the leaves, which is swept off by the beard of the browsing goats, from whence it is collected. The shrub is a native of the Levant, the isles of the Mediterranean, and Arabia.

"*Galbanum*" (*chelbenc*, Heb.)—Galbanum is a gum-resin, which comes to us from Turkey, in softish, pliant, and pale-coloured masses. It is the produce of a species of bubon, though not perhaps of the *B. galbanum*. The bubon belongs to the umbelliferous family of plants, of which the hemlock and parsley may serve as examples.

"*Frankincense*" (*lebannah*, Heb.)—The frankincense is produced by the *Boswellia serrata*, a very fine tree belonging to the family of the turpentine bearing trees. It is a native of India. The frankincense, or olibanum, is a gum-resin of a brownish colour; which, when laid upon burning coals or a hot iron, sends forth a very fragrant vapour. Frankincense also grows in Arabia, but it is of a description incomparably inferior to that of India.



CINNAMON (*Laurus cinamomum*).



FRANKINCENSE (*Boswellia serrata*)

## CHAPTER XXXI.

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the

garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.'

14 'Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done: but in the seventh is the sabbath of rest, 'holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for 'in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, 'two tables of testimony, tables of stone, written with the finger of God.

1 1 Chron. 2. 20.    2 Heb. vessels.    3 Chap. 30. 8.    4 Deut. 5. 12.    5 Ezek. 20. 12.    6 Heb. holiness.    7 Gen. 1. 31, and 2. 2.    8 Deut. 9. 10.

Verse 4. "*Gold, silver, and brass.*"—Here and elsewhere we find mentioned together the metals which were procured the earliest, and first applied to purposes of use and ornament. No other metals were employed in the construction of the tabernacle, nor are any others mentioned but in such slight allusions as to show that they were indeed known, but not in common use. The Hebrew has the same word for both copper and brass, but our translation always renders it by "brass," even when the context shows that the simple metal (copper) is intended—as in "Out of whose hills thou mayest dig brass"—that is, copper, brass being a compound, factitious preparation. It is not always easy to distinguish where the word in the original denotes brass, or where copper. Perhaps we should always understand the latter in the more early passages where it occurs; and in later times we may assume that brass is intended where something refined and ornamental is implied in the text. The three metals, gold, silver, and copper, were naturally the first which men appropriated to their service; and the Scripture exhibits them as in use, and even abundant, in Egypt and Palestine a few ages after the flood. We know not precisely when these metals first became known; but at the time now immediately under our notice, the art of metallurgy had certainly attained considerable perfection; various personal ornaments, various utensils—and even images—of gold and silver, have already been often mentioned in the sacred text. It seems to our minds that a large mass of evidence in favour of the verity of the Pentateuch remains yet untouched—the evidence resulting from the perfect conformity of all its allusions to the state of the arts and the materials on which the arts operate, as well as the agreement of its statements concerning the condition of men, with the natural progress of men and of the arts they cultivate, and with the condition of things at the most early times of which profane history exhibits any knowledge. Even the silence of the Pentateuch, as to particulars which a writer later than Moses could scarcely have failed to notice, is not the least valuable of the internal evidences which the book bears of its own antiquity and truth.

In the present instance, all history and all experience corroborate the statements of Moses with regard to the early and prior use of gold, silver, and copper. These are the metals which are the most easily found, which are found in the purest state, and which are the most easily wrought when they are found. Iron must have been longer in becoming known, and it appears to have been little used for a long time after it became known. Goguet, whose continual references to Scripture render his statements of peculiar value for purposes of illustration, has a long and interesting



chapter on the discovery and working of metals; and little remains for us to do than to condense and analyse so much of his information as may tend to elucidate the notices of gold, silver and brass, which occur here and throughout the Scriptures.

Many incidents may be imagined, which, without search or thought, would place metals in the hands of the early races of men. The devastations occasioned by rains and inundations probably first led to the discovery of metals. After violent rains, metals are still, in some countries, found in almost every brook, and in the sands and valleys over which torrents have passed: and the supplies from this source must have been far more plentiful in early times than at present, when the superficial parts of the earth have almost everywhere been ransacked for the precious substances. The ancient writers frequently speak of rivers famous for the gold, silver, and copper, which they rolled down in their waters. These metals are also found in other situations, in grains or lumps; and in whichever of these forms exhibited, the metal would have been generally so pure and unmixed as to need none of those elaborate processes of smelting and refining, which ores taken from the mine generally require. The early stock of metal which we find existing in the hands of men might therefore have been obtained with comparatively small labour or difficulty. However, it appears that men did, at a very early period, acquire the art of extracting metal from the mine, and of refining the ore. These processes are mentioned distinctly in the very ancient book of Job. (See the notes on Job, ch. xxviii.) The metals must have been known for some time before the art was discovered of forging them into shapes proper for their designed uses. Goguet thinks that people had not at first any other way of shaping metals than by casting them in moulds. Strabo mentions a nation that made use of cast copper, not knowing how to forge it; and there are barbarous nations no less ignorant at this day. It would soon be observed, however, that all metals, except lead and tin, became flexible and soft when in the fire; and this would readily suggest the idea of working them, when in a state of heat, into the various forms they were desired to bear. This art must have been very ancient: knives, swords, and shears occur to our notice in the history of the patriarchs; and, from the ornaments of silver and gold which are mentioned in the same history, it is evident that men had then learnt how to execute, in gold and silver, works of considerable delicacy and exactness. The great degree of perfection which the arts of working in metal had reached is still more strongly evinced in the account of the works for the tabernacle. The skill which must have been necessary to execute the works described here very clearly intimates that the discovery of the art could not have been very recently made. Goguet omits to observe that the fact of the precious metals having, as early as the times of the patriarchs, become the sign of property (Gen. xiii. 2), the medium of traffic, and objects of valuable ornament, would alone demonstrate the antiquity of their use. For there can be no question that much time was taken before an estimate of their relative value of the metals could be formed, and that the most precious were at first applied to common and mean uses. There was an Egyptian tradition that the art of working gold and copper being discovered in the Thebais, arms were first made to exterminate the beasts of prey, and then tools to cultivate the ground. These were the most obvious purposes to which metals would be applied, whatever metals were first discovered; and accordingly we find instances, in modern as well as ancient times, of gold and silver being applied to the commonest uses of daily life, where the inferior metals were not known.

## CHAPTER XXXII.

- 1 *The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the intreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 'Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 'And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the 'people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, 'Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, 'I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 'And Moses besought 'the LORD his God, and said, LORD, why doth thy wrath

1 Acts 7. 40.

2 1 Kings 12. 28. Psal. 106 19.

3 1 Cor. 10. 7.

4 Deut. 9. 12.

5 Chap. 33. 3. Deut. 9. 13.

6 Psal. 106. 23.

7 Heb. the face of the LORD.

wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 \*Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the <sup>14</sup>tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 <sup>18</sup>And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

21 Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

23 For they said unto me, Make us gods, which shall go before us: for as for this

Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among <sup>12</sup>their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 <sup>14</sup>For Moses had said, <sup>18</sup>Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

\* Num. 14. 13. \* Gen. 19. 7, and 15. 7, and 48. 16. <sup>10</sup> Chap. 31. 18. <sup>11</sup> Heb. weak-ess. <sup>12</sup> Dent 9. 21. <sup>13</sup> Heb. those that rose up against them

<sup>14</sup> Or. And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.

<sup>15</sup> Heb. Fill your hands.



VOTARIES DANCING ROUND THE GOLDEN CALF.—N. POUSSIN.

Verse 2. "*The golden earrings, which are in the ears of your wives, of your sons, and of your daughters.*"—It seems, from this passage, that it was customary among the Hebrews, not only for the females, but for the young men, to wear earrings. However, that they were not commonly worn by the men appears from Judges viii. 24, where, "because they were Ishmaelites," is assigned as a reason why a great spoil in earrings was taken from the host defeated by Gideon. The earrings required by Aaron were doubtless Egyptian, and the form which they bore will be seen in the cut at the end of chap. iii. Their size and weight, as there exhibited, will show what a large mass of precious metal must have been formed by a general contribution of such ornaments. They do not seem to be rings, properly so called, but round plates of metal with a thick border. The earrings now used in the East are various in form and size. They are generally thick, sometimes fitting close to the ear, and in other instances very large, perhaps three or four inches in diameter, and so heavy as greatly to distend the lobe of the ear, at the same time enlarging in a very disagreeable manner the orifice made for the insertion of the ring.

4. "*Fashioned it with a graving tool, after he had made it a molten calf.*"—This description is very obscure. Dr. Boothroyd reads:—"He fashioned the form of it, and made a molten calf." He however imagines that the figure was of wood overlaid with gold; but as in this case it could not have been a molten image, as it is repeatedly said to have been, we incline to read:—"He fashioned it (the mould) with a graving tool, and afterwards made a molten calf."—The present is the earliest instance on record of the art of forming a statue. Sculpture in stone was however certainly known at this time, since the Israelites were forbidden to make images of stone. Yet the instance before us probably exhibits the primitive form of statuary; for we are disposed to concur with Goguet in thinking that the art of casting in moulds preceded that of sculpture. Men might take the hint of this by observing the shapes assumed by soft substances when they happened to fall into the cavities of more compact and solid bodies. The same observation would teach them the use of moulds. They had only to follow the hints thus naturally furnished. They would search for earth of such a quality, that, although solid, it might be readily softened and kneaded. At first they would only mould clay, plaster, &c.; but men would not long be content with the brittle forms thus produced; the desire of rendering their works more durable and solid would soon lead them to think of employing metals, when it became known that metals might be rendered fluid at pleasure. Metallic personal ornaments were probably thus cast in the first instance, and then it would naturally occur to cast in metal, images and other objects which had formerly been made with clay. Instances of molten images are so common in the history of the ancient idolatries, that it seems superfluous to specify particular examples. That the image now before us was no less after Egyptian models as a work of art than as an idol, seems clear from Deut. xxix. 17, where the Egyptians are expressly stated to have had gods not only of wood and stone, but of silver and gold. See the note there for some remarks on the origin of sculpture properly so called.

"*These be thy gods, O Israel.*"—In Joshua xxiv. 14, it is expressly said that the Hebrews had, while in Egypt, served the gods of that country; and, had this information been wanting, the fact of their predilection for the idolatry of Egypt would be sufficiently apparent from their conduct on the present and various other occasions. It is not at all questioned that the idol to which they turned aside at this time was an Egyptian god; and it is also very generally agreed that this god was no other than the Apis of the mythology of Egypt. But the precise position of this god in that mythology has not been quite determined, it being still questionable whether Apis was a god on his own account, or only a living and visible representative for another. The most general and probable opinion is, that he was regarded as a symbol of their chief god Osiris or the sun; and that the latter was revered in the homage paid to Apis, whose

worship was not sectional, it would seem, like that of most of the other animal gods of Egypt, but was general through the country. This Apis was a living bull, possessing certain marks which identified him as the god or vice-god in question. These marks were—that it was black, with the exception of a triangular (or square) white spot on the forehead. It had also the figure of an eagle (or, as some say, a crescent) on the back; the hairs of the tail double, and a knot, or something, under the tongue in the form of a beetle. When a creature answering this description was found, he was conducted with great state and infinite rejoicing to the temple of Osiris, and was kept there in an apartment ornamented with gold, and was there worshipped till death, when he was buried with great solemnity and mourning, after which another bull with the same marks was sought for. Several years sometimes elapsed before it could be found, but when this happened there was a great festival throughout the country—such a festival, probably, as that with which the Israelites welcomed the image. It is said that Apis was not allowed to live beyond a certain age, on attaining which he was drowned in a sacred fountain. While he lived he might always be seen through the window of his apartment, and was sometimes brought out to gratify the curiosity of strangers. It is a singular fact, and in some measure diminishes our surprise at the conduct of the Israelites, that foreigners, who, although idolaters themselves, were generally quite sensible of the grossness of the Egyptian idolatry, seem to have concurred in speaking with great respect of the deified bull. Pliny relates with much solemnity, that Apis refused food from the hand of Germanicus, who died soon after. Herodotus, long before that, relates how the Persian king Cambyses inflicted on the Egyptian god a wound in the thigh, of which he died; and, farther on, when he comes to mention how that king himself received his death from a wound accidentally inflicted by his own sword, fails not to call attention to the fact that the wound was in the very same part of the body in which he had himself wounded the Egyptian god.

Thus, as the Israelites were tainted with the idolatry of Egypt, and as Apis was one of the most conspicuous objects in that idolatrous system, a sufficient explanation seems to be given of the direction taken by the first apostasy of the Israelites from Him who had recently given them such large and manifest evidences of his mercy and regard. To render the identification of the “calf” with Apis more complete, it may be proper to add, that while the bull was worshipped in person at Memphis, he had in other places representative images, sometimes in the form of a bull, but also, and perhaps more frequently, in a human figure with a bull’s head. Several of the ancient Fathers speak of the “golden calf” as an image of the latter description. What a rooted predilection for the worship of Apis the Hebrews entertained is evinced by the facility with which king Jeroboam (who had resided in Egypt) was enabled, several centuries later, to lead Israel to sin by worshipping the golden calves which he set up in Dan and Bethel; and the worship of which seems to have prevailed generally among the ten tribes to the time of the captivity.

5. “*To-morrow is a feast to the LORD.*”—Under all the circumstances, this is a most remarkable expression, and will probably favour the conclusion that the crime of the Hebrews consisted not in an utter apostasy from Jehovah to the gods of Egypt; but in an unauthorised, and indeed interdicted, intrusion of Egyptian ideas and practices into the worship of Jehovah. If they had wholly forsaken the Lord, what interest had they in his feast to be held on the morrow? It would therefore seem that, as they had formerly worshipped Osiris through Apis, so now they purposed to worship Jehovah through the same sensible symbol. This view we seem also to gather from other passages of Scripture, as, Psalm cvi. 20, “they changed their glory (the invisible Jehovah) into the similitude of an ox that eateth grass.” This was a monstrous desecration, and directly counter to the divine command. See Deut. iv. 12–23; where Moses repeatedly reminds them that, in that awful day when the law was delivered on Sinai, they saw no shape—no manner of similitude,—only they heard a voice; and as repeatedly cautions them against making an image of any shape whatever. This remarkable passage seems to imply, not merely an interdiction of images in honour of false gods, but also the introduction of images as symbols or representatives of Jehovah under the idea of doing him honour, or of diminishing the distance between the worshippers and the worshipped by the intervention of a sensible image. In fact all image-worship, with whatever ulterior object, seems to have been considered idolatry, and as such liable by the law to capital punishment. This sufficiently accounts for the strong terms of reprobation with which the worship of the golden calves is on all occasions mentioned; while at the same time we cannot gather from the terms in which the intention is expressed, that it was intended as an act of total apostasy from God; or, from the terms in which censure is conveyed, that it was regarded otherwise than as the unworthy act and dangerous practice of a disobedient, but not an apostatizing, people. But although not perhaps, in its first intention, an act of entire departure from God, it was a great step towards total apostasy; for the mind would soon learn to rest on the visible symbol, and then the step to new gods and new images was narrow and easy to take. This was the great danger; and its reality is evinced by the addiction of the ten tribes—which worshipped the calves in Dan and Bethel—to Baal, Moloch, and the other gods of the neighbouring nations. In estimating the great difficulty which was experienced in leading the Israelites to entertain proper ideas of God as a spiritual being, and to honour him as such, we are apt to form too low an idea of their character from judging them by the standard which Christianity has produced, without sufficiently considering that the new principle required them to dismiss all the ideas and practices in which they had been brought up; and that all the nations known to them were wholly immersed in idolatry, and afforded no example of worship and conduct in any degree resembling that which was required from themselves.

It may be well to recapitulate the history of this chapter: Moses having been more than a month absent in the mount, the people despaired of his return. And as he was the agent through whom their deliverance had been effected, and had stood as it were between them and God, there seemed a vacancy in their system, which, as the priesthood and the regular course of religious service were not yet established, led them to think of a system of their own, or rather of a partial adaptation of their new principles to the practices with which they were familiar. They therefore applied to Aaron to give effect to their intention. His duty seems to us sufficiently clear; and although his easy compliance on this occasion has been extenuated by some writers, the culpability of his conduct is unquestionable, for we are told in Deut. ix. 20, that the Lord was very angry with him, and would have destroyed him, had not his brother interceded on his behalf. It is possible that his own faith failed; and that, concurring in the belief that Moses was dead, he shrunk from the task of attempting to control the inclinations of a multitude, whose unruly disposition had already been sufficiently manifested; and he may have satisfied his conscience by resolving on the half measure of keeping the Lord as much as possible in their view as the ulterior object of the homage paid to the image. Hence he no sooner perceived the feeling with which the people received the golden calf, than he proclaimed the feast to be held on the morrow in honour of Jehovah. It is also thought by some, that, in the first instance, his meeting their proposal by demanding their precious personal ornaments with which to manufacture the image, was in the hope that their unwillingness to comply would lead them to forego their intention. Their zeal however was not to be thus repulsed. But there is no end to such conjectures. We must be content to know that he acted wrong, whatever were his motives. Moses directly charges him with his crime in verse 21; and the excusatory narrative which he gives in reply, with the confused account, with which it terminates, of his own share in the transaction, as if conscious of error



but fearful to avow it, affords not the only instance resulting from a comparison between Moses and Aaron, in which we are led to perceive the wisdom of God in entrusting his great mission to the former, anxious as he was to decline it, rather than to his elder and more eloquent brother.

15. "*The tables were written on both their sides.*"—It is a very remarkable fact that the earliest notices of writing, whether hieroglyphic or alphabetic, do not, as we might naturally expect, exhibit the characters as being formed by an easy process on soft and ductile substances, but as being cut, with labour and difficulty, on the smoothed surface of rocks, or on tablets or columns of stone. This seems the reverse of the natural order, in which we generally find the easiest things attempted the soonest. But writing is distinguished from all other arts not more in its objects than in the order of its progress. Its course has been contrary to that of all other arts. Statuary, for instance, proceeded from figures moulded in clay to wood, metal, and stone; whilst writing appears to have begun with stone, and, having been successively exemplified on soft metals and wood, proceeded to the skins of animals, to the leaves of trees, and has arrived at paper. A little reflection renders the cause of this difference obvious. The original application of this greatest of the arts was not to purposes of familiar communication or popular instruction. These uses were not connected with its origin, but resulted from it. The original purpose to which it was applied was to transmit laws and the memory of great events to future times. Before writing was known, men sought to obtain the same result by erecting altars, pillars, and other monuments—by giving expressive names to particular sites—and by founding commemorative institutions: in all cases trusting that the memory of the fact or event would become associated in men's minds with the erection, the name, or the institution. Hence it was natural that, in the first instance, the art of writing should be applied to stone, in order to give at the same time a permanent and a distinct character to the few and brief, but important, facts which the primitive men desired to make known to future ages, and which the most lasting of their previous monuments and institutions had failed to transmit with precision. The monuments remained, while the memories connected with them perished. Hence it is that all our existing information points to stone as the substance on which the art of writing was first employed; and men continued to engrave important documents on stone, in times long subsequent to that in which writing was made subservient to the intercourse of life and the service of literature. Ancient inscriptions on the surface of perpendicular rocks are still found in different parts of Asia, most of them of such early date that the knowledge of the characters in which they were written is lost. Inscriptions on columns probably formed an improvement on this primitive mode of writing. If there were not reason to doubt its accuracy, a statement made by Josephus on this subject would be highly interesting. He says that the descendants of Seth, the son of Adam, understanding, from a prophecy of the great ancestor of mankind, that the world was at one time to be destroyed by water, and another time by fire, erected two pillars, one of stone to resist the water, and the other of brick to resist the fire; and that they inscribed on these pillars their discoveries in astronomy, to transmit them to the men who might afterwards occupy the world. There is nothing very improbable in this in itself, although it is rendered doubtful by collateral circumstances. The art of forming characters on stone and brick is of unknown antiquity; and astronomical discoveries were among the earliest that it was thought desirable to record. The ancient Babylonians are said to have registered on bricks their early astronomical observations; and, whatever the inscriptions may purport, it is certain that large bricks covered with inscriptions, in a character which no man can read, are still very commonly found among the ruins in Babylonia. With regard to inscribed pillars and tablets of stone, a great number of illustrative instances might be quoted to show in what manner they were in the earliest times employed. Goguet, who has enumerated the most prominent examples, observes that there was nothing in all antiquity more famous than the columns erected by Osiris, Bacchus, Sesostris, and Hercules, to perpetuate the remembrance of their respective expeditions. Still more renowned were the pillars or tables of stone on which Thoth, the Egyptian Hermes, is said to have written his theology and the history of the first ages. In Crete there existed very ancient columns, charged with inscriptions detailing the ceremonies practised in the sacrifices of the Corybantes. In the time of Demosthenes there still existed at Athens a law of Theseus inscribed on a stone pillar: and Goguet is disposed to think that the ancient fable about Atlas entrusting the pillars of the world to Hercules means no more than that Atlas explained to the son of Jupiter the purport of the mysteries and science inscribed on certain pillars. (*'Origine des Lois,'* tome i. p. 204. Paris, 1820.)

A similar custom prevailed among the ancient Arabians. Ibn Mokri, in illustrating the Arabia proverb, "*More durable than what is engraven on stone,*" observes that the inhabitants of Southern Arabia were accustomed, in the remotest ages, to inscribe laws and wise sayings on stone (Burder's *'Oriental Literature,'* vol. i. p. 198). Even in China the most ancient monuments of literature were inscribed on large and hard stones. Goguet observes, that although the people of the north of Europe seem to have had but little intercourse with the nations of Asia and Africa, their history equally evinces that, in the primitive times, the usage equally existed of writing upon pillars of stone whatever was thought worthy of being transmitted to future ages. Olaus Magnus mentions pillars forty feet high, on which rude inscriptions were found. The early inscribed pillars, of which so much mention is made, were less probably round than square, or pyramidal, and differed nothing in principle from tablets, being, in fact, tablets in the form best calculated to keep them fixed and conspicuous in the open air. This was not the intention of the Decalogue inscription, which was to be portable, and to be treasured up, and was therefore written on tablets. We read of three copies, all written on stone: the first, that which was broken by Moses; another, written to supply the place of the former; and a third, which Joshua inscribed on the stones at Mount Ebal (Josh. viii. 32). Job also, at a period supposed to be still earlier than that in which Moses lived, expresses a desire that his words should be "*cut deep in the rock for ever*" (chap. xix. 24). Stones then, whether as rocks, pillars, or tablets, were the books of the most ancient people, through which they sought to preserve their laws, public acts, treaties, the history of facts, and the most important discoveries. Although the earliest Scripture notices of writing exhibit its earliest form, this does not imply that no other form was known at the times under consideration. Other forms are mentioned in the book of Job; and even in the Pentateuch "*books*" are several times mentioned. The short and comprehensive Decalogue only was inscribed on stone, the more detailed law being, as a whole, written in a book, by the express command of God. (Ex. xvii. 14; Deut. xvii. 18, and xxxi. 24. See the note on this last text.) The most important facts and laws continued to be transmitted to posterity on rocks, pillars, and tablets long after other forms of writing had come into use. Thus, Hannibal, long after the invention of books, is said to have cut an inscription on the Alpine rocks, in memory of his famous passage over the mountains. In the north, also, Saxo Grammaticus notices an inscription, thirty-four ells in length, cut on the side of a rock, in Runic characters an ell long, by Harold Hyldeland, in memory of his father. This inscription was in after-times copied and published by Olaus Wormius. The Chinese also would seem to have afforded very modern instances of the same practice. Hamilton, in his *'Account of the East Indies,'* after relating the attack of the Dutch upon the island of Amoy in 1645, adds, "*This history is written in large China characters on the face of a smooth rock, that faces the entrance of the harbour, and may be fairly seen as we pass into and out of the harbour.*" Another instance, still more remarkable, occurred little more than sixty years ago. In 1771, a Tartar tribe of 50,000



families, and in the year following another of 30,000 families, left the territories of Russia, and after a long and difficult march of many months arrived in the Chinese territories, and submitted themselves to the sceptre of the emperor Kien Lung. They were well received; and the emperor caused the history of these migrations to be engraven upon stone, in four different languages. (See Burder's 'Oriental Literature,' vol. i. pp. 235, 534, where these last examples are cited.)

32. "*If thou wilt forgive their sin—; and if not,*" &c.—The most ancient versions supply the ellipsis of the text by adding the word "forgive" after "sin;" and Dr. Boothroyd has adopted it into the text of his translation. If we thus recover a word which the original has lost, it is well; but if the word be merely an addition to supply an apparent deficiency in the text, we could very well afford to dispense with its assistance; the suspension of the meaning seems to us far more expressive than any word which could be introduced to fill it up.

"*Blot me ... out of thy book, which thou hast written.*"—This is thought to contain an allusion to the rolls or public registers in which the names of the people were entered under their respective tribes. This was the book of the living, and when any man died his name was erased. The idea of the text will then seem to be, that Moses attributes such a book to God, and desires rather to have his name blotted from it—that is, to die—than witness the destruction of his people. This explanation removes the difficulty resulting from the common interpretation, that Moses desired to have his name blotted from the book of eternal life.

### CHAPTER XXXIII.

1 *The Lord refuseth to go as he had promised with the people.* 4 *The people murmur thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying,

'Unto thy seed will I give it:

2 \*And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee: for thou art a \*stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent

door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

\* Gen. 12. 7. \* Deut. 7. 22, Josh. 24. 11. \* Chap. 22. 2. Deut. 9. 12.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is*

a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

\* Rom. 9. 15.

Verse 4. "*When the people heard these evil tidings, they mourned: and no man did put on him his ornaments.*"—The Septuagint reads "robes" as well as ornaments, which, whether part of the original text or not, shows that it was an ancient practice to lay aside, in times of mourning, not only mere ornaments but the outer and more valuable articles of dress. Dr. Boothroyd understands "ornaments" to include ornamental dress and armour. The custom of rejecting ornaments in times of mourning and humiliation is so general and so natural as to require no particular illustration. But the custom of throwing off the outer garments, to which there are several allusions in Scripture, is more peculiar to the East. Harmer, in his valuable '*Observations*,' quotes, from the account given by Pitts of the ceremonies practised by the pilgrims at Mecca, the following passage, which he very justly considers to furnish a fair illustration of the appearance which the Israelites presented on this remarkable occasion. "We came to a place called Rabbock, about four days' sail on this side of Mecca, where all the haggas, or pilgrims (excepting those of the female sex), do enter into *hirraam*, or *ikram*, i. e. they take off all their clothes, covering themselves with two *hirraams*, or large white cotton wrappers; one they put about their middle, which reaches down to their ankles; the other they cover the upper part of their body with, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of gimgamee, that is, thin-soled shoes like sandals, the over leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbock until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree." He afterwards mentions that this mortifying habit is worn for about a week; and further on says:—"It was a sight indeed able to pierce one's heart, to behold so many thousands in their garments of humility and mortification, with their naked heads and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expression; and thus continuing for the space of four or five hours."

7. "*Moses took the tabernacle, and pitched it without the camp.*"—This of course was not the great and sacred tabernacle which has been so minutely described in the previous chapters; for that was not yet made. There has been a considerable quantity of rather unprofitable speculation about this tabernacle, into which we cannot enter. The best and most sober interpreters are content to follow the Septuagint and Syriac versions, in understanding that this tent was the tent of Moses as chief and leader; and in or before which he gave audiences, heard causes, and communicated with the Lord. It is very probable that the public services of religion were also performed at it previously to the erection of the great tabernacle. Moses appears to have removed this tent to a distance from the camp, with the view of expressing his abhorrence of the sin and ingratitude into which the people had recently fallen.

17. "*I know thee by name.*"—For one who has multitudes under his charge to know any by name necessarily implies a degree of personal knowledge and favour towards the persons whose names are thus known. Thus we have read of generals who have found it help much towards winning them the attachment of their soldiers to take the trouble of making themselves acquainted with a considerable number of them, and occasionally to exhibit the knowledge they had acquired. To be known by name by a king or great person is still mentioned as a distinction in the East. Thus Knox, in his curious account of Ceylon, and his adventures there, mentions that, when he desired the Cingalese to bring him the rice which he used for his daily food, they told him, that as he was the captain's son, and they but his servants, it was not proper for him to go about from house to house for his victuals as they did; and the great men at court had ordered that his food should be duly brought to him every day. "Neither was it fitting for me, they said, to employ myself in such an inferior office as to dress my own meat, being a man that the king had notice of by name, and very suddenly, before I should be aware of it, would send for me into his presence, when I should be highly promoted to some place of honour."

#### CHAPTER XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 8 *Moses intreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 28 *Moses, after forty days in the mount, cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses, 'Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words

that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall 'come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone

like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; \*visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, 'I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 \*Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of \*their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of \*unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the \*month Abib thou camest out from Egypt.

19 \*All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a \*lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me \*empty.

21 ¶ \*Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 ¶ \*And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the \*year's end.

23 ¶ \*Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 \*Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning;

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a \*kid in his mother's milk.

27 And the LORD said unto Moses, Write thou \*these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 \*And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten \*commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

<sup>5</sup> Chap. 20. 5. Deut. 5. 9. Jer. 32. 18. <sup>4</sup> Deut. 5. 2. <sup>3</sup> Chap. 23. 22. Deut. 7. 2. <sup>6</sup> Heb. statues. <sup>7</sup> Chap. 20. 5. <sup>8</sup> 1 Kings 11. 2.  
<sup>9</sup> Chap. 23. 15. <sup>10</sup> Chap. 13. 4. <sup>11</sup> Chap. 22. 29. Ezek. 44. 30. <sup>12</sup> Or, kid. <sup>13</sup> Chap. 23. 18. <sup>14</sup> Chap. 23. 12. Deut. 5. 12. Luke 13. 14.  
<sup>15</sup> Chap. 23. 16. <sup>16</sup> Heb. revolution of the year. <sup>17</sup> Chap. 23. 14. 17. Deut. 16. 16. <sup>18</sup> Chap. 23. 18. <sup>19</sup> Chap. 23. 19. Deut. 14. 21.  
<sup>20</sup> Deut. 4. 13. <sup>21</sup> Chap. 24. 18. Deut. 9. 9. <sup>22</sup> Heb. words.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put "a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

■ 2 Cor. 3. 13.

Verse 27. "*Write thou these words.*"—In the following verse Moses records that he did as commanded; and from hence some have inferred that the words of the second table were not, like those of the first, written by the hand of God. But Moses, when speaking of the second tables, in Deut. x. 4, says expressly, as he had elsewhere said of the first tables (Exod. xxxii. 16), that they were written by the finger of God. From this it necessarily follows, as Calmet observes, that there was no such difference as is commonly supposed, but that both were written either by the hand of the Lord or by that of Moses. If we suppose both, or only the second tables, to be written by the hand of God, it is difficult to understand how the same tables should be said to have been written by the hand of Moses, but if we suppose them written by Moses, there is no difficulty in comprehending how, in this as in other cases, that should be said to be done by the Lord which was done by his command and under his direction. The expression might be figurative as to the act of Jehovah, but could not well be so, in this case, with regard to that of Moses. It is, however, supposed by some commentators, that "*Write thou these words,*" refers not to the ten commandments, but to the words previously spoken, from verse 11 to 29, which Moses wrote on the *back* side of the tables; and that in the next verse, the word "*Jehovah*" has probably been dropped, so that instead of "*he (Moses) wrote,*" we should read "*Jehovah wrote.*" This hypothesis does certainly obviate the apparent discrepancies of the different texts, but in a manner too gratuitous to satisfy our minds. If it be of importance to understand that the tables were literally written "*by the finger of God,*" the probability might, we imagine, be shown by a less violent hypothesis. Admitting that the Lord, and not Moses, is denoted in v. 28, the previous verse is the only one that offers any difficulty, and this may be removed by observing, that the tables of stone are not mentioned in that verse, as every where else where writing upon them is intended. Hence we are at liberty to infer, that the expression "*Write thou these words,*" does not refer to the tables at all, but to *the book* in which he was on other occasions instructed to write, and in which he was now told to register the important words which had just been spoken. That these words were written on the *back* of the tables by Moses is a strange supposition, when we recollect that the former tables had been written on *both* sides, although they contained nothing but the Decalogue—and it is particularly stated, that the first and second tables were exactly similar.

29: "*The skin of his face shone.*"—"In many pieces, and in some ancient Bibles, Moses is described with horns. The same description we find in a silver medal; that is, upon one side Moses horned, and on the reverse the commandment against sculptured images. Which is conceived to be a coynage of some Jews, in derision of Christians, who first began that pourtract." (Brown's '*Vulgar Errors*,' p. 286. edit. 1672.) The figure of Moses in our wood-cut of the consecration of the priests, after Raffaele, exhibits an instance of this, and the celebrated statue of Michael Angelo does the same. Our excellent translation, in common with the original and the most ancient versions, gives no sanction to this still prevalent idea, which arose from the Vulgate translation—the only one with which the Italian painters were acquainted—which, instead of saying that the face of Moses shone, says that it was "*horned*" or had horns. The original word, קָרַן, *karan*, signifies primarily to irradiate, to shoot forth or emit rays of light; whence, from the idea of shooting forth, the word certainly does also signify "*a horn*" (*keren*). The context determines the sense, for it is evident that it would be as improper to render the word here "*horned*," as it would be to translate it "*rayed*" when applied to an ox or goat. Sir Thomas Brown is perhaps correct in his understanding of the matter, after Tremellius and Estius:—"His face was radiant, and dispersing beams like many horns or cones about his head; which is also consonant unto the original signification, and yet observed in the pieces of our Saviour, and the Virgin Mary, who are commonly drawn with scintillations, or radiant halos, about their head; which, after the French expression, are called, the Glory." All we can fairly gather from the text is, that the divine glory irradiated the face of Moses, from which such an extraordinary effulgence proceeded, that it was necessary for him to veil his face while delivering to the Israelites the commands of God; or at least in his ordinary communications with them. For it is to be observed, that in the expression (verse 33) "*Till* Moses had done speaking with them, he put a vail on his face," the word "*till*" is not in the original; and all the ancient versions read, "*when*," that is to say,—that his face was unveiled while delivering the commandments of God, but veiled at other times, except when he stood before the Lord. Dr. Boothroyd, who has adopted this view of the text in his new translation, thinks that the passage in 2 Cor. iii. 13, merely alludes to the fact of Moses veiling his face, without any reference to the circumstance of time when he did so. The custom among painters of putting "*glories*" around the heads of sacred persons no doubt arose from this fact concerning Moses. We are not aware of any other authority, except that *the raiment* of Christ became shining at the transfiguration. The ancient heathen considered an irradiation or lambent flame about the head, as a manifestation of the divine favour and protection. But whether this arose from any tradition concerning Moses, it is impossible to determine.

CHAPTER XXXV.

1 *The sabbath.* 4 *The free gifts for the tabernacle.*  
20 *The readiness of the people to offer.* 30 *Bezaleel and Ahohiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

2 'Six days shall work be done, but on the seventh day there shall be to you *'an* holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: *'whosoever is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

11 'The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 'And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 'The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And 'spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, 'the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit

1 Chap. 29. 2. Levit. 23. 3. Deut. 5. 12. Luke 13. 14. \* Heb. *voluntarily*. \* Chap. 25. 2. \* Chap. 26. 1, &c. \* Chap. 30. 1.  
\* Chap. 27. 1. \* Chap. 30. 23. \* Chap. 31. 2.



of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he

may teach, *both* he, and Aholiao, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

Verse 11. "*The tabernacle.*"—The details already given, and those which follow, will be best apprehended by a reference to the principle which the tabernacle was designed to exemplify. This principle has been well traced out by the learned Cudworth, after the best Jewish interpreters; and in the following account we avail ourselves of the assistance which this statement gives. When God had brought the Israelites forth from Egypt, he determined to manifest himself to them in a peculiar manner, and, as the head of their government—their king and general, to dwell, as it were, among them, by an external and visible manifestation of His presence; and from this resulted regulations in some degree analogous to those which the presence of a temporal king would have rendered necessary. Therefore, while they sojourned in tents, He would have a tent or tabernacle built in which, as in his palace, He also might sojourn with them. But when the Hebrews obtained the occupation of the land promised to their fathers, their Almighty Governor would also have a fixed dwelling, and the moveable tabernacle was exchanged for a standing temple. The tabernacle or temple being thus as a house or palace in which the Lord's presence might visibly dwell, it was necessary, in order to complete the idea of a house, that there should belong to it all things suitable for a habitation. Hence there was, in the holy place, a table and candlestick, because these belonged to the furniture of an apartment. And on the same principle the table was to have its dishes, spoons, and bowls, and was also to be furnished with bread. Hence, also, the lamps were to be kept continually burning, and a continued fire was to be maintained upon the altar. The same general idea also appears in the meat and drink offerings, which were partly consumed by fire and partly eaten by the priests: and because meat is unsavoury without salt, it was directed that there should be salt in every oblation and sacrifice. Thus the principle of a residing presence was followed out even in minute details; and in how literal a sense it was understood and applied is demonstrated by the fact that the altar, if not also the table of shew-bread, is called "the table of the Lord," and the offering "God's bread or meat." This statement will also serve to show the difference between the tabernacle or temple, and the synagogues which abounded among the Jews in the later periods of their history. The latter were merely places of resort for prayer and instruction, whereas the former was the palace in which the Lord's presence dwelt, and to which therefore all worship tended, wherever made. The "mercy-seat," whether in the tabernacle or temple, was his throne; and therefore all who served God according to the Levitical law made it the centre of their worship. "Not only in the temple," says Prideaux, "when they came up thither to worship, but everywhere else in their dispersion through the world, whenever they prayed, they turned their faces towards the place where the ark stood, and directed all their devotions that way. And therefore the author of the book 'Coori' justly saith, that the ark, with the mercy-seat, and cherubins, were the foundation, root, heart, and marrow of the whole temple, and of all the Levitical worship therein performed." ('Connection,' vol. i. p. 207.)

22. "*Tablets.*"—This is a very doubtful word. Some, with whom Dr. Boothroyd concurs in his translation, render it by "lockets," while Bochart and others suppose that it was a kind of girdle worn round the bosom. As, however, probabilities have been determined without any reference to Egyptian ornaments, we, making such reference, incline to suppose that the hoop or band surrounding the head (as in the cut to ch. iii.) is here intended. So important an ornament was not likely to be omitted, but we do not see that it is mentioned at all, unless denoted by this word.

It is observable that the Samaritan and Septuagint add "collars" to the list of articles. These were doubtless Egyptian collars, the form of which may be seen in the cut annexed to chap. iii.: they are very large, covering the neck and part of the chest, being, as it were, composed of necklaces disposed in concentric circles. From the frequency with which they occur in Egyptian statues and paintings they appear to have been in very general use, and doubtless, from their size, formed no inconsiderable part of the spoil in "jewels of gold and jewels of silver," which the Hebrews obtained from the Egyptians. (See 'Egyptian Antiquities,' vol. ii. p. 83.)

35. "*Blue—purple—scarlet.*"—Dyeing would seem to have been one of the earliest of the arts. It was certainly practised in Jacob's time, as we see from Joseph's "coat of many colours," and from the scarlet thread which the midwife tied about the hand of one of Judah's children by Thamar. How much sooner the art was known it is impossible to determine. In the present book its results have been frequently and familiarly mentioned; but it is observable that blue, purple, and scarlet are the only colours that have been anywhere specified. Dyeing must at this time have acquired considerable perfection, judging from the diversified forms of its application. Thus we see that entire pieces were dyed, as the robe of the ephod, which was all blue; threads for embroidery, as in the text; and the skins of animals, as the "sheep-skins dyed red," which formed one of the coverings of the tabernacle: in the last instance we are not quite sure whether it was the fleece which was dyed, or the leather after the fleece had been taken off. The high antiquity of this art is easily accounted for. Most of the materials fit to be manufactured into tissues are of dull and sombre colours, and men would naturally seize the first hints which offered of obviating the unpleasant uniformity of dress thus produced. We believe that the arts that relate to personal adornment and the preparation of food have been in general the first discovered, and the soonest brought to perfection: dyeing is one of this class. The juices of the fruits and plants which they ate, the effect of rains upon certain earths and minerals, and a variety of other circumstances, must early have given to men some notion of the art of dyeing, and of the substances proper to be employed. "In all climates," says Gouget (t. i. p. 148), "man has under his hand ferruginous and ochreous earths of all shades, with vegetable and saline matters, applicable to this purpose. The difficulty was to find the art of applying them to use. How many abortive attempts must have been made before men could apply dyes with effect to their tissues, and to give them that adhesion and lustre which constitute the principal merit of the art of dyeing—one of the most agreeable, but at the same time one of the most difficult, with which we are acquainted!" We have little information concerning the processes followed by the ancients in the application of dyes. Some remarks on the mode of diversifying dresses

with various colours have been given in the note to Gen. chap. xxxvii. 3, and something further on the subject will be found in the note to Judges v. 30. We shall at present confine our attention to colours, particularly those mentioned in the text. As the Hebrews had just come from Egypt, there is no doubt that they employed the same colouring materials that were then in use, and it is therefore interesting to inquire what these were. Yet there is a difficulty in the application of the conclusions resulting from this source, because it is very probable that the Egyptians became acquainted with some of the colours which now appear on their paintings and mummy cloths, at a later period than the Exodus of the Israelites. However, so much as may not be applicable at this early period will still illustrate the subject of the colours hereafter mentioned in the sacred books, inasmuch as it illustrates generally the subject of ancient colouring materials. The following particulars on Egyptian colours are principally drawn from vol. ii. of 'Egyptian Antiquities,' in the 'Library of Entertaining Knowledge.' Any illustration which can be derived from the colours of the cloths in which the mummies are enfolded, is, in application to the present subject, more valuable than that derived from paintings. These colours are different, being pure yellow, brownish yellow, dark red, flesh colour, and pale brick or red colour. We are not aware of any cloth wholly blue; but the selvage of these cloths is sometimes adorned with blue stripes. Mr. Thomson describes a small pattern, about half an inch broad, as forming the edging of one of the finest of these cloths with selvages; this pattern was composed of a stripe of blue, followed by three narrow lines of the same colour, alternating with three narrow lines of a fawn colour. This description agrees very nearly with that which has been given us by a gentleman who assisted at the examination of a mummy at Bombay; but, although in the highest degree competent to form an opinion on the subject, he thinks the blue stripes in the Bombay specimen were painted; whereas Mr. Thomson considers that the stripes in his specimen were formed in the loom with threads previously dyed. Our informant, however, most decidedly agrees in the opinion of Mr. Thomson, that the blue colour was formed by indigo; and as indigo is an Indian product, this is another evidence of the existence of an early intercourse with India. Indigo is indeed mentioned in the Periplus as one of the articles exported from India to Egypt; and we cannot arrive at any better probability than that the "blue" of the text was indigo. This valuable dye is obtained from the *Indigofera tinctoria*, a small shrub, belonging to the leguminous or podded family, with compound leaves, like those of the mimosa, and clusters of blue flowers. The colouring matter is obtained by macerating the young plant in water, from which it is subsequently disengaged by a peculiar process of beating. As to the other colours found in the mummy-cloths, Professor Jahn, of Berlin, by whom they have been analysed, considers the pure yellow to have been dyed with henna-leaves; this plant is also a native of India, but is now, as well as indigo, cultivated in Egypt. The brownish-yellow he conceives to be a watery extract of madder, with the addition of henna-leaves and tamarinds: the dark flesh-red colour also from madder: and Mr. Thomson believes the pale brick or red colour to have been dyed with safflower. Here then we have a list composed exclusively of vegetable dyes; though perhaps it is too much to infer that such dyes only were used by the Egyptians for their cloths. We may perhaps extend the list by referring to the indubitably ancient paintings in the tombs at Thebes; for some of these colouring matters might be, and doubtless were, applied also to cloths, particularly if we believe that the colours of cloth were in very early times diversified by painting. These colours then are found to be black, blue, red, green, and yellow, which are always kept distinct and never blended. These have been also analysed by Professor Jahn, who pronounces the blues, of which there are a lighter and darker shade, to be oxides of copper, a metal which abounds in Egypt. Belzoni, however, declares for indigo; but the author of 'Egyptian Antiquities' prefers the authority of the Professor, while he still seems disposed to admit that the blue in the mummy-cloth is indigo; he also makes the just remark that, "in the infancy of the art, earthy colouring matters, which would require little or no preparation, and, next in order to them, some of the vegetable dyes, would be used before the more artificial preparations of the metals." Admitting, however, these views as to the difference between the dye and the paint, it results that either the former was more ancient than the latter, or that the Egyptians exclusively used indigo for dye, and oxides of copper for paint. The author last quoted seems to be of opinion that the Egyptians did use oil in painting, although oil painting is said to be a modern invention; and if so, it is easy to suppose that they rejected indigo as a paint, for the same reason that modern painters in oil do so—because it does not well harmonize with oil; while we, as the Egyptians did, still retain it in extensive use as a dye. We have dwelt thus on blue because it is one of the colours mentioned in the text; the others may be more briefly despatched. The reds may be divided into brown-reds and brick-coloured reds. The colouring material of the former is a brown-red of oxide of iron; and the latter seem to be composed of the minium, cinnabar, or native vermilion which Pliny describes as being employed in painting the Ethiopian gods. The greens are a mixture of yellow vegetable pigment with a copper blue. The vegetable yellow is probably henna, which continues in extensive use, as a dye, throughout the East. The yellows, which are often very pure, and of a bright sulphur colour, seem also to be vegetable colours. The whites appear to be preparations of lime and gypsum: and the blacks seem to have been in great variety, such as those made from the lees of wine, burnt pitch, charcoal, or soot. The author adds, that doubtless, besides the colouring substances enumerated, various ochreous earths, red and yellow, were employed by the painter. So they probably were by the dyer, although vegetable dyes have only been detected in the mummy-cloths. We may perhaps assume that all these colours were known to the Hebrews, as well as others which we now fail to discover in Egyptian paintings and dyes. It is indeed remarkable that in the above account we find no mention of "scarlet" or "purple;" and we therefore reserve a notice of those colours for the following notes.

"Purple."—Goguet and Heeren have respectively brought together much interesting information with regard to the purples of antiquity. From their works (to which we may refer for more detailed accounts) the following particulars are chiefly drawn. The pre-eminence given at the present day to purple as a royal colour, is undoubtedly a result of the ancient preference which arose when the relative superiority of purple to other colours was greater than at present. We have seen this colour frequently mentioned in connexion with the works of the tabernacle and the dress of the high-priest; and among the heathen we know that the colour was considered peculiarly appropriate to the service of the gods. The Babylonians and other nations used to array their gods in robes of purple. A persuasion was even entertained that in the purple dye there lay some peculiar virtue for appeasing the wrath of the gods. Purple was also the distinguishing mark of great dignities among several nations. It is said that when the beautiful purple of Tyre was first discovered, the sovereign to whom it was presented appropriated it as a royal distinction. Homer intimates that it was only worn by princes; and this limitation of its use was common among other nations. A very early notice of this occurs also in Scripture, where the kings of Midian, defeated by Gideon, are described as being clad in purple raiment. (Judges viii. 26.) It seems to us very likely that, as there were several purples held in various degrees of estimation, it was only some particular shade of purple that was reserved for a godlike or royal distinction. It is important to understand that the word "purple" in ancient writings does not denote one particular colour. Pliny mentions the difference between some of the purples: one was faint, approaching to our scarlet, and this was the least esteemed; another was a very deep red, approaching to violet; and a third was of a colour compared to that of coagulated bullock's blood. The most esteemed

Tyrian purple seems to have been of this last colour. We say "the most esteemed," because it appears that even the Tyrian purple was not one particular colour, but a class of animal dyes, as distinguished from vegetable—varying in shade of purple from the most faint to the most intense. It is to be understood, however, that *all* the Tyrian purples were more esteemed than other colours, although they differed in degree of value. Of the vegetable purples we know nothing. Most of our information relates to the purples of the Phœnicians. Whether theirs was the "purple" of the text it is impossible to determine, but it is not unlikely, as their discovery of this colour, or class of colours, is of very remote antiquity; and, at all events, a short statement concerning the Tyrian purples will be generally applicable, as they were doubtless as much esteemed, whenever they became known, by the Hebrews as by other nations; and they may be understood as the "purples" in future portions of the sacred books, if not in the present. These dyes were obtained from several varieties of shell-fish, comprehended under two species: one (*Buccinum*) found in cliffs and rocks; and the other (*Purpura*, or *Pelagia*), which was the proper purple-fish, taken by fishing in the sea. These fish were found on the coasts of the Mediterranean and Atlantic, and locally differed in the tint and value of the dye which they furnished. The Atlantic shells afforded the darkest colour; those on the Italian and Sicilian coasts, a positive violet or purple; and those of the Phœnician shore itself, and in general the southern coast of the Mediterranean, yielded scarlet colour. The most celebrated in the Mediterranean were those from the coasts of Sicily and the Peloponnese; and in the Atlantic, those from the shores of Britain. The dyeing matter must have been very expensive, as each fish only furnished a very minute quantity of juice, pressed from a white vein or vessel in the neck, and which could only be obtained while the animal was alive. The rest of the fish was useless. The juice of this fish is not now used in dyeing; the art of preparing it is lost, apparently in consequence of as good or better dyes having been discovered, which can be obtained with much less trouble and expense. The Phœnicians excelled all other people in the use of this colouring matter, whence arose the great fame which the purples and scarlets of Sidon and Tyre enjoyed in ancient times; so that they were much in request among great people, and formed the prevailing fashion among the higher ranks of society. The beauty and variety of colours, it would seem, was more the result of art than a natural property of the material. The desired hue was obtained by the application of differently tinted juices, the hue being varied by the order of application. The mixing and preparation required for the intended result was a work demanding much care and skill; the process being of course varied according to the hue to be obtained. The Phœnicians are also understood to have possessed the art of throwing a peculiar lustre into their colours by making other tints play over it, producing what is called a "shot colour." This perhaps was the great secret of their art. The most esteemed purple stuffs were those which were "twice dyed," and as this seems to be noticed in the sacred text as a distinction of the stuffs there mentioned, we might take this as an intimation that the dyes were Phœnician; but on this point it is not necessary to insist. The Phœnician dyeing seems to have been at all times performed in the wool. It appears that the purple dye was applied to all sorts of stuffs, linen, cotton, and, in later times, silk; but its most usual application was to woollen, which, being manufactured from the fine wool of Arabia, possessed a value not entirely owing to the rich dye with which it was imbued. It was probably the merit of the fabric and the colour combined, which obtained for the dyed stuffs of Tyre the high reputation which they would not have enjoyed on either account separately.

"*Scarlet*."—There has been some difference of opinion about this colour. Some think that it is merely one of the Phœnician purples produced from the shell fish; for it is certain that among the number was a bright colour, approaching either to a crimson or scarlet, and which seems to have been held in considerable esteem. Others, who do not contend on this point, hesitate to say whether crimson or scarlet is intended by the word in the text, and by its equivalents in other languages. Besides the dye produced by the murex, a crimson or scarlet colour was known in ancient times, obtained from an insect akin to the American cochineal, but producing a much inferior colour. This insect was called *kermes* (whence our words *carmine*, *crimson*) by the Arabs; and *coccus* by the Greeks and Romans. The female insect is about the size and shape of a pea, of a deep violet colour powdered with white, found chiefly on the leaves of a species of evergreen oak shrub (*Ilex aculeata*), which is found in different parts of Western Asia and the south of Europe. Now that the colour afforded by this insect was the "scarlet" of Moses seems tolerably clear. The word rendered "scarlet" in the text and elsewhere in the books of Moses is either simply *tola* or *tola schani*. *Tola* means a worm, and, according to the analogy in the use of the word *kermes*, would literally be rendered "worm dye;" the *schani* sometimes annexed is variously interpreted to mean either double dyed (as the best scarlets seem to have been), or, according to another derivation, bright, deep red dye. The terms, together, seem sufficiently to point out a species of *coccus*—doubtless the *coccus ilicis*. It is so understood by the Septuagint and Vulgate; the former rendering the original by *scarlet*, and the latter by the same word in the Latin form of *coccus*. Professor Tychsen says that *tola* was the ancient Phœnician name for this dye used by the Hebrews, and even by the Syrians; and is employed by the Syrian translator in Isaiah i. 18. After the captivity, the Jews more commonly used the Aramæan word *zechori*. The same learned orientalist thinks that the dye was discovered by the Phœnicians; and if so, and if they were the great managers of this as well as of the purple dyes, it would be useful to ascertain the difference in application, appearance, and quality between this and the purple scarlet. Was their famous scarlet *this*, or that produced by the shell-fish? We incline to think that it was the *coccus*, and that the most scarlet of the fish dyes was only used in modifying the purples. And we arrive at this conclusion, because while a "scarlet" is mentioned as the basis of the ancient purples, *this* scarlet is always noticed as something distinct from the purples. We imagine the distinction between the two to have been that the purple "scarlet" was crimson, whilst the *kermes* "scarlet" was the real scarlet, or perhaps more properly *vermilion* (the worm colour). Professor Tychsen, supposing the identity of the Scripture "scarlet" with the *kermes* established, properly concludes that the *kermes* dye was known before the time of Moses;—that the dye was known to the Egyptians in the time of Moses; for the Israelites must have carried it along with them from Egypt;—that the Arabs received the name "*kermes*," with the dye, from Armenia and Persia, where it was indigenous, and had been long known; and that name banished the old name in the east, as the name "scarlet" has in the west. The *kermes* were perhaps not known in Arabia; at least they were not indigenous, as the Arabs appear to have had no name for them. *Kermes* signifies always *red dye*; and when pronounced short it becomes *deep red*. Beckmann thinks that in later times the Tyrian purples were superseded by the improvements of this dye; but we do not feel satisfied with his authorities for this conclusion. The *kermes* itself has now long been superseded by the American cochineal, which is far superior to any pigment employed in ancient times for dyeing reds. Indeed we have perhaps little cause to regret the loss or disuse of any ancient dye, particularly in bright reds, which owe so much to discoveries of chemistry, that we have every reason to conclude them infinitely superior to any which ancient art could produce. Pliny complains that scarlet dyes could not be made sufficiently durable and adhesive; and the statements in ancient authors as to the brilliancy of scarlet may be admitted by recollecting that they had nothing better with which to compare it. The Roman sumptuary laws allowed any body to wear scarlet; but purple was, as in other countries, limited to great dignitaries.

CHAPTER XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains of cherubims.* 14 *The curtains of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The veil.* 37 *The hanging for the door.*

THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 <sup>1</sup>Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were <sup>2</sup>coupled beneath, and coupled together at the head thereof, to one

<sup>1</sup> Chap. 26. 2. 4.

Chap. 26. 14.

<sup>2</sup> Heb. twined.

ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, 'under every board two sockets.

31 ¶ And he made 'bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold *to be places*

for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: *with cherubims made he it of cunning work.*

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were of gold*; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, 'of needle-work;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of brass.*

<sup>4</sup> Heb. two sockets, two sockets under one board.

<sup>5</sup> Chap. 25, 28, and 30, 5.

<sup>6</sup> Heb. the work of a needle-worker, or embroiderer.

34. "*He overlaid the boards with gold.*"—The question here arises whether here and elsewhere gilding, or actual overlaying with plates of metal, is intended. It is observable that the word "gilding" never occurs in our translation, but "overlaying" often; and yet there is no reason to question that the Hebrews were at some time or other acquainted with gilding, and it is therefore difficult to conclude that in all cases where the word כָּסָה occurs it means only overlaying with plates of metal; and this may be the rather questioned, since the Septuagint renders it by *κατασκευα*, "to gild," and is followed in this by the Vulgate. Modern translators have, however, generally adopted the ambiguous expression, "to overlay;" yet one of them, Michaelis, uses the term "to gild" in application to the boards of the tabernacle. When Beckmann was writing his article on gilding, he applied to Professor Tychsen to furnish him with some information as to the Scriptural notices on the subject. The professor, in his reply, states the instances in which gilding or overlaying are mentioned. They are, in the works of the tabernacle:—the ark, which was covered with gold within and without, and also the staves which belonged to it—the table of shew-bread, with its staves—the altar of burnt incense—the boards which formed the sides and the west end of the tabernacle; these were forty-eight in number, each having a surface of about forty-three feet and a half: besides which, there were the five bars on each side, which bound the whole together, and the pillars at the east end, which were also overlaid with gold. Then in Solomon's temple, the parts overlaid with gold were:—the whole inside of the house (1 Kings vi. 21, 22): the altar of incense (verse 20—22): the wooden cherubim, above seventeen feet in height (verse 28): the floor (verse 30): the doors of the oracle, on which were carved cherubim, palm-trees, and open flowers, so that the covering gold accurately exhibited the figures of the carved work (verse 32—35). "Now," proceeds the professor, "the question is, whether all these were gilt, or covered, or overlaid with plates of gold. I am acquainted with no work in which this subject is professedly discussed, and therefore I submit the following remarks to your consideration: The expression continually used for over-

laying is כָּסָה, the original meaning of which in the Arabic, *كسا* clear, to be bright, seems still to remain. The signification therefore is, to make clear, to render bright; but, as is commonly the case, nothing decisive can be obtained from this etymology, for it is equally applicable to gilding as to overlaying with gold." In some following observations the professor omits to avail himself of the important corroboration of his own view (that the word translated "to overlay" means only "to render bright"), which is afforded by the fact, that when overlaying is undoubtedly intended, as in overlaying the altar of burnt offering with plates of copper, quite another word is used (נִחַשְׁתָּ) than that which refers to the covering of the wood-work with gold. Upon the whole, Tychsen concludes, from a comparison of the different passages, that gilding is sometimes intended rather than overlaying with plates of metal. He considers that the drying of the wood, and the softness of gold, which, in regard to staves, floors, &c., would soon be rubbed off, occasions some difficulty in the notion that plates of metal were employed; but even admitting that such plates could be made sufficiently fast to smooth surfaces of wood, he doubts whether any plates, however thin, could be so applied as to fit and exhibit accurately carved wooden figures and flower-work, as in 1 Kings vi. 35. And, with regard to the parts of the tabernacle, had they been covered with plates of gold, would they not have been too heavy for transportation, particularly as several of them were to be carried on the shoulders of men? He also states his impression, that the twenty-nine talents and odd shekels of gold, could scarcely have been sufficient to cover with plates of gold all the articles above enumerated after so many vessels and other things had been made with pure gold. Upon the whole, Professor Tychsen thinks that the Hebrews understood both the arts of gilding and of overlaying with plates of metal, and that we must be left to infer from analogy and probability which process of the two was employed in particular cases.

Some of these arguments seem to us to deserve great attention, and we have little hesitation in allowing their application to the Temple of Solomon in the instances to which Professor Tychsen adverts; and, although with somewhat more hesitation, we may allow that collateral considerations give some probability to their application even to a structure so much more ancient and so different as the tabernacle. One of these considerations is, that gilding did not in ancient times imply so much inferiority to overlaying with plates as at present; for the ancient gold-beaters had not the art of reducing the gold-leaf to anything like the tenuity which may now be produced, and hence the ancient gilding was thick, durable, and rich. Another is, that the art of gilding was of very high antiquity in Egypt, although it is of course impossible to say that the art existed there previous to the exodus of the Israelites. Herodotus mentions Egyptian statues ornamented with gilding; and he also mentions that he saw in the palace at Sais a cow of richly gilded wood, which had been made, in times long anterior to his own, by Mycerinus (the son of Cheops, the pyramid-builder) to enclose the mummy of his daughter. Even at this day we find traces of gilding on mummies and mummy-cases, and in some instances the mummies appear to have been gilt all over. (See 'Egyptian Antiquities,'



vol. ii. p. 144.) Goguet thinks, indeed, that gilding was not known to the Greeks in the time of Homer. We do not feel that this position is fairly established by the instance he adduces; and if it were so, it is not only easy to conceive, but is certainly true, that the Egyptians had at that time long been acquainted with many arts which were not yet known to the Greeks. Goguet's instance is, that when the heifer which Nestor was about to offer to Minerva had, according to custom, its horns ornamented with gold, the process followed by the operator, who came with anvil, hammer, and pincers, is evidently not that of gilding, but of overlaying with plates of metal. (See 'Origine des Loix,' t. ii. p. 209.)

37. "He made an hanging for the tabernacle door of blue and purple and scarlet, and fine twined linen of needlework."—Mr. Morier, in his 'Second Journey through Persia,' makes the following observation with a view to the illustration of this text. When travelling near Lahar, in the north of Persia, he stopped at an encampment of the Kelauts, or Tartar nomades inhabiting that country, to examine the tent of the chief. "It was composed of a wooden frame of circular laths, which was fixed on the ground, and then covered over with large felts, that were fastened down by a cord ornamented with tassels of various colours. A curtain curiously worked by the women with coarse needlework, of various colours, was suspended over the door. In the King of Persia's tents, magnificent *perdahs*, or hangings of needlework, are suspended, as well as on the doors of great mosques in Turkey; and these circumstances combined will perhaps illustrate the 'hanging for the tabernacle door,' &c. To this we may add, that curtains for the doors are not confined to tents in Persia. They are also used in summer for the doors of the sitting-rooms of palaces and private residences, and the climate and peculiar customs of the country certainly render them preferable to wooden doors in the warm season.

## CHAPTER XXXVII.

1 The ark. 6 The mercy seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made 'the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the 'mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub 'on the end on this side, and another cherub 'on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

10 ¶ And he made the table of shittim wood: two cubits was the length thereof,

and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his 'dishes, and his spoons, and his bowls, and his covers 'to cover withal, of pure gold.

17 ¶ And he made the 'candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:

<sup>1</sup> Chap. 25. 10.

<sup>2</sup> Chap. 25. 17.

<sup>3</sup> Or, out of, &c.

<sup>4</sup> Or, out of, &c.

<sup>5</sup> Chap. 25. 29.

<sup>6</sup> Or, to pour out withal.

<sup>7</sup> Chap. 25. 31.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-

square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made <sup>the</sup> holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

<sup>a</sup> Chap. 30. 1.

<sup>a</sup> Chap. 30. 35.

### CHAPTER XXXVIII.

1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*

AND he made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof: *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal: he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the <sup>the</sup> lookingglasses of the women <sup>the</sup> assembling, which assembled at the door of the tabernacle of the congregation.

9 And he made the court: on the south side southward the hangings of the court *were* of fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their

brassen sockets twenty; the hooks of the pillars and their fillets *were* of silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty, the hooks of the pillars and their fillets of silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were* of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the <sup>the</sup> pins of the tabernacle,

<sup>1</sup> Chap. 27. 1.

<sup>2</sup> Or, *brassen glasses.*

<sup>3</sup> Heb, *assembling by troops.*

<sup>4</sup> Chap. 27. 19.

and of the court round about, *were of brass.*

21 ¶ This is the sum of the tabernacle, *even of the tabernacle of testimony*, as it was counted, according to the commandment of Moses, *for the service of the Levites*, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for *'every man, that is, half* a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

\* Heb. a poll.

Verse 8. "*He made the laver of brass . . . of the looking-glasses of the women . . . which assembled at the door of the tabernacle.*"—As the laver was of brass or copper, it is evident that the "looking-glasses," with which it was made, were of the same metal. The word "mirror" should have been used in the place of "*looking-glass*," in the various passages where it occurs, and which are all incompatible with the idea of *glass*. Thus Job (chap. xxxvii. 18), "*Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?*" and an apocryphal writer (Ecclus. xii. 11) says, "*Thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.*" In all these passages a metallic mirror is obviously intended. The word (מַרְאִי) considered to denote mirrors in the present text, does not, however, any where else occur in that sense, and Dr. Boothroyd, taking it in its most usual sense, considers the text to mean that the laver was made *under the inspection* of the women, not with *their mirrors*. This explanation seems to us to involve greater difficulties than those which it is designed to obviate. The common translation is perfectly consistent with the context, and with the early history of mirrors; besides which, all the ancient versions, as well as the Jewish writers, understand mirrors to be intended. We may understand either that the stock of copper in the camp was so comparatively small, as to have been exhausted in the other works for the tabernacle, or else that the mirrors of the women were particularly required for the laver as being of a superior sort of metal. As the women who assembled at the tabernacle are especially mentioned, it is not improbable that they followed the example of the Egyptian women who took their mirrors with them when they went to the temples. Moses may have required them for the laver, in order to put a stop to a practice of which he did not approve.

Artificial mirrors seem to have been made as soon as men began to exercise their ingenuity on metals and stones. Every solid body capable of receiving a polish would be more or less suitable for this purpose; hence the earliest mirrors of which we possess any information were of metal. Stone mirrors are also noticed very early; but as such mirrors could not have been in any degree equal to those of polished metal, they are rarely mentioned by ancient authors, and then seem to be chiefly used for purposes of ornament, being polished slabs or panels fixed in the walls of wainscoted apartments. For this purpose the Romans preferred what Pliny calls the obsidian stone, which Beckmann identifies with the species of vitrified lava now called Icelandic agate. Plane, concave, and convex mirrors of a similar substance were in use among the Americans when the Spaniards came among them; and they had also others made with a mineral called the Inca's stone, which seems to have been a compact marcasite or pyrites, susceptible of a fine polish, and calculated to form mirrors apparently superior to any of stone which the ancient nations of Europe and Asia seem to have possessed. The Americans had also mirrors of silver, copper, and brass.

When men began to work metals, it must soon have been discovered that the hardest white metals reflected more distinct images, when polished, than any others. Of all the metals known to the ancients, steel was the best calculated for the purpose; but Beckmann says that he can discover no indications that steel mirrors were in use among them; and he thinks that its liability to contract rust and to become tarnished, prevented this otherwise desirable metal from being employed for the purpose. We rather differ from him in this particular. The mention of *rust* in the above quotation from the Apocrypha seems to imply that the mirror there in view was of steel; and although it be true that the Greeks and Romans did not use such mirrors, it does not follow that they were not employed in the East, where, in most parts, the dryness of the atmosphere exposes polished steel to the least possible danger from rust. In fact steel mirrors, although in some degree superseded by looking-glasses, continue to be extensively used in the East. After steel, in eligibility for mirrors, comes silver; and we find that silver mirrors are those most generally mentioned

among the Greeks and Romans. "In the Roman code of laws," says Beckmann, "when silver plate is mentioned, under the heads of heirship and succession by propinquity, silver mirrors are rarely omitted; and Pliny, Seneca, and other writers, who inveigh against luxury, tell us, ridiculing the extravagance of that age, that every young woman in their time must have a silver mirror. These polished silver plates may however have been very slight, for all the ancient mirrors preserved in collections, which I have ever seen, are only covered with a thin coat of that expensive metal." There was also in use for the same purpose a mixture of copper and tin, producing a white metal which would seem to have been better adapted for mirrors than silver, although, on some account or other, it was not so much esteemed for the purpose. One reason probably was, that this metal was more liable to be tarnished than those of silver, requiring to be frequently brightened before being used. Hence it seems that a sponge with pounded pumice-stone was generally suspended near the ancient mirrors. Mirrors of copper, brass, and gold, do not appear to have been much in use after the superior fitness of silver was discovered; yet there is no question that copper and brass were soonest applied to this purpose, and doubtless continued to be used by those who could not afford silver or silvered mirrors. The use of metallic mirrors is now, in Europe, almost entirely confined to reflecting telescopes. The mode of compounding the metals of which these mirrors are made, and of polishing them of a proper form, is an art of great nicety.

There is some difficulty in determining when glass mirrors were invented. Pliny alludes to attempts made at Sidon to form mirrors with glass, but in what manner does not appear; and if the attempts had produced any approximation to our mirrors, they would surely have superseded those of metal, which they were so far from doing that, whatever they were, they never came into use. With the exception of this notice in Pliny, there is no trace of glass mirrors till the thirteenth century, after which they are spoken of in the clearest manner, and continue to be mentioned in every century, and at last mirrors of metal passed entirely out of notice. That the practical invention of glass mirrors cannot be much earlier than the date here assigned, seems to be evinced by the fact, mentioned by Beckmann, that glass mirrors continued to be very scarce in France in the fourteenth century. Those of metal were still in common use, and the mirror of even the queen, Anne of Bretagne, consort of Louis XII., was of this description.

On the history of mirrors, see further in Beckmann's 'Hist. of Inventions,' vol. iii. See also Goguet, 'Origine des Lois,' t. i. p. 371; Harmer, vol. iv. p. 332—334; Burder's 'Oriental Customs,' vol. i. p. 37; vol. ii. p. 52, &c.

## CHAPTER XXXIX.

1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and 'made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning<sup>1</sup> work.

4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and

put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen

25 And they made <sup>5</sup> bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons,

28 And a mitre of fine linen, and goodly bonnets of fine linen, and <sup>6</sup> linen breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus *was* all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the shewbread,

37 The pure candlestick, with the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and <sup>7</sup> the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them

<sup>5</sup> Chap. 28. 33.    <sup>6</sup> Chap. 28. 42.    <sup>7</sup> Chap. 28. 36.    <sup>8</sup> Heb. the incense of sweet spices.

Verse 3. "*And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, &c.*"—This is the most ancient notice of the preparation of gold in wires, or extended threads to be interwoven in cloths, and it is quite in conformity with all the information we can collect from ancient writings on the subject. Works made with threads of metal are rarely mentioned at all, and whenever they are spoken of, the wire appears to have been wholly made on the anvil. The metals were beaten with a hammer into thin plates, then cut with a pair of scissors or other instrument, into narrow slips, which were afterwards rounded with the hammer and file, so as to form wires or threads. Most of this process is described in the text. A very similar process of fabrication is described by Homer as being used by Vulcan, who repaired to his forge and formed upon his anvil a net so fine, that it could be perceived by no one, not even by the gods, being more delicate than the web of a spider. Abating the hyperbole, we may gather from this, as well as from the fact that the threads of metal were, in the instance before us, interwoven with, or employed to embroider cloths, that very fine wire was formed by this tedious and laborious process. It is not exactly clear how the gold threads were applied to ornament the ephod of the high-priest. We rather think they were not interwoven in the cloth, as in



chap. xxiv. 34, it seems to be said that the colours in the enriched cloth were the work of the embroiderer as distinguished from the weaver, who is afterwards mentioned. So also the robe of the ephod, which was all of blue, is said to have been of woven work (verse 22), probably to denote its simplicity. The same is also said of the innermost coat (verse 27); while in speaking of the ephod, the girdles, &c., which were highly ornamented, embroidery and needlework are mentioned. Beckmann thinks that the earliest application of gold to dress was to sew on slips of the metal, particularly on the seams, as is now done with gold lace. As there is no mention in the text of any process subsequent to that of cutting the metallic plate into slips, necessarily flat, it is possible that they were embroidered on the dress or otherwise applied without being rounded into wires or threads. Beckmann supposes that gold stars and other figures cut from thin plates of the metal were very early applied to dresses much in the same manner as spangles at present, being either sewed to the cloth, or fastened by some adhesive composition. To this would seem to have succeeded the arts of embroidering and interweaving with threads of gold, and ultimately the progress of uncomfortable luxury led to the formation of clothes entirely of gold threads without any other material. This was indeed "cloth of gold"—a name which in more modern times has been given to cloth, the threads of which are of silk wound about with silver wire flattened and gilded. Silver does not seem for a long time to have been employed for similar purposes, and accordingly it is not mentioned in Scripture as being so applied. Beckmann, in evidence of its being unknown at so comparatively late a period as the time of Aurelian, quotes a passage from Vopiscus, who states that this emperor was desirous of entirely abolishing the use of gold in gilding and weaving, because, though there was more gold than silver (this is in itself a curious fact), the former had become scarcer, as much of it was continually lost by being applied to such purposes, whereas every thing that was silver continued so. This seems to render it clear that silver was not used for such purposes. Yet, as Beckmann himself observes in a note, it is barely possible that Vopiscus speaks of gilt silver; for as the ancients were not acquainted with the art of separating these metals, the gold would be entirely lost when they melted the silver. He adds, however, that he had met with no passage in ancient authors where weaving or embroidering with threads of gilt silver is mentioned. Neither have we. There is no notice of silver thread being interwoven in cloth earlier than the times of the later Greek emperors.

It is really surprising to find so much use made of threads of precious metal while it continued to be formed by the hammer. Beckmann declares himself unable to determine when attempts were first made to draw into threads metal, cut or beat into small slips, by forcing them through holes in a steel plate placed perpendicularly on a table. But the art was not known in Italy in the time of Charlemagne; and our author, from the best evidence he was able to obtain, is disposed to attribute the invention of the drawing-plate to the fourteenth century. Since then the arts of forming and applying threads of gold have received much improvement. It is not known when wire first began to be spun round thread, as it now usually is in application to dress. This branch of the art is not ancient. The threads found among the ruins of Herculaneum are of massy gold. When the fine wire first began to be spun round thread it was round; the art of first flattening the wire, by means of which tassels and other ornaments have been rendered much cheaper—in consequence of much less metal being required to cover the silk—and at the same time more brilliant and beautiful, is of modern but unascertained date. The different degrees of ductility of gold and silver have led to the beautiful invention of plating silver wire with gold.

7, 14. "*Onyx-stones enclosed in ouches of gold, graven as signets are graven.—The stones were according to the names of the children of Israel....like engravings of a signet.*"—See also chap. xxviii. 9, "The work of an engraver in stone."—There can be no doubt but that mankind were at this time well acquainted with the art of polishing and engraving precious stones; and the various texts relating to the jewelled ornaments of Aaron's dress are very interesting indications of the progress which had been made in lapidary and stone-engraving. It is to be observed, that the shoulders of the ephod were ornamented with two onyx-stones mounted on gold, and that these stones were engraved with the names of twelve tribes—six in each stone; and we may therefore suppose the work to have been of a rather minute character. Then from the breastplate we learn that twelve other sorts of precious stones were known, as well as the brilliant effect which they would produce by a proper arrangement on the same surface. Each of these stones also contained the name of a tribe; and, altogether, we are led to form no mean idea of the progress which art had thus early made in the treatment of precious stones. Any one at all acquainted with the arts is well aware that the engraving of precious stones demands no common measure of address, precision, and knowledge. There must be a considerable number of very fine and delicate tools, and great decision of hand and practice. It is indeed true that the engraving of names admits of no comparison with the skill and delicacy of execution required in cutting the figures of men and animals; but still, as to the essentials of the art, the process is the same in both, and the difference is only a question of more or less perfection. Goguet is astonished to see that, in the time of Moses, and doubtless earlier, men had made so much progress in art as to be able to execute such works. Considering the number of previous discoveries which it is necessary to suppose, as well as the degree of knowledge and attainment which it involves, the same author, not without reason, is disposed to regard the engraving of precious stones as a most marked evidence of the general progress which the arts had made, in certain countries, at a very early period. With regard to this particular branch of art, we may observe also, that in the course of time it attained such an advanced state among the ancients that the moderns have never been able to equal them in the exquisite delicacy and beauty of their performance on precious stones. The engraved gems which have been preserved are still the unapproached models of the art.

## CHAPTER XL.

1 *The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt

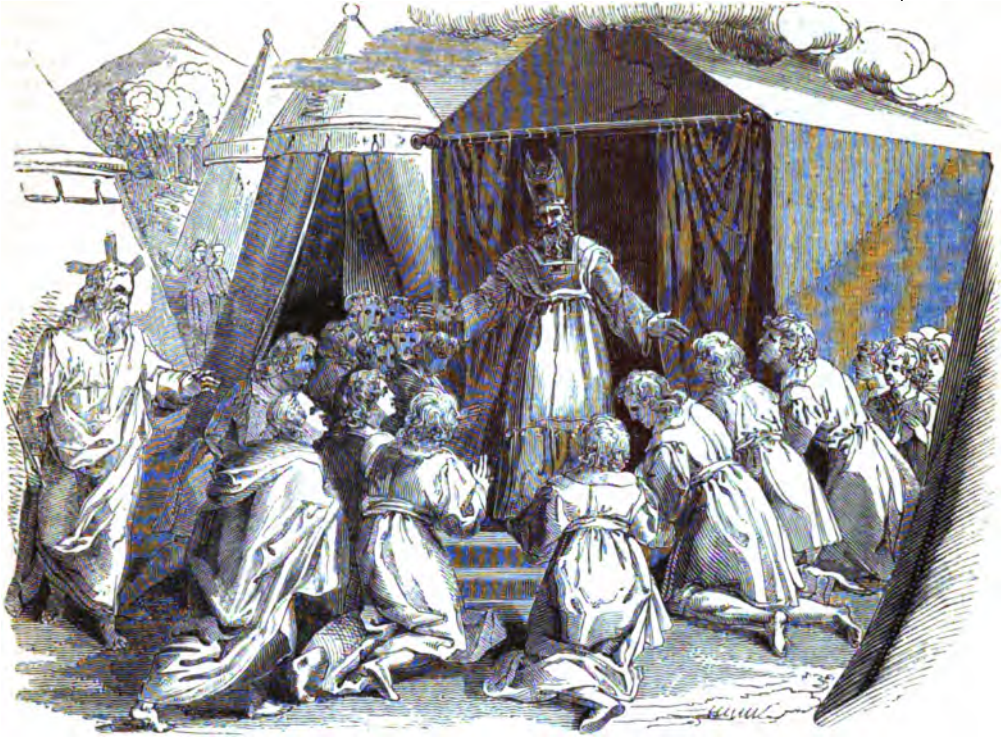
thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring

<sup>1</sup> Chap. 26, 35.

<sup>2</sup> Heb. the order thereof.



SANCTIFICATION, OR SETTING APART, OF THE SONS OF AARON TO THE PRIESTLY OFFICE.—RAFFAELE.

in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar <sup>most</sup> holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first day of the month, *that* the 'tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

<sup>\*</sup> Heb. holiness of holinesses.    <sup>†</sup> Numb. 7. 1.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the

burnt offering and the meat offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

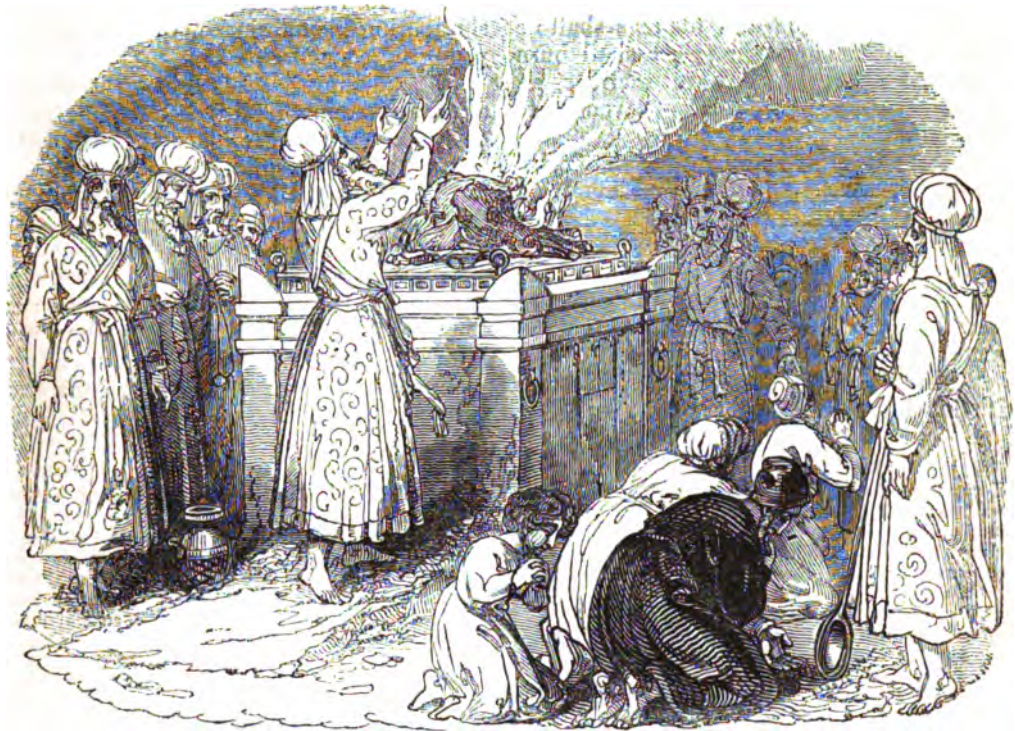
37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

<sup>5</sup> Chap. 35. 12.    <sup>6</sup> Chap. 30. 9.    <sup>7</sup> Num. 9. 15.    <sup>1</sup> Kings 8. 10.    <sup>8</sup> Heb. *journeyed*



# THE THIRD BOOK OF MOSES, CALLED LEVITICUS.



BURNT OFFERING OF THE HERD.—MELVILLE.

## CHAPTER I.

1 *The burnt offerings.* 3 *Of the herd, 10 of the flocks, 13 of the fowls.*



AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of

you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 'And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

<sup>1</sup> Exod. 29, 10.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire :

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar :

9 But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD : and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat : and the priest

shall lay them in order on the wood that is on the fire which is upon the altar :

13 But he shall wash the inwards and the legs with water : and the priest shall bring it all, and burn it upon the altar : it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar :

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes :

17 And he shall cleave it with the wings thereof, but shall not divide it asunder : and the priest shall burn it upon the altar, upon the wood that is upon the fire : it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

\* Or, pinch off the head with the nail.

\* Or, the fifth thereof.

LEVITICUS.—According to their custom, the Hebrews denominate this book from its initial word *ויקרא* (*va-yikra*)—"and he called." The Septuagint very properly calls it *ΛΕΙΤΤΙΚΟΝ*, latinized by the Vulgate and our version into "*Leviticus*;" and it owes this denomination from its referring principally to the Levitical priesthood, and the rites, observances, and laws connected with its ministrations. The Talmudists call this book "*The Law of the Priests*;" which name it also bears in the Arabic and Syriac versions. It is loosely said that this book contains the history of one month, that is, from the beginning of the second year from the departure of the Israelites from Egypt to the beginning of the second month of the same year. But, by comparing Exod. xl. 17, with Num. i. 1, we only learn that the historical interval between the erection of the tabernacle and the numbering of the people was one month, but it does not follow that the history of this book extends over the whole of this period.

Verse 2. "*Bring your offering of the cattle, even of the herd, and of the flock.*"—That is to say, that only such animals as formed part of their herds and flocks, and were used for food, should be offered for sacrifice. This excluded camels and asses, although of the herd, and also all wild beasts, as well as many animals the use of which for food was allowed. In fact, we never read that other quadrupeds than oxen, sheep, and goats were sacrificed to Jehovah, either before or after the delivery of the Law. This formed one important distinction between the sacrifices of the Hebrews and those of other ancient nations; for although the latter sacrificed oxen, sheep, and goats, they also offered many other animals, clean and unclean, wild and tame. Thus, horses were sacrificed to the sun, hogs to Ceres and (in Egypt) to Bacchus, dogs to Hecate and others, and wolves to Mars. The ancient Arabians also frequently sacrificed camels, and occasionally do so still. No fish were ever brought to the altar. The dove seems to be the only bird directed to be offered; but it appears, from chap. xiv. 4—7, that any clean bird was an eligible offering in particular cases; but, in practice, it seems doubtful whether any other than doves were ever actually offered.

3. "*A burnt sacrifice.*"—It is a question which has been very largely discussed, whether sacrifice was instituted in the most early times under the divine direction, or was a natural and obvious process by which men acknowledged their guiltiness before God, and sought to avert the divine displeasure by the offer of a representative victim. It must have been the one or the other; for else it is impossible to account for the prevalence of sacrifice among all the nations of mankind. Many writers hesitate to express an opinion on the alternatives: but, upon the whole, when we consider that the origin of the practice is nearly coexistent with the creation of man, and that the slaughter and burning of an inoffensive animal does not seem a process very obvious, to the first exercises of natural reason, for averting the Divine displeasure, there seems much probability in the opinion that it was in its origin a Divine institution, instilling into men a notion of vicarious punishment, and that sin might thus be acknowledged, and the Divine indignation against the sinner be appeased. To illustrate the antiquity of the practice, we need only point to the instances of Abel, Noah, and all the Hebrew patriarchs; and to show its general prevalence, we might refer to the history of all the ancient nations of which we have any knowledge, as well as to existing usages among tribes in different parts of the world, of different religions, and standing in various degrees of civilization, or of approaches to it. The Hebrew laws concerning sacrifices and oblations are in many respects very peculiar, and will require illustration as we proceed.

"*Without blemish.*"—It is carefully provided that whatever was offered to Jehovah as a sacrifice or oblation should be the most perfect of its kind. No directions are given as to the colours of the selected beast; perhaps because such restrictions might in a considerable degree have operated in limiting the power of the mass of the people to offer sacrifices. The water of purification is, however, directed to be made with the blood of a red heifer in Num. xix. 2; and as that animal was not only to be without blemish, but "*without spot*," it is probable that, in all instances, animals of one unvariegated colour were preferred. The regulations on this subject may perhaps receive illustration from the



practices of the Egyptians, as detailed by Herodotus. He states that they sacrificed to Apis white bulls; and as the existence of a single black hair upon them rendered them unfit to be victims, they were examined with the most scrupulous exactness. Such an animal was minutely inspected by a priest appointed for the purpose: if the result of this examination proved satisfactory to the priest, he fastened to its horns a label, which, after applying wax, he sealed with his ring. The animal was then led away: and it was a capital crime to sacrifice any bull which had not in this manner been examined and sealed by a priest. It is thought, from various incidental allusions in Scripture, that there was a similar inspection and sealing among the Israelites, who were probably not unacquainted with the usages described by Herodotus.

17. "*An offering made by fire.*"—It is to be observed that this chapter relates to burnt offerings, freely presented by the people; or, rather, it comprehends that part of such offerings which involves the shedding of blood: the ensuing chapter relating to unbloody oblations, of the same class as free-will offerings. That none might be excluded from the means of presenting an offering to Jehovah, the list of suitable sacrifices was, in this and other instances, so extended as to reach the means of all the people. Thus persons, according to their circumstances, might offer either a bullock, a male of the sheep or goats, or a turtle-dove or pigeon; and if too poor to bring any living sacrifice, they might offer the unbloody oblations mentioned in the following chapter. The burnt-offerings sacrifices were considered of the highest importance by the Hebrews, as well because they were such as the patriarchs offered, as because they were wholly consumed on the altar, no part (except the skin—chap. vii. 8) being, as in other instances, reserved by the priests. It seems that the person who furnished the offering brought it himself to the altar; but the indefinite expression in verse 11, "He shall kill," or, perhaps more correctly, "one shall kill" (as Dr. Boothroyd renders), appears to leave it doubtful whether the animal was to be sacrificed by the offerer, a priest, or a Levite. It is probable that it was most usually done by a Levite, as the learned translator conjectures. Whoever killed it, the blood was received in a suitable vessel; and it was certainly the duty of the priest to sprinkle the blood upon and around the altar. This seems in all kinds of sacrifice to have been a most essential part of the ceremony; for "by this sprinkling the atonement was made, for the blood was the life of the beast, and it was always supposed that life went to redeem life." (Horne's 'Introduction,' vol. iii. p. 290.) This was indeed thought so essential by the ancient Persians, and some other nations, that they did not burn the sacrifice at all, but only slew it before the altar, or at most offered only the *omentum*; believing that the life of the victim was all that their gods required. Indeed it is to be observed, that, in all cases, the sacrifice does not consist in the burning the animal, so much as in the killing at the altar. Among the Hebrews, the blood that was left after the sprinkling was poured out at the foot of the altar, where there was probably a trench, such as that which, in the Temple, conveyed the superfluous blood into the brook Kedron. When the animal was killed, it was flayed and opened; the intestines were taken out and washed, the feet also were washed; the back-bone was cleft, and the carcass was divided into quarters, so that all its parts were fully exposed to view. The sacrifice was then salted (see note on chap. ii. 11), and the whole, except the skin, was laid on the altar, and consumed by the fire. Some parts were reserved for the priests, or by the person offering the victim, of all sacrifices and offerings except this and the daily burnt-offerings (chap. vi. 9—18), which were wholly consumed as holocausts upon the altar, and which are therefore called "burnt offerings," by way of eminence, although other offerings and sacrifices were also burnt, but only in part. The sacrifices of the Jews were always made in the day-time; but provided that the essential part, the sprinkling of the victim's blood, took place by day, the carcass of the victim might be consumed on the altar at night. This regulation probably arose from the great number of the sacrifices that were sometimes to be offered.

## CHAPTER II.

- 1 *The meat offering of flour with oil and incense,*  
 4 *either baked in the oven, 5 or on a plate, 7 or in*  
*a fryingpan, 12 or of the first fruits in the ear.*  
 13 *The salt of the meat offering.*

AND when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

3 And 'the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

7 ¶ And if thy oblation be a meat offering baked in the fryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any

honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of

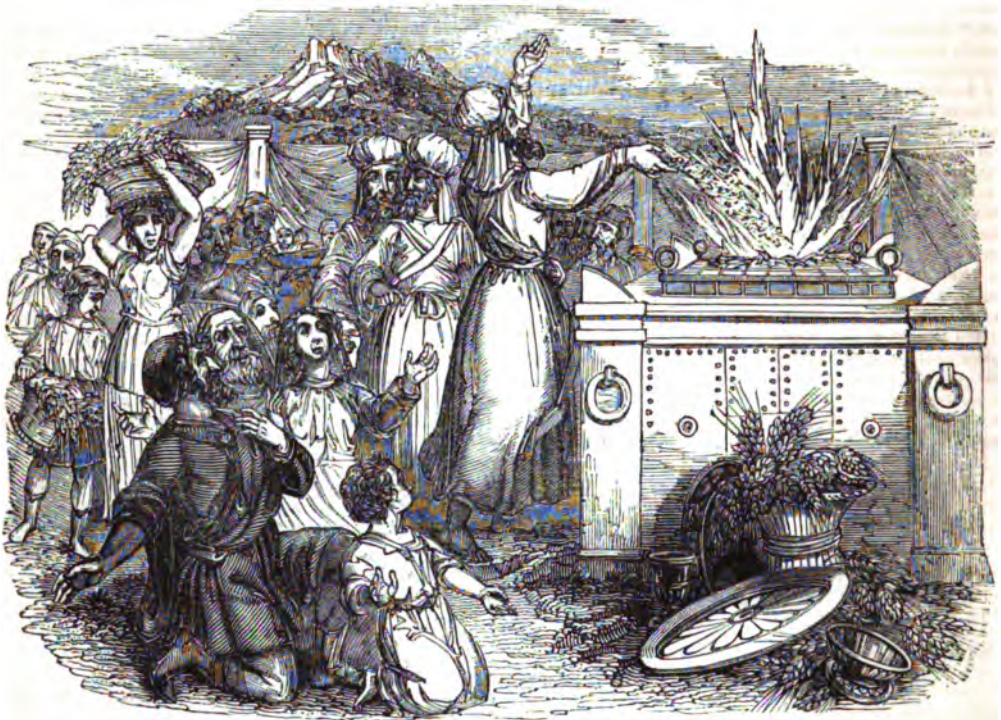
thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

<sup>a</sup> Heb. *ascend*.

<sup>b</sup> Mark 9. 49



MEAT OFFERING.—MELVILLE.

Verse 1. "*Meat offering*."—These offerings were in favour of the poor who might not be able to afford living victims for the altar. Their choice lay among various vegetable products and preparations, as meal, bread, cakes, ears of corn, parched grain, which were offered with oil and frankincense. No leaven or honey was to be used in these offerings, but to all of them salt was added, as in the case of animal victims. The poor were allowed even to bring fine flour as a sin offering, although in general the shedding of blood seems to have been considered as essentially connected with the remission of sin. But it is worthy of remark, that when an unbloody offering was made for sin, no oil or frankincense were to be added as in the instance before us. The reason given for this omission is simply because they were sin offerings (ch. v. 11), intimating that as bringing the iniquities of man before God, they were not to be rendered offerings of "sweet savour" like those which were brought to his altar as offerings of memorial and gratitude, or as testimonies of allegiance and worship. We have seen that these "*meat offerings*" were simply regarded as substitutes for animal sacrifices; and something of this idea of substitution seems to have been indicated by the Greeks, whose hecatombs were sometimes little more than nominal, only a few, or perhaps only one, living victim being actually offered. Little figures in paste were made as substitutes for, or representatives of the remainder. Indeed, it is mentioned by Theophrastus that, among the Greeks, meal mixed up with wine and oil constituted the ordinary offerings of the poorer sort of people. Although however the "*meat offering*" might be taken from the poorer Hebrews as a substitute for the burnt offering, it was not allowable that an animal offering should be consumed unaccompanied by a meat offering, which was regarded as necessary to the completion of the sacrifice. These oblations were cast upon the flesh of the victim and consumed together with it. It is observable that a similar usage, even in this remarkable particular, prevailed among the Greeks and Romans, with the unessential variation that the latter placed the meal, wine, salt, &c. upon the head of the victim while still alive and about to be sacrificed.

4. "*Oven*."—The ovens of a people continually on the move could have little resemblance to our own, and we can only discover what they probably were by a reference to existing usages in the East. The trade of a baker is only carried on in large towns; people bake their own bread daily in villages and encampments, and to a very considerable extent in towns also. It is evident, therefore, that when individual families bake every day so much bread only as is required for that day, recollecting at the same time that fuel is in general scarce, it is necessary that the oven should be small, and consuming but little fuel. These requisites are fully met in the common family ovens of Western Asia. That which may be considered the most general is a circular pit in the earthen floor, usually between four and five feet deep, and about three feet in diameter. This pit is well plastered within; and the dough, which is in large oval or round cakes—not thicker than pancakes, which in appearance they very much resemble when done—is dexterously thrown against the sides of the pit, which has been previously heated, and has the glowing embers still at the bottom. This cake is not turned; and, from its thinness, is completely done in two or three minutes. Its moisture being then absorbed, it would fall from the sides of the oven into the fire, were it not removed in proper time. This bread is usually flexible and soft, and may be rolled up like paper; but if suffered to remain long enough, it becomes hard and crisp on the side which has been in contact with the oven; but it is seldom suffered to attain this state, although we, who have lived for about two years on this sort of bread, thought it far preferable in this form. It is to be observed, that this pit is not exclusively an oven, but, particularly in Persia, is often the only fire-place for general purposes, which is to be found in cottages, and even in some decent houses. Whether these were the "ovens" of the Hebrews in the desert it is difficult to determine. They are formed with little expense or labour; but are more generally found in towns and villages than among the nomade tribes of the desert. The other things resembling ovens, act more or less upon the same principle as that which we have described. They are of various kinds; but they may generally be described as strong unglazed earthen vessels, which being heated by an internal fire, the bread is baked by being stuck against the sides, in the manner already noticed. Either the interior or outer surface is used for this purpose, according to the construction of the vessel, and the description of bread required. The common bread is sometimes baked on the outside of the heated vessel; and thus also is baked a kind of large crisp biscuit, as thin as a wafer, which is made by the application of a soft paste to the heated surface, which bakes it in an instant. Of this description, no doubt, is the wafer-bread which we find mentioned in verse 4 and elsewhere. The ovens of this sort with which the writer is most familiar are nearly three feet high, and about fifteen inches in diameter at the top, which is open. It gradually widens to the bottom, where there is a hole for the convenience of withdrawing the ashes. When the inside is exclusively used for baking, the outside is usually coated with clay, the better to concentrate the heat. We have seen them used under various circumstances. Even the vessels navigating the Tigris are usually furnished with one of them, for baking the daily supply of bread; and they are sometimes built to the deck for standing use. The Arab sailors have them also in their vessels on the Red Sea, and elsewhere. Sometimes a large water-vessel, with the bottom knocked out, is made to serve as a substitute, and goes by the same name. This name (*tenár*) is, as nearly as possible, the original Hebrew word (*תנור*) translated "oven" in the text. Ovens, somewhat similar, are frequently used in houses in the place of the hole in the floor already mentioned, especially in apartments which have not the ground for their floor. They are then not only used for cooking and baking bread, but for warming the apartment. The top is then covered with a board, and over this a large cloth or counterpane is spread, and the people sit around, covering their legs and laps with the counterpane. So also the pit in the floor, when not in use for cooking or baking bread, is in winter covered over, and warms the apartment, in much the same manner. It remains to add, that bread is sometimes baked on an iron-plate placed over the opening at the top of the oven. That the ovens of the Israelites in the desert were something on the principle of these earthen ovens, there is not much reason to question, and it is equally probable that those ovens which are mentioned after their settlement in Palestine were one of the two, or both the modifications of the same principle which we have described as being ordinarily exhibited in the houses of Western Asia. These, of course, are not the only forms of baking bread. We mention them as they occur. One has been noticed in the remark on Gen. xviii. 6, and others occur in the notes to verses 5 and 7 of the present chapter.

5. "*Baken in a pan*."—Dr. Boothroyd, availing himself of our now improved knowledge of the East, translates "on a fire-plate," instead of "in a pan." He is doubtless correct. In the preceding note we have mentioned a mode of baking bread on an iron plate laid on the top of the oven; but a more simple and primitive use of a baking plate is exemplified among the nomade tribes of Asia. We first witnessed the process at a small encampment of Belauts in the north of Persia. There was a convex plate of iron (copper is often in use) placed horizontally about nine inches from the ground, the edges being supported by stones. There was a slow fire underneath, and the large thin cakes were laid upon the upper or convex surface, and baked with the same effect as when stuck to the sides of an oven; but rather more slowly. The thin wafer bread of soft paste can be baked by the same process, which is recommended to the wandering tribes by the simplicity and portability of the apparatus. We believe that a flat plate is sometimes employed in this way, though we do not recollect to have witnessed its use. Chardin thinks that this process was in use long before ovens of any kind were known; and he is probably right. Unleavened oatmeal cakes, baked on an iron plate called a "girdle," are still very general in Scotland, and also in the north of England.

6. "*Part it in pieces, and pour oil thereon*."—We here see bread, after being baked, broken up again and mingled with oil. Was this an extraordinary and peculiar preparation for the altar, or was it a preparation in common use among the Hebrews? We incline to the latter opinion, as it seems to differ very little from a common and standard dish among the Bedouin Arabs. This is made of *unleavened* paste, baked in thin cakes, which are afterwards broken up, and thoroughly kneaded with butter, adding sometimes honey, and sometimes milk, but generally employing butter alone for the purpose. This second kneading brings it into the state in which it is eaten with great satisfaction by the Arabs. The only difference between this and the preparation in the text, is the use of butter instead of oil; and in its not being said here that the bread was kneaded anew, but only that it was broken up and mingled with oil. These points of difference are not very essential. The Bedouins, as a pastoral people, have no oil; but are very fond of it when it can be obtained: butter therefore, as used by them, may be regarded as a substitute for the "oil" of the text. And as to the want of a second kneading in the text, it is by no means certain that such kneading did not take place, even though it is not mentioned. Besides the Bedouins do not always knead the broken bread again with butter, but are content to soak or dip the broken morsels in melted butter. It is probable that the present text explains the mingling with oil mentioned in verses 4 and 7, better than by supposing that the paste was tempered with oil before being baked. Using oil with bread continues to be a very common practice in the East; and the Bedouin Arabs, and generally other Orientals, are fond of dishes composed of broken bread, steeped not only in oil, butter, and milk, but also in preparations of honey, syrups, and vegetable juices. Oil only is allowed in the "meat offerings," honey being expressly interdicted in verse 11, and this shows that the use of honey with bread was even thus early common among the Israelites.

7. "*Baken in the fryingpan*."—There is in use among the Bedouins and others a shallow earthen vessel, somewhat



resembling a frying-pan, and which is used both for frying, and for baking one sort of bread. Something of this sort, is thought to be intended here. There is also used in Western Asia a modification of this pan, resembling the Eastern oven, which Jerome describes as a round vessel of copper, blackened on the outside by the surrounding fire, which heats it within. This might be either the "oven" or the "pan" of the present chapter. This pan-baking is common enough in England, where the villagers bake large loaves under inverted round iron-pots, with embers and slow-burning fuel heaped upon them. But it is probable that the fire plate, which we have noticed under verse 5, is really intended here, and that the "pan" there, is the "frying-pan" of the present text. This seems to us very probable, as the name given by the Bedouins to this utensil is *tajen*, which is nearly identical with the name (*ταγαν*) which the Septuagint gives to the "pan" in verse 5. It is useful to obtain this etymological identification of the Arabian *tajen* with one of the "pans" of this chapter, but it is of little importance to determine which "pan" it is. Upon the whole, the oven, the pan, and the frying-pan of verses 4, 5, and 7, may, as it appears to us, be referred with much confidence to the clay oven, the metal plate, and the earthen vessel which we have noticed.

11. "No leaven."—There is an evident antithesis between the interdiction of leaven and the commanded use of salt, verse 13, in every sacrifice and oblation. Leaven, however useful, is regarded in its principle as a species of putrefaction since that which is leavened very soon spoils in the warm regions of the East, whereas unleavened bread may be kept any length of time. At the present day, the cakes or bread offered in the ceremonies of the Hindoos are always unleavened, although leaven is in bread used for domestic purposes. (Roberts's 'Oriental Illustrations.') On the other hand, the well known preservative qualities of salt rendered it symbolical of incorruption and soundness, and therefore its adoption in the offerings was dictated by the same considerations, whether physical or figurative, which precluded the use of leaven. In other illustrations we shall have occasions to notice the place which salt occupies in the estimation of some nations; and we may now observe, that so far from the use of salt here being, as some think, in opposition to pagan practices, it is certain that salt was used by the heathen at a very early period in their sacrifices and oblations. Homer expressly mentions "sacred salt," as strewed upon sacrifices, and also speaks of offerings of salted cakes. In fact, salt occupies a conspicuous place in the heathen sacrifices both without and with blood. In the latter, not only was a salted cake put on the head of the victim, but salt, together with meal, was strewed on the victims, the fire and the knives.



PEACE OFFERING.—MEIVILLE.

## CHAPTER III.

1 *The meat offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.*

AND if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.

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2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire

unto the LORD; <sup>1</sup>the <sup>2</sup>fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the <sup>3</sup>caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: *all* the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor <sup>4</sup>blood.

<sup>1</sup> Exod. 29. 22.    <sup>2</sup> Or, *suet*.    <sup>3</sup> Or, *midriff over the liver and over the kidneys*.    <sup>4</sup> Chap. 7. 25.    <sup>5</sup> Gen. 9. 4. Chap. 7. 25, and 17. 14.

Verse 1. "*A sacrifice of peace.*"—The "peace offerings," to which this chapter relates, were, like the burnt offerings, and meat offerings, the voluntary offerings of the people. They were either intended to testify thankfulness for blessings already received, in which view they are called "thank-offerings" in Coverdale's translation; or were else votive, being offered with prayer for future blessings. No doubt they were sometimes both in one. The offerings might be either of animals, or of flour or dough. The distinction between this and the "burnt offerings" as to animals, was that either males or females might be offered in this, but only males in the other; and that, in this, the whole was not consumed on the altar, as in the burnt offering. Only the fat parts were so consumed. A small portion was appropriated to the priest, the rest being allowed to the offerer and his guests as an offering feast, whence Dr. Boothroyd, following Michaelis, prefers to translate שְׁלָמִים, *shelamim*, by "feast sacrifice" rather than "peace offering." The parts of either the animal or vegetable offerings that were appropriated to the priests and Levites were called "heave" or "wave offerings;" because they were *heaved* or lifted up towards heaven, and *waved* to and fro before they were eaten, in acknowledgment of the goodness of God, and also in token of their being consecrated to him.

9. "*The whole rump, it shall be taken off hard by the back bone.*"—Dr. Boothroyd renders, more distinctly:—"The large fat tail entire, taken off close to the rump." It might seem extraordinary that the tail of a sheep (only of a sheep) should be pointed out with so much care as a suitable offering upon God's altar, were it not distinctly understood what sheep and what tail is intended. (See the cut and note to Gen. iv. 2.) The direction indicates that the fat-tailed species were usually offered in sacrifice, if the flocks of the Hebrews were not wholly composed of them. This species is particularly abundant in Syria and Palestine, equalling or outnumbering the common Bedouin species. Even the latter, although in other respects much resembling the common English sheep, is distinguished by a larger and thicker tail than any British species possesses. But the tail of the species peculiarly called "fat tailed," seems to exceed all reasonable bounds, and has attracted the attention of all travellers from the times of Herodotus to our own. These tails, or rather tails loaded on each side with enormous masses of fat, are often one-fourth the weight of the whole carcass when divested of the head, intestines, and skin. The tails seem to attain the largest size in the countries with which the Hebrews were most conversant; for in countries more eastward we never saw them quite so large as the largest of those described by Dr. Russell in his 'Natural History of Aleppo.' He says that a common sheep of this sort weighs, without the offal, sixty or seventy pounds, of which the tail usually weighs fifty or upwards; but he adds, that such as are of the largest breed and have been fattened, will sometimes weigh 150 lbs., the tails being 50 lbs. These last very large sheep are kept in yards where they are in no danger of injuring their tails; but in some other places where they feed in the fields, the shepherds sometimes affix a thin piece of board to the under part of the tail, to prevent its being torn by bushes and thickets, as it is not covered underneath with thick wool like the upper part. Sometimes the board is furnished with small wheels, to enable the sheep to drag it along the more easily. The mutton of these sheep is very good, and the fat of the tail is the most grateful animal fat the writer ever tasted. It is rich and marrowy, and is never eaten alone, but is mixed up in many dishes with lean meat, and is in various ways employed as a substitute for butter and oil. The standing Oriental dish, boiled rice, is peculiarly palatable when lubricated with fat from the tail of this remarkable species of sheep. Viewed in its various applications, the tail is an article of great use and delicacy, and could be no unworthy offering.





SIN OFFERING OF THE CONGREGATION.—MELVILLE.

## CHAPTER IV.

<sup>1</sup> *The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven

times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour 'all the blood of the bullock at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 <sup>a</sup>And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth <sup>b</sup>without the camp unto a clean place,

<sup>1</sup> Chap. 5. 2.    <sup>a</sup> Exod. 29. 14. Num. 19. 5.    <sup>b</sup> Heb. *to without the camp.*

where the ashes are poured out, and 'burn him on the wood with fire: 'where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, 'and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger in *some* of the blood, and sprinkle it seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if 'any one of the 'common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And 'he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a 'sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

<sup>6</sup> Heb. 13. 11.

<sup>5</sup> Heb. at the pouring out of the ashes.

<sup>6</sup> Chap. 5. 2, 3, 4.

<sup>7</sup> Heb. any soul.

<sup>8</sup> Heb. people of the land.

<sup>9</sup> Chap. 3. 14.

<sup>10</sup> Exod. 29. 18.

Verse 3. "*Sin offering.*"—The latitude, as to the age and sex of the victim, which was allowed in the peace offerings, is here again restricted as in the burnt offerings, but in a more peculiar manner. The sin and trespass offerings were those in consideration of which certain offences were remitted, or punished with mitigated severity. These offerings never accompanied the ordinary penalties of the law, being accepted in lieu of them. They effected, as St. Paul observes (Heb. ix. 13, 14), not any real forgiveness of sin before God, but merely a civil cancelment and deliverance from secular punishment. And yet, indeed, these offerings in themselves may be considered as a sort of punishment, first, as *finer* of some, though but small amount, paid in cattle; and, secondly, as accompanied with a public acknowledgment of guilt which it behoved the offender to make; and, although this does not appear to have been attended with any degree of infamy, it was necessarily very humiliating. In offences against property, restitution was to be made, with twenty per cent. in addition, not a restitution of from two to five fold, as in the ordinary operation of the law; and the difference in the great moderation of all sorts of fines under this modification of the law, appears to have been intended with the view of facilitating the restitution of property unjustly acquired, and the retraction of false oaths. It seems that this process of commuted punishment only operated when a man's conscience prompted him to a voluntary acknowledgment of his offence, the ordinary law operating in cases of detected guilt: and no offering was accepted in the case of those crimes in which the good of the community required that the legal punishment should be duly inflicted. The offences to which the law of sin or trespass was applicable are very distinctly stated. The list includes all unintentional transgressions of the law, whether sins of commission or omission, as well as the wilful sins enumerated in Lev. v. 1, 4, 14, 15; vi. 1—7; xix. 20—22. Michaelis thinks that the "sin offerings" were made for sins of commission, and the "trespass offerings" for sins of omission. Whatever the distinction was, it does not seem to have been of much importance. In both offerings, the party offering the sacrifice placed his hands on the head of the victim, and confessed his sin or trespass over it, saying: "I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return my repentance before thee, and with *this* I make atonement." The animal was then considered to bear vicariously the sins of the person who brought it. The rest of the ceremonies are too distinctly detailed to require recapitulation. The sacrifices under this law differed from the burnt offerings in not being wholly consumed on the altar, and from the peace offerings in no part being returned to the party by whom the sacrifice was offered. Another remarkable fact is the adaptation of the sacrifices, and of some of the ceremonies, with a distinct reference to the condition of the offender. Thus the sin offering for the high-priest, and that for the congregation at large, was to be a calf, and, as if to mark the greater heinousness of offence in such parties, after the fat had been offered on the altar, the remainder was taken away to be burnt without the camp, in the place where the ashes from the altar were deposited. But when a ruler sinned, the offering was to be a ram; while a private person might offer a sheep, a she goat, two turtle doves, or an ephah of meal, according to his circumstances. Thus the act of satisfaction was made as easy as possible to the poor, so that scarcely any one could be deterred by poverty when his conscience prompted him to the confession of a secret sin. In all the sin offerings, except those for the high-priest and for the congregation, what remained, after the proper portion had been offered on the altar, was not taken out to be burnt outside the camp, but became the portion of the priests.

4. "*He shall bring the bullock.*"—The form in which the sacrifice for sin was made is here fully detailed. On comparing this account with that of the burnt offering, there appear few other differences than those which have been specified in the preceding note. The only one of importance is, that the blood, instead of being sprinkled only upon the altar of burnt offering, was taken into the holy place and sprinkled seven times before the veil, some of it being also put upon the horns of the incense altar; what remained was then brought back and poured out at the foot of the brazen altar. The reader may perhaps be interested in comparing both accounts with the description which Herodotus gives of the Egyptian sacrifices. The animal selected for the purpose being conducted to the altar, the fire is kindled thereon. After this, a libation of wine is poured upon the altar, and the god to whom it is dedicated is solemnly invoked. The animal is then killed, after which the head is cut off and the carcass flayed. Thus much seems to be a general statement; but Herodotus himself observes, that there is a considerable difference in the ceremonies of burning the victims. What follows refers to the ox sacrificed at the great festival in honour of Isis. After the animal has been killed, flayed, and beheaded, the intestines are taken out, but the *fai* and the paunch are left. They then cut off the legs, shoulders, neck, and the extremities of the loins; but the trunk was stuffed with *bread*, honey (prohibited in the Hebrew offerings), raisins, figs, *frankincense*, myrrh, and various aromatics. After this the victim was burnt, a large quantity of *oil* being poured upon the flames. While the victim was burning, the spectators flagellated themselves, and afterwards feasted on the reserved parts of the victim, having fasted previously to the sacrifice. It is unnecessary to point out the details of analogy or difference between this and the Hebrew sacrifices; but it will be observed, that several of the articles which belonged to the meat offering, burnt with the Hebrew sacrifices, are comprehended in the stuffing burnt with the Egyptian victim, but that salt is wanting. It seems, also, that the Egyptian sacrifice was not quartered like that of the Israelites.

## CHAPTER V.

1 *He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrifice, 17 and in sins of ignorance.*

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be

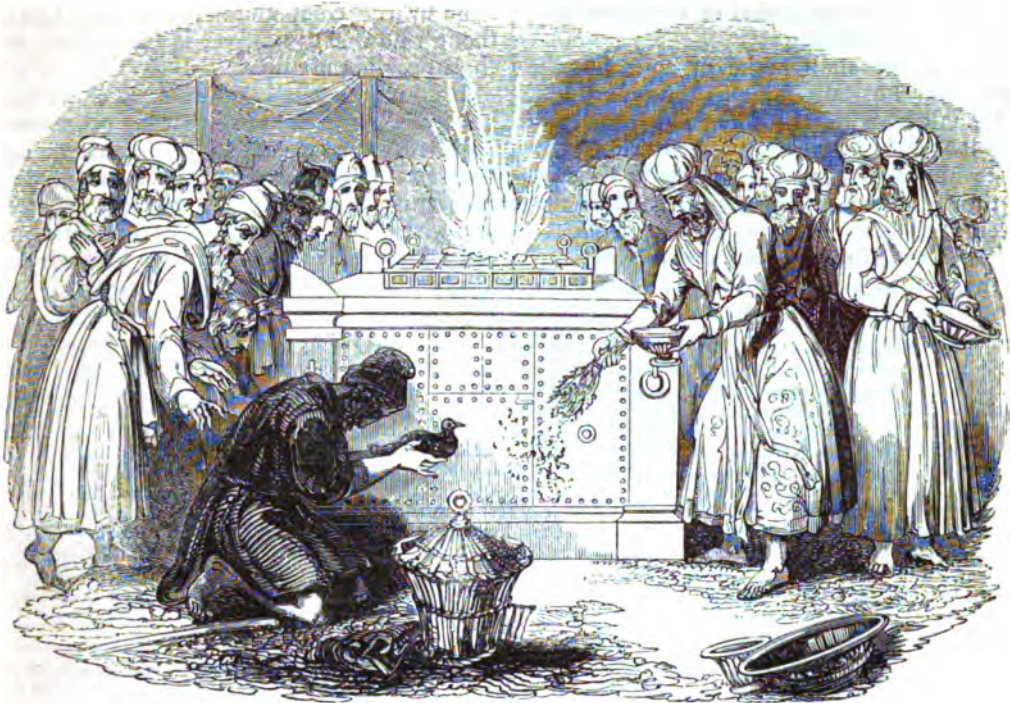
hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty





TRESPASS OFFERING OF THE POOR.—MELVILLE.

in one of these *things*, that he shall confess that he hath sinned in that *thing*:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which is for the sin offering first, and <sup>1</sup>wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the <sup>2</sup>manner: and the priest shall make an atonement for

him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it is a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, <sup>3</sup>even a memorial thereof, and burn it on the altar, <sup>4</sup>according to the offerings made by fire unto the LORD: it is a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels

<sup>1</sup> Heb. his head cannot reach to the sufficiency of a lamb.

<sup>2</sup> Chap. 1. 15.

<sup>3</sup> Or, ordiance.

<sup>4</sup> Chap. 2. 2.

<sup>5</sup> Chap. 4. 35.

of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a 'soul sin, and commit any of these things which are forbidden to be

done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

<sup>6</sup> Chap. 4. 2.

Verse 1. "*The voice of swearing*," literally, "the voice of an oath."—It is to be observed that the sin offering for perjury was not allowed when a person testified falsely against an innocent person; for then he was subject to the punishment in which the innocent man would have been involved if convicted (Deut. xix. 19); but when a witness omitted to testify what he knew against a guilty person, or in any other respect concealed what he ought to have made known. Dr. Boothroyd translates, "the words of an adjuration," and understands, after Delgado, that when evidence was wanted, the judge ordered proclamation to be made for any one who knew any thing on the subject to come forward and declare it in court. To such proclamation a curse was commonly added against any man who should neglect or refuse to give evidence: and the offence in view in the present instance is, that the man had incurred this curse by neglecting to appear as a witness. Perhaps it is as well to bear in mind, that, as the witnesses in the Hebrew courts of judicature were sworn, not directly, but adjured, as it were, by hearing an oath read, "the voice of swearing" was the reading of this oath. What was said after this was upon oath; and, as Michaelis observes, this testimony upon oath, and the making it perjury in a witness to conceal what was known to him, must have had a powerful effect in eliciting the truth, as a delinquent could scarcely feel offended with even a friend of his own, who, when thus circumstanced as a witness, should declare the whole truth.

2. "*Carcase of an unclean beast*."—See note to Num. xix.

4. "*If a soul swear*," &c.—This is an interesting law on the subject of rash oaths. If a man made such an oath and had not kept it, he was guilty, and had to atone for his offence by a sin offering for his inconsideration, if it was an oath to do evil; and for his neglect, if it was an oath to do good. "This served very effectually," says Michaelis, "to maintain the honour of oaths, inasmuch as every oath, however inconsiderate, or unlawful, or impossible, was considered so far obligatory, that it was necessary to expiate its non-fulfilment by an offering; and it was, at the same time, the best possible means of weaning the people from rash oaths, because the man who had become addicted to that unbecoming practice, would find himself too frequently obliged, either to keep his oaths, how great soever the inconvenience, or else to make offerings for their atonement." 'Commentaries,' vol. iv. p. 111.

15. "*Sin through ignorance, in the holy things of the Lord*."—This is understood to apply to the case of a person who had incurred a debt to the sanctuary, by withholding the prescribed dues of first fruits, tithes, &c.

## CHAPTER VI.

1 *The trespass offering for sins done wittingly.* 8 *The law of the burnt offering, 14 and of the meat offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin offering.*

And the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in 'fellowship', or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and 'swareth falsely'; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that

which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even 'restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, 'in' the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the 'flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering. It is the burnt offering, 'because of the burning

<sup>1</sup> Or, in dealing.

<sup>2</sup> Heb. putting of the hand.

<sup>3</sup> Num. 5. 6.

<sup>4</sup> Chap. 5. 16.

<sup>5</sup> Or, in the day of his being found guilty

<sup>6</sup> Heb. in the day of his trespass.

<sup>7</sup> Chap. 5. 15.

<sup>8</sup> Or, for the burning



upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it *unto them* for their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: "every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brassen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 "And no sin offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

¶ Chap. 2. 1. Num. 15. 4. 10 Chap. 2. 9. 11 Exod. 29. 37. 12 Exod. 16. 36. 13 Chap. 11. 33. 14 Heb. 13. 11.

Verse 2. "If a soul sin....and lie unto his neighbour in that which was delivered him to keep."—The law on this subject is stated more at large in Exod. xxii. 7—15. From the present text we learn, in addition, incidentally, that when a person denied that he had received a deposit, and no proof of his having done so could be adduced, he was obliged to take an oath to that effect: but if he swore falsely, and afterwards repented of having done so, the sin-offering and restitution to the injured party afforded him an opportunity of atonement, without incurring the extent of punishment to which he would have been liable had the crime been judicially proved. The law is too distinctly announced in Exod. xxii. to require enlarged remark; but as an important distinction concerning a deposited beast injured, or stolen from the person with whom it was deposited, is liable to escape notice, as stated in verses 9—11 of that chapter, we may observe, that if the animal were stolen, or met with an accident, when out at pasture, the depositary was allowed to clear himself by oath, and then the owner had no claim upon him; but if it were stolen from his own premises, he was obliged to make restitution. This was obviously on the principle of its being more difficult to steal a beast from a house than any thing else; and that as he might have had the profit arising from the use of it, so he ought to bear the loss arising from his neglect in looking after it, or from accident—which is of more rare occurrence, and often difficult to distinguish from neglect (see Michaelis, vol. ii. p. 375). The importance of distinct regulations on the subject of deposited

property has been strongly felt by all Oriental legislators; and it proceeds from the fact that there were not at any time, and are not now, any of those responsible banking establishments which in modern Europe afford such important facilities for the application, transfer, and security of property. Hence, when a man is apprehensive of oppression or robbery, or, from another cause, wishes to secure his property, he has no other alternative than either to hide it in some place of concealment, or to put it in the hands of some irresponsible person, in whom he thinks he has cause to rely. So also, if a man wishes to leave his place of residence for a time, he must either adopt one of these courses, or else, perhaps at a great sacrifice, turn his property into money or jewels, and take it with him, exposing it to all the dangers of the road; which, in the East, are very imminent and great. Much risk attends all these alternatives. For individuals to prove unfaithful to their trust, as to property deposited with them, is so very common a circumstance, that a large proportion of the tales with which the Oriental story-tellers amuse or move their auditors, in coffee-houses and elsewhere, as well as of those which are written in books, turn upon the contrivances to which the owner of property is obliged to resort in order to recover it from the person to whom it has been intrusted. Men who would have remained honest under the ordinary circumstances of life are too often drawn aside from rectitude by the temptations of valuable property committed to their trust. Continual experience of this sort has had a very unhappy effect upon the moral feelings of Orientals. Men fear to confide in each other: and, in the case of property which persons desire to secure, they often prefer the hazards attending the other alternative of concealing it under ground, or in strange places, or even to build it up in the thick walls of their houses. To the latter practice there are frequent allusions in Scripture; and some further notice of it will be found in the note to Matt. xiii. 34.

In the 'Code of Gentoo Laws,' as translated by Halhed,—the fourth chapter, 'Of Trust and Deposit,' and the following, 'Of Selling a Stranger's Property,'—contain, in part, some valuable and striking analogies to the Mosaic law. The principles are nearly identical: indeed, the Gentoo Law looks like a commentary on, or rather an expanded application of, the sacred text. The principle of restitution, of punishment by fine, of purgation by oath, is the same in both. A few statements from this important document may help to illustrate the application of the principles common to both. The Gentoo law enjoins caution in the selection of a trustee, and also in undertaking a trust. It then says, "If a person should make use of any property intrusted to him, or it be spoiled for want of his care and attention, then, whatever crime it is for a woman to abuse her husband, or for a man to murder his friend, the same degree of guilt shall be imputed to him, and the value of the trust must be made good." If property is stolen, burnt, or otherwise lost or destroyed, the trustee must make the whole good in case he conceals any portion that may have been saved. If a trustee does not give up, on the first demand, the property intrusted to him, he is to be fined by the magistrate: he must not, however, deliver it up to any one but the owner—not even to his son without an order from the father; but if the owner dies without resuming his deposit, the trustee must deliver it up to the heir, without waiting for an application. If a person delivers his property marked and sealed to the trustee, it must be returned with the same mark and seal; but if it is not so, the trustee shall be put to his oath concerning any alteration which may have taken place. Further information may be found in the work to which we have referred; and the whole subject is well worth the attention of those who desire to acquaint themselves with the peculiarities of Oriental legislation, as contributing to the illustration of the Scriptures.

9. "*The law of the burnt offering.*"—This is the daily burnt offering or perpetual sacrifice, consisting of two lambs offered upon the altar of burnt offering, one in the morning and the other in the evening. That of the morning was offered about sunrise, after the incense was burnt upon the golden altar, and before any other sacrifice. That of the evening was offered in the decline of day, before the night began. They were both wholly consumed on the altar, after the same manner as the free-will burnt-offering, but by a slow fire, that they might continue the longer burning. With each of the victims was offered a bread offering, and a drink offering of strong wine (see Num. xxviii. 5—7), the latter being poured out before the Lord, or about the altar, as a libation. The Jewish writers consider that the morning sacrifice made atonement for the sins of the preceding night, and that of the evening for the sins of the preceding day. It may be regarded as a daily expression of national as well as individual repentance, prayer, and thanksgiving.

28. "*Earthen vessel. . . brazen pot.*"—This is a very remarkable instruction. We all know that earthen vessels are broken, and others thoroughly scoured, when supposed to be defiled, among the Mohammedans and Hindoos, as they were also among the Jews. But the present instance is of a different character. The earthen vessel was to be broken, and the copper one scoured and rinsed, not because they were defiled, but because the flesh of the sin offering having been cooked in them, they had thus become too sacred for common use. We shall elsewhere have occasion to remark on instances in which earthen utensils were broken, and others scoured in consequence of defilement. At present we only direct attention to the fact, that at this time the culinary vessels of the Hebrews seem to have been *exclusively* of earthenware or copper. Iron, though known to them, was at this time very little in use for any purpose, and even when they became better acquainted with that valuable metal it is doubtful if their culinary or other vessels were ever made of it. At least, no pot, pan, or other vessel is said in all the Scripture to be of iron. What is translated "iron pan," in Ezek. iv. 3, is properly an "iron plate," as the context alone sufficiently indicates. In point of fact, the culinary and other domestic vessels throughout the East remain to this day, as we find them thus early in the Mosaic history, either of copper, earthenware, or wood (ch. xi. 33; xv. 12), although, no doubt the quality and manufacture have much improved. The writer in the course of journeys and residence in different parts of Western Asia does not think that he ever met with an instance of a cooking vessel of any other metal than copper: and dishes and bowls of the same metal tinned are those which most usually make their appearance on the tables of kings and great men. When luxury desires something more rich and costly for the table than copper, it finds indulgence, not in silver and gold, but in china and fine earthenware.

## CHAPTER VII.

1 *The law of the trespass offering, 11 and of the peace offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill offering. 22 The fat, 26 and the blood, are forbidden. 28 The priests' portion in the peace offerings.*

LIKEWISE this is the law of the trespass offering: it is most holy.

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2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that

is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it:

it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

<sup>1</sup> Ox, on the flat plate, or slice.

<sup>2</sup> Chap. 15. 3.

<sup>3</sup> Chap. 8. 17.

<sup>4</sup> Heb. carcass.

<sup>5</sup> Gen. 9. 4. Chap. 3. 17, and 17. 14.

<sup>6</sup> Exod. 29. 24.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Verses 15—17. "*Eaten the same day that it was offered.*"—We here see that the flesh of some sacrifices was to be eaten on the day of offering; in some cases, however, what remained might be eaten on the next day, but nothing was to be kept for use till the third day—whatever then remained was to be consumed by fire. As the people of the East generally eat their meat the same day on which it is killed, and almost never later than the second day, we are inclined to concur in the view of Harmer ('Observations,' vol. i. p. 457), who thinks that this regulation was intended to preclude any attempt to preserve the meat, by potting or otherwise, so that it might be taken to different parts of the country, and used superstitiously, perhaps, as peculiarly holy food, or applied in some way inconsistent with the intention of the law. That intention was, that what became the offerer's share of the sacrifice he had presented, he should eat cheerfully before the Lord with his friends, and that the poor and destitute should partake in the benefit. This object was ensured by the regulation which precluded the meat from being kept beyond the second day.

23. "*Ye shall eat no manner of fat,*" &c.—This is a very remarkable law; but it is not to be understood as an interdiction of all fat, but only the properly fat pieces which were offered on the altar in certain sacrifices, and which partly, no doubt, in consequence of that appropriation, became too sacred for common food even in animals which had not been sacrificed. The parts of which this law interdicted the use were:—the fat with which the intestines are covered, that is, the *omentum* or caul; all the fat upon the intestines (*mesenterium*); the fat of the kidneys; and the fat tail of a particular species of sheep. It is even uncertain whether these parts were allowed for other purposes than food; for in verse 24, the fat of beasts that died of themselves, or were torn by wild beasts, is allowed for such purposes; and the omission of a similar allowance for cattle that died under the knife, seems to imply that none was made. Independently of their consecration to the altar, it is not difficult to discover other reasons which may have operated in causing this remarkable interdiction of employing those parts of animals which are of so much use to us for culinary and other purposes. In the opinion of Michaelis, it was one of the great objects of some of the laws of Moses to change the character of the Israelites from that of a nomade and pastoral, to that of a settled agricultural people. Accordingly there are a number of regulations, the combined operation of which rendered such a change almost compulsory. The present is one of those which tended to wean them from that entire dependence upon their flocks which is usual among nomade people, and to introduce new wants which only agriculture could supply. The present law in particular appears to be one of several, which seem directed to oblige them to the cultivation of the excellent olives of Palestine, the country which they were destined to occupy. Being here debarred the use of animal fat, and being apparently, on the other hand, precluded the use of butter (see note on Deut. xiv. 21), no resource remained for them but to cultivate and employ its oil, which in fact they did to a great extent after they were settled in the Promised Land. Whether this view be correct or not, the tendency of such a law to prevent falling back on nomade habits can hardly be questioned. It was adapted to their condition in Palestine: but since their dispersion they have felt the interdiction of fat and (as they understand) of butter, as one of the peculiar evils of their state, and have been driven so to expound their law as to allow themselves the use of goose fat as a substitute.

There are however other reasons which may also have had some effect in inducing this prohibition. Medically considered, fat is certainly unwholesome, and particularly so in warm climates. Besides this, the eating of the fat pieces in question, and the use of fat in the preparation of food, is highly injurious to persons particularly subject to cutaneous disorders as the Israelites seem to have been. To this we may add, that, as it was an object of many laws to discourage any friendly intercourse between the Israelites and the idolatrous nations, nothing could be better calculated than the present and other dietetic regulations, to prevent them from joining in the festivities and social entertainments of their neighbours. (See Michaelis, vol. iii. 246 *et seq.*)

38. "*Oblations.*"—The word קרבנים, *korbanim*, is a general name for all sorts of offerings or oblations to God. The root of the word is in the verb קרב, *karab*, "to approach or bring near;" and the term therefore denotes any thing brought nigh to be offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here at the conclusion of the account of the different offerings and sacrifices.



MOSES CONSECRATING AARON.—HOET.

## CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecrations.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, *This is the thing which the LORD commanded to be done.*

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle



of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he 'put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forehead, did he put the golden plate, the holy crown; as the LORD 'commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he 'poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and 'put bonnets upon them; as the LORD commanded Moses.

14 'And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD 'commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And 'he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of *it*, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all 'upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved *it for* a wave offering before the LORD: *for* of the ram of consecration *it was* Moses' 'part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there 'eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven

\* Exod. 28. 30.

\* Exod. 28. 30, &c.

\* Psal. 133. 2. Eccles. 45. 15.

\* Heb. James.

\* Exod. 29. 1.

\* Exod. 29. 14.

10 Exod. 29. 31.

11 Exod. 29. 24, &c.

12 Exod. 29. 26.

13 Exod. 29. 31.

days, until the days of your consecration be at an end: for "seven days shall he consecrate you.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door

of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

<sup>14</sup> Exod. 29. 35.

Verse 6, "*Washed them with water.*"—Here the ceremonies of consecration commence with ablutions, and we have seen that the priests were required to bathe their hands and feet whenever they entered the tabernacle. This doubtless was, not merely to ensure physical cleanness, but also to symbolize that spiritual purity with which man should appear before God. The present washing is, however, distinguished from the daily ablution, inasmuch as the whole person seems now to have been washed, but only the hands and feet on common occasions. The idea of the fitness of such a practice is so obvious, that it has been more or less in use in most religious systems. We find, at the heathen temples, lavers of a similar use to this at the tabernacle. The Egyptian priests washed themselves with cold water twice every day, and twice at night; the Greeks had their sprinklings, the Romans their lustrations and lavations; the ancient Christians practised ablution before receiving the sacrament, and also bathed their eyes on entering a church. The Roman Catholic church retains something of the practice of ablution before, and sometimes after mass; and Calmet says that the holy-water vessels at the entrance of their churches are in imitation of the laver of the tabernacle. The oriental Christians have also their solemn washings on particular occasions, such as Good Friday. The practice of ablution was adopted by Mahommed in a very full sense; for his followers are not only obliged to perform their ablutions before they enter a mosque, but before they commence the prayers, wherever offered, which they are required to repeat five times each day. This is certainly the most burdensome system of ablution which ever existed in ancient or modern times. The Hindoos also rejoice in the purifying virtues of their idolized Ganges, and wash also in other waters, because they believe that such will be equally effectual, if, whilst they bathe, they say, "O Ganges, purify me!" In fact, nothing is or has been more common than ablutions in the worship which different nations render to their gods; and there are few acts connected with their service which are not begun or ended with some rite symbolical of purification. In the religion of classical antiquity, the priest was obliged to prepare himself by ablution for offering sacrifice; for which purpose there was usually water at the entrance of the temple. In very ancient times the priests seem to have previously bathed themselves in some river or stream. But such ablutions were only necessary in sacrifices to the celestial gods, sprinkling being sufficient for the terrestrial and infernal deities. (See Banier's 'Mythology of the Ancients,' i. 271.)

We may here observe, that, from the obligation of the priests to wash their feet before entering the tabernacle, and for other reasons, it has been inferred that they officiated with bare feet. It is also observed, that in the enumeration of the articles of the priestly dress, sandals are not mentioned, neither does Josephus in his account speak of them. It is true that Plutarch represents the Hebrew priest as officiating with buskins; but his authority is of the least possible weight on such a subject. We believe ourselves that the priests did officiate barefoot, although our conviction does not proceed from the reasons thus stated; but rather from the knowledge that it was in very ancient times, as at present, a common mark of respect in the East to uncover the feet. (See note to Exod. iii. 5.) Even classical heathenism affords instances of this usage. "Adore and sacrifice with naked feet," was a maxim of Pythagoras, which he probably brought, with the rest of his philosophy, from the East. The temple of Diana at Crete might not be entered with covered feet; the Roman ladies were obliged to be barefoot in the temple of Vesta; and the suppliants went barefoot to the temple of Jupiter when they prayed for rain. The Mohammedans, and the Asiatic and Abyssinian Christians, invariably take off their shoes before they enter a place of worship, as do the Brahmins of India when they enter their temples. As to the Jews themselves, it is impossible to say, unless by inference, what they did in the tabernacle; but it seems fair to conclude that they did the same as afterwards in the Temple, and that they there officiated barefoot we have the concurrent testimony of various writers. Maimonides says that none were allowed to enter the Temple with shoes, or with unclean feet, or with a staff, or in the dress in which they worked at their respective callings. The Talmud is positive on the same subject, saying that no priest or layman might enter with shoes; but as this regulation, in conjunction with their way of life and the thinness of their official dress, was injurious to their health, there was a small apartment or closet, called the "stove" or "fire-room," which had a heated floor on which the priests might occasionally warm their feet. (See Saurin's 'Dissertations,' xlv. and liv.; Calmet's 'Commentaire Littéral,' on Exod. iii. 5, and xxx. 18, &c.)

12. "*Poured of the anointing oil upon Aaron's head.*"—From comparing this verse with verse 30, it is thought that Aaron alone was anointed on the head, his sons being merely sprinkled; or, as we should understand, that Aaron was sprinkled in common with his sons, but that the anointing or pouring out of oil upon his head was an addition peculiar to him. The custom of setting persons apart for particularly dignified or holy offices, by anointing, seems to have originated in the East, and in most cases appears to have symbolized the effusion of the gifts and graces which they were presumed to receive from heaven to qualify them for distinguished offices. Hence this sacred anointing seems to have been considered as investing with a peculiar sanctity the person on whom it had been conferred. We see this in the reverence with which "the Lord's anointed" is on all occasions mentioned in Scripture. The persons set apart to their offices by anointing, among the Hebrews, were the priests, kings, prophets; but there is some doubt about the latter, to which we shall have occasion to advert, as well as to the unction of the kings. The precious oil seems to have been more profusely expended on Aaron than in any other application. We learn from Ps. cxxxiii. 2, that being poured on his head, it ran down on his beard and to the collar of his coat (the robe of the ephod)—not to the skirts of his garments, as there translated. The Jewish writers have many fancies about the mode in which the oil was applied, into which we need not enter. If the high-priest was, as some state, fully robed before anointed, the mitre might have been taken off for that ceremony: but others think that the tiara was not put on till after the anointing.

23. "*Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.*"—Banier, in his work on the 'Mythology of the Ancients,' gives, after Pudentius, a remarkable instance of the personal application of the victim's blood in the ceremonies of consecration. He calls it

"a sort of baptism of blood," which was thought to convey a spiritual regeneration. It occurs in the Taurobolium, a sacrifice which was offered to Cybele at the consecration of her high-priest, but not wholly confined to that occasion, and which had rites and ceremonies different from all other sacrifices. In order to consecrate the high-priest, a great hole was made, into which he entered dressed in an unusual manner, wearing a crown of gold, and with a toga of silk tucked up after the Sabine fashion. Above the hole was a sort of floor, the boards of which, not being closely joined, left certain chinks, besides which several holes were bored in the boards themselves. Then they led up to the place a bull (sometimes a ram or goat) crowned with garlands, bearing on his shoulders fillets covered with flowers, and having his forehead gilt. Its throat was cut over the hole, so that the blood fell upon the floor, which, being perforated, allowed it to pass through in a shower upon the priest, who received it eagerly upon his body and clothes. Not content with this, he held back his head to receive it on his cheeks, ears, lips, and nostrils; he even opened his mouth to moisten his tongue with it, and some he swallowed. When all the blood was drained, the victim was removed and the high-priest came out. The horrible appearance he presented may well be conceived; but he was received with congratulation, and the people, not daring to approach his person, adored him at a distance, regarding him now as a man quite pure and sanctified.—They who thus received the blood of the Taurobole wore their stained clothes as long as possible, as a sensible evidence of their regeneration. Might it not be to prevent such a practice as this last, that in the sin offering, if any of the victim's blood was sprinkled upon a garment, that garment was directed to be carefully washed in the holy place? (Ch. vi. 27.)

## CHAPTER IX.

- 1 *The first offerings of Aaron, for himself and the people.* 8 *The sin offering, 12 and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord, upon the altar.*

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, 'Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger

in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the *'manner*.

17 And he brought the meat offering, and *'took* an handful thereof, and burnt *it* upon the altar, *'beside* the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder

<sup>1</sup> Exod. 29. 1.

<sup>2</sup> Or, ordinance.

<sup>3</sup> Heb. filled his hand out of it.

<sup>4</sup> Exod. 29. 26.

Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and

came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And <sup>there</sup> came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

<sup>a</sup> Gen. 4. 4. 1 Kings 18. 38. 2 Chron. 7. 1. 2 Mac. 2. 10, 11.

Verse 24. "*There came a fire out from before the LORD, and consumed upon the altar the burnt offering.*"—Connect this with chap. vi. 13, "The fire shall ever be burning upon the altar; it shall never go out."—From this it would appear that the fire upon the brazen altar was in the first instance miraculously kindled, and that the fire thus originating was to be continually kept up. The consumption of the sacrifice by miraculous fire is not peculiar to the present instance: it frequently occurs in the sacred narrative as a token of the divine favour and acceptance (see the foot-notes to this verse); but it is only in connection with this fire that there is any direction about such fires being continually kept up. Some tradition of these facts, or at least of the patriarchal instances, seems to have existed among the ancient heathen, among whom we find that the consumption of the sacrifice by supernatural fire was regarded as a circumstance denoting acceptance and favour. There is, of course, no instance of the kind that will bear examination; but the poetical and other allusions to it evince the existence of the feeling, and of the traditions on which it was based.

Nothing is more likely than that Zoroaster, the ancient reformer of the Persian religion, had the instance before us in view, in some of his pretences and regulations. It is well known that the ancient Persians were worshippers of fire; as are, to this day, their descendants in India. They were before the time of Zoroaster, but not, apparently, on the same grounds on which his doctrine placed that worship. We need not here inquire into the principles of this worship, as we only mention it in order to state that, to connect the greater sanctity with the fire which should burn and be revered on the altars, he professed to furnish them with fire from heaven. But this was not by an open and sensible miracle like that before us; only, like Mohammed, he pretended to have been in heaven, where God spoke to him from the midst of a great and bright fire, part of which he brought away with him, and placed it on the altar of the first fire-temple which he erected (at Xix, in Media), whence it was propagated to other altars. Even the Hindoos, although they are not worshippers of fire, are particularly careful about the origin of that which they use for sacred purposes. That which is used in the great sacrifice of *Yagam* must be taken from the fire of some previous offering of the same kind, or procured afresh by rubbing together two pieces of wood: any other would amount to what is called "strange fire" in the ensuing chapter. This sacrifice seems to be a very expensive free-will offering—believed to be effectual in procuring the offerers the fruition of their desires. They reserve a portion of the fire, and carefully keep it up all their lives, with a view to its being employed to light their funeral pile (Roberts's 'Illustrations,' p. 84). In the same way, the *Sagmias*, when they enter on their sacerdotal office, kindle, with two pieces of hard wood, a fire which they keep lighted through their lives, for their nuptial ceremony, the performance of solemn sacrifices, the obsequies of their ancestors, and their own funeral pile ('Asiatic Researches,' vol. ii. p. 60).

With respect to the command, that the sacred fire on the altar of burnt-offerings should never go out, Calmet seems doubtful whether this injunction was put in execution in the wilderness during the marches of the Israelites from one place to another. If they did not preserve the fire during their pilgrimage, they could not afterwards, because we read of no new supply of miraculous fire till the dedication of Solomon's Temple, when the fire descended upon the new altar of burnt offerings. Whether the fire, if it then existed, on the tabernacle altar was *then* transferred to the new altar, or else extinguished, we cannot learn; but it is on all hands allowed that the miraculous fire was kept up on the Temple altar till the time of Manasseh, as some say; but as others, with more probability, state, till the destruction of the Temple by the Chaldeans. It was not restored by miracle to the second Temple, where they had only common fire; and this is numbered among the circumstances in which this Temple was inferior to that of Solomon.

The Jews believe that the fire was maintained on the altar during the forty years' wanderings; and the Jewish tradition, as stated by Maimonides, is, that there were *three* fires on the altar—one for burnt offerings, another to supply fire for the incense offerings, and a third kept always burning, in compliance with the law. It would therefore seem that, in this view, two of the fires were allowed to go out when not wanted, and were rekindled, when required, from the perpetual fire. As the altar in its removals was to be covered with a purple cloth and the ashes taken out (Num. iv. 13), the sacred fire must then have been conveyed in a separate receptacle. With regard to the fire on the Temple-altar, the Rabbins tell us that great care was taken that no wood but that which was reputed clean should be employed for fuel; and it was all carefully barked and examined before it was laid on. The fire also was never to be blown upon either with bellows or with the breath of man. These regulations are so similar to those of Zoroaster as to strengthen the opinion of his being thoroughly conversant with the usages of the Hebrews. He strictly enjoined that the fire which he pretended to have brought from heaven should be carefully kept up, and that barked wood only should be used for fuel, and that it should be revived only by the blasts of the open air, or by oil being poured upon it. It was death to cast upon it any unclean thing, or to blow it with bellows or with the breath, by which it would be polluted; and, for this reason, the priests themselves, although they watched the fire day and night, never approached it but with a cloth over their mouths, that they might not breathe thereon; and this they did not only when they approached to place on more fuel, or do any other service about the fire, but also when they pronounced their forms of prayer before it, and which therefore they rather mumbled than spoke. The history, true or false, of the preservation of this fire after the Mohammedan conquest, under circumstances of concealment and difficulty, is very interesting. The modern Parsees of India believe that it was ultimately conveyed to that country, and consequently that they still possess the sacred fire which Zoroaster brought from heaven.

The possession of a sacred fire, kept continually burning, was not peculiar to the Jews or the Persians. To something similar among the Hindoos we have already in this note adverted, and we may mention a few other instances. The Greeks had a perpetual fire at Delphos and many other places. "In every corporation town the ancient Greeks had a *prytaneum*, or council-hall, where the people at times assembled to consult about the common interest; and here was also a place of worship and a perpetual fire kept therein, upon an altar for public sacrifice." (Sir I. Newton's 'Chronology.') The Romans had but one perpetual fire—that in the temple of the goddess Vesta, whose worship

among them consisted chiefly in the preservation of the fire which was consecrated to her. It is true that this fire was allowed to go out on the last day of the year, and was kindled again on the first of the new year; but its going out at any other time during the year was regarded with great alarm, as portending public calamities of no common magnitude; and if owing to any neglect of the virgin-priestesses who had the custody of the fire, the crime was severely punished. Even the ancient Gauls, in the recesses of the forests and groves which were their temples, had a sacred fire continually burning on their altars, and which they seem to have regarded with scarcely less veneration than the Persians. The facts we have here brought together on the subject will be found to contribute to the illustration of many passages of the Holy Scriptures. We have here adduced them, not from supposing that the *worship* of fire proceeded from a misapprehension of the facts recorded in the Bible, but from conceiving it probable that the idea of a sacred fire, natural or supernatural, and of its perpetual conservation, did arise—the former, from the various early instances which the Scripture mentions, and the latter, from the practice of the Hebrews with regard to the sacred fires on the altars of burnt offering in the tabernacle and Temple.

## CHAPTER X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing thereof.*

AND 'Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, *This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest

ye die: *it shall be a statute for ever* throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And 'the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.*

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, 'as I commanded.



19 And Aaron said unto Moses, Behold, | had eaten the sin offering to day, should it  
this day have they offered their sin offering | have been accepted in the sight of the LORD?  
and their burnt offering before the LORD; | 20 And when Moses heard *that*, he was  
and such things have befallen me: and if I | content.

Verse 1. "*Nadab and Abihu... offered strange fire before the LORD.*"—From the interdiction of wine and strong drink which immediately succeeds this awful event, it has been inferred that too free indulgence in wine led them to the act of disobedience and rashness for which they were punished with death. This, however, is no more than a conjecture. As to the crime itself, some think that it consisted in an unauthorized attempt to enter the most holy place, which the high-priest alone was allowed to enter, and that only once in the year. This would also involve an attempted encroachment on the peculiar prerogatives of the high-priest. We confess, however, that their offence does not seem to us so difficult to discover as these conjectures suppose. The text says that "they offered strange fire before the Lord, which he commanded them not." This seems clear enough, when we recollect the statements in the preceding chapter concerning the fire miraculously kindled on the altar, which was to be continually kept up on the altar of burnt offering, and from which the fire was to be taken to burn the incense offered morning and evening on the golden altar. By "strange fire," therefore, we are to understand, probably, common fire, not from the brazen altar, and therefore not that which had in its origin been miraculously kindled and appropriated to the service of the altars. That they had no right to offer incense at all, as some Rabbins and modern critics suppose, there seems reason to doubt; indeed, that the censers are said to be "*their censers*," seems to imply that it was part of their duty to offer incense. In this case, their crime was that they performed their duty in an irregular and negligent manner. (See Saurin's 'Dissertations,' No. lvi.) We incline to prefer this interpretation; but Scheltinga and others advocate the opinion that the fire itself was properly taken from the altar of burnt offering, but that the incense was applied to the fire in another manner than God had ordained. They ground this opinion chiefly on the fact that Moses calls it simply "fire" as put into the censers, and does not call it "strange fire" till after the incense has been introduced. It has also been asked where these unhappy men got the fire, if it was not from the altar? The Targum of Jonathan answers, with great probability, that they obtained it from the fires at which the priests' portion of the sacrifices was dressed for food in the court of the tabernacle. Strange or common fire was, in much the same way, rigidly interdicted by the religion of Zoroaster, which declared it a crime punishable with death to kindle fire on the altar of any newly erected temple, or to rekindle it on any altar when it had been by accident extinguished, except with fire obtained either from some other temple, or from the sun.

2. "*Fire from the LORD... devoured them.*"—"Slew them" would have been more accurate, as it seems, from verse 5, that their bodies were not reduced to ashes, nor even their vestments consumed. Whence the fire proceeded does not appear. Some think it came from their own censers; but the expression, "from the Lord," would seem either to imply that it issued immediately from the air, or from the most holy place, where the Lord's presence dwelt between the cherubim. The effect, as described, resembles that of lightning, which destroys without injuring the clothes or leaving any marks of violence on the bodies of the slain. It is said that the Jews, from this precedent, derived their practice of strangling or suffocating those that were condemned to be burned, without reducing them to ashes.

3. "*And Aaron held his peace.*"—The reader will not fail to remark the emphasis and effect of this beautiful abruptness. It implies, that however strongly he may have felt this awful event as a father, he indulged no lamentation or complaint, but submitted in silence to the judgment of God upon those very sons who had before been peculiarly honoured with the Divine favour; they alone of all his sons having been with him and Moses and the seventy elders (Exod. xxiv. 9) on the mount, and had seen there the symbols of the Divine presence, and heard, under the most awful circumstances, the delivery of those ordinances which it was death to break, and for breaking which they had died. This made their presumption or neglect the more criminal. We may safely claim for the conduct of their afflicted father on this occasion as large a measure of praise as writers have liberally given to instances of resignation to calamity, similar, but certainly not more conspicuous. Indeed, from the instances quoted, it would seem as if the ancient heathen expected priests and others, when engaged in sacrifices, to remain unmoved by any intelligence concerning their private calamities. They relate that Minos heard of the death of his son while occupied in a sacrifice; but although he took off his crown, and commanded the music to cease, he continued the sacrifice he had commenced. Xenophon, the famous historian and general, heard, while offering a sacrifice, that his eldest son was killed in the battle of Mantinea; upon this he put off his mitre until he should learn how his son had died, and when he knew that he had died bravely and victorious, he put it on again, and continued the sacrifice. Many similar illustrations might be adduced; but we have the rather selected these, as they also contribute to illustrate a direction in verse 6.

6. "*Uncover not your heads.*"—Some explain this in reference to the hair, which the Israelites were sometimes accustomed to shave in times of mourning. But we concur with the Septuagint, and the great majority of commentators, in believing that the mitre or turban was intended. This was always worn by the priests while officiating. The heathen priests and sacrificers also had their heads covered; and as we gather from the instances in the preceding note, that it was among them a mark of affliction for such a person to take off the covering of the head, we may infer that this was forbidden to the Hebrew priests as a well-known and common act of priestly mourning.

"*Neither rend your clothes.*"—Calmet, in his 'Commentaire,' thinks that this command is restricted to the sacerdotal vestments of the priests; and it is certainly possible that the interdiction of the outward indication of mourning was limited to the time in which the priests were engaged in their official duties and wore their ceremonial habits. At other times they dressed like the rest of their countrymen; and the Talmud says, that a priest was only accounted a priest while he wore the sacred vestments, and that beyond the precincts of the temple (or tabernacle) he was considered only as a layman. This, of course, can only apply to the secondary priests, and it seems doubtful how far it applies even to them. It is, however, certain that the priests wore the common dress on ordinary occasions; and that they were not forbidden to rend it is rendered probable from the fact that the high-priest Caiaphas rent his clothes when he heard the alleged blasphemy of Jesus Christ. This, however, was not an act of mourning, which it seems the intention of the text only to forbid. We do not suppose that the priests were allowed to rend the sacred vestments on any occasion; but whether they might not exhibit an act of mourning, when not engaged in their official duties, it is difficult to determine. Rending the clothes was a common and very ancient mode of expressing grief, indignation, or concern, and as such is frequently mentioned in the Scriptures. The earliest instances are those of Reuben on finding the pit empty in which he had expected to discover Joseph, and of Jacob, who also rent his clothes when he heard of Joseph's

death. It is said that the upper garment only was rent for a brother, sister, son, daughter, or wife, but all the garments for a father or mother. Maimonides says that the rents were not stitched up again till after thirty days, and were never sewed up well. There is no law which enjoins the Jews to rend their clothes, yet in general they so far think it requisite to comply with this old custom as to make a slight rent for the sake of form.

9. "*Do not drink wine nor strong drink.*"—Setting aside the detailed explanations of the Rabbins, this seems to mean that the priests were not to drink wine, or any other inebriating liquor, on the days of their ministration, until after their service in the tabernacle for the current day had terminated. A regulation similar to this was in force among the Egyptian priests. The Carthaginians (and probably their ancestors the Phœnicians) had a similar law for their magistrates, who, during their year of office, and the judges and governors, while in actual employment, were not allowed so much as to taste wine. "*Strong drinks*" undoubtedly include all intoxicating drinks other than wine.

# CHAPTER XI.

1 *What beasts may, 4 and what may not be eaten.*  
9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, 'These are the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And <sup>the</sup> swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters. whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you :

11 They shall be even an abomination unto you ; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls ; they

shall not be eaten, they *are* an abomination : the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind ;

15 Every raven after his kind ;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth ;

22 *Even* these of them ye may eat ; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean : whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you : every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you : whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even : they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto

<sup>1</sup> Deut. 14, 4. Acts 10, 14. <sup>2</sup> 2 Mac. 6, 18

you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind.

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and *'ye* shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any* part of their carcase falleth shall be unclean; whether *it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *'where-in there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any* part of their carcase fall upon any sowing seed which is to be sown, *it shall be* clean.

38 But if *any* water be put upon the seed, and *any* part of their carcase fall thereon, *it shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever *'hath* more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make *'yourselves* abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and *'ye* shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

\* Chap. 6. 28.    4 Heb. a gathering together of waters.    5 Heb. doth multiply feet.    6 Heb. souls.    7 Chap. 19. 2. and 20. 7.    1 Pet. 1. 15.

Verse 2. "*These are the beasts which ye shall eat.*"—As this very remarkable chapter forms the basis of the dietetical system of the Jews, we shall here give such attention to it as may supersede the necessity for many dispersed notes hereafter. Besides some remarks which will occur in the details which this chapter embraces, we shall now make some observations on the *design* of the distinctions here established; and in the concluding note shall remark on the proper import of the words *clean* and *unclean*, as applied to animals declared as fit or unfit for food. Michaelis has entered largely into these subjects, and he is the guide we shall principally follow, without, however, excluding our own observations, or information derived from other sources.

The principal design not only of these, but of many other of the laws of Moses, was, as far as possible, to oblige the Israelites to continue a distinct people in Palestine without spreading into other countries, or having much intercourse with their inhabitants. This object explains many directions which otherwise it would be difficult to understand. And the ulterior intention of this, doubtless was, to prevent them from being infected by that idolatry into which all the neighbouring nations were plunged, as well as to preserve them from the degrading vices to which the Canaanites were eminently addicted, as we learn not only from the Scriptures, but from the authority of the Roman writers. Now in attaining this object, a distinction of meats must be felt to have been of the highest importance. "Intimate friendships," says Michaelis, "are in most cases formed at table; and with the man with whom I can neither eat nor drink, let our intercourse in business be what it may, I shall seldom become so familiar as with him whose guest I am, and he mine. If we have, besides, from education, an abhorrence of the food which others eat, this forms a new obstacle to closer intimacy." The truth of this observation must be obvious to every person acquainted with the East, where, on account of the natives regarding as unclean many articles of food and modes of preparation in which Europeans indulge, travellers or residents find it impossible to associate intimately with conscientious Mohammedans or Hindoos. Nothing more effectual could be devised to keep one people distinct from another. It causes the difference between them to be ever present to the mind, touching, as it does, upon so many points of social and every day contact, and it is therefore far more efficient in its results as a rule of distinction than any difference in doctrine, worship, or morals.

which men could entertain. While the writer of this note was in Asia, he had almost daily occasion to be convinced of the incalculable efficacy of such distinctions in keeping men apart from strangers. A Mohammedan, for instance, might be kind, liberal, indulgent; but the recurrence of a meal or any eating, threw him back upon his own distinctive practices and habits, reminding him that you were an unclean person from your habits of indulgence in foods and drinks forbidden to him, and that his own purity was endangered by communication with you. Your own perception of this feeling in him is not to you less painful and discouraging to intercourse, than its existence is to him who entertains it. It is a mutual repulsion continually operating; and its effect may be estimated from the fact, that no nation, in which a distinction of meats was rigidly enforced as part of a religious system, has ever changed its religion. Oriental legislators have been generally aware of the effect of such regulations; and hence through most parts of Asia we find a religious distinction of meats in very active operation, and so arranged as to prevent social intercourse with people of a different faith. In the chapter before us it is not difficult to discover, that the Israelites, in attending to its injunctions, must be precluded from social intercourse with any of their neighbours. As to the Egyptians, they had themselves a system of national laws on this point, which restrained them from intercourse with strangers. They could not eat with the Israelites even in the time of Jacob. Some of the animals which the Israelites were allowed to eat, the cow for instance, were never slaughtered by the Egyptians, being sacred to some god; while, on the other hand, the Israelites were interdicted some animals which the Egyptians ate freely. Then as to the Canaanites or Phœnicians, they seem to have eaten not only those meats prohibited by Moses, which we usually eat; but also others, of which the flesh of dogs was one. With regard to the Arabs, they were nearly related to the Israelites, and their practices were less corrupt than those of the Egyptians and Canaanites, whence the difference of food is not so strongly marked; but still it was quite enough to hinder the intimacy of the two nations. The camel not only constitutes the principal wealth of the Arabs, but its flesh is a principal animal food; besides which they eat the hare, and the *jerboa*—all these are forbidden in this chapter, the last under the name of "mouse." If even at this distance of time we can discover such differences between the diet of the Hebrews and that of their neighbours, we may easily conceive that a more intimate acquaintance with the diet of the latter would exhibit more important and numerous distinctions.

Those which we have stated are doubtless the principal reasons for the minute distinctions of food enforced in this chapter, as indeed seems to be expressly intimated in verses 43—45. But there is every probability that dietetical considerations also had their due weight, although we are not to consider such considerations as influencing *all* the prohibitions relative to unclean beasts. Such considerations are sufficiently obvious however in some of the interdictions, such, for instance, as that of pork, in verse 7 (see the note thereon): and we feel satisfied that a minute investigation would show that the nutriment afforded by the flesh of many of the interdicted animals is less wholesome and more favourable to the production of scrofulous and scorbutic disorders, than that of any included in the list of permitted food. To this some have added moral reasons for the laws in question, ascribing to the eating of certain animals a specific influence on the moral temperament. That such an influence may to some degree and in certain forms be exhibited, need not be denied; but it will still remain doubtful whether such influence of particular kinds of food can ever be of so much importance, as alone to furnish a reason for legislative interference. There have been many other ingenious speculations on the subject, on which it does not seem necessary to occupy the reader's attention.

3. "*Whatsoever parteth the hoof,*" &c.—Here we have a specific allusion to that order of the mammalia which are called the *Ruminantia*, as embracing all those animals that chew the cud, and have the foot divided into two principal toes, whereof the nails are developed in an extraordinary manner, and form what is commonly known by the name of a hoof. Their stomach is divided into four distinct sacs or portions, and they subsist entirely upon vegetables, hence they are in a peculiar manner suited for the purpose recommended both by prescription and use. All beasts that had neither, or wanted one, of the distinguishing marks in question, are declared unclean. The reader will not fail to observe that the beautifully simple and scientific division of quadrupeds here stated on divine authority at so early a period, is one which has never yet, after all the improvements in natural history, become obsolete; but, on the contrary, is one which the greatest masters of the science have continued to consider useful. Michaelis says this is "wonderful." But it is not wonderful when we recollect who was its author—not Moses, but God. It would have been wonderful if, as Michaelis seems to think, it evinced the progress which men had then made in the science of natural history; but it is in fact very doubtful whether the Israelites, or even Moses himself, understood the principles on which the distinction was established. After stating the general principle, a few examples are given to illustrate its application.

4. "*The camel, because he cheweth the cud, but divideth not the hoof.*"—Michaelis justly remarks, that in the case of certain quadrupeds a doubt may arise, whether they do fully divide the hoof, or ruminate. "In such cases," he says, "to prevent difficulties, a legislator must authoritatively decide; by which I do not mean that he should prescribe to naturalists what their belief should be, but only to determine, for the sake of expounders or judges of the law, what animals are to be regarded as ruminating, or parting the hoof." This doubt arises in the case of the camel, which does ruminate, and does in some sort divide the hoof—that is,



Inside of a camel's foot. A, is the cushion on which the animal treads, shown as lifted out of its bed.

the foot is divided into two toes, which are very distinctly marked above, but below the division is limited to the anterior portion of the foot, the toes being cushioned upon and confined by the elastic pad upon which the camel goes. This peculiar conformation of the foot renders the division incomplete, and Moses, for the purposes of the law, therefore decides that it divides not the hoof. Perhaps in this nicely balanced question, the determination against the use of the camel for food was made with the view of keeping the Israelites distinct from the other descendants of Abraham, with whom their connection and coincidence in manners were otherwise so close. The interdiction of the camel, and, of course, its milk, was well calculated to prevent them from entertaining any desire to continue in Arabia, or from again devoting themselves to the favourite occupation of nomade herdsmen, from which it was obviously the intention of many of the laws to wean them. In Arabia, a people would be in a very uncomfortable condition who could neither eat camel's flesh nor drink its milk. Of the constant use of its milk by the Arabs we have already spoken; and if we wanted a medical reason for its interdiction, it might be found in the fact that to its constant use is attributed the obstructions and indurations of the stomach, which form one of the

most common complaints of the Arabs. They do not kill the camel or any other animal for ordinary food; but when a camel happens to be lamed in a caravan it is killed, and a general feast is made on its flesh. Camels are also killed on great festival occasions, and sometimes to give a large entertainment in honour of a distinguished guest. Sometimes also a man vows to sacrifice a camel if he obtain this or that blessing, as, for instance, if his mare brings forth a female; and in that case he slaughters the animal, and feasts his friends on the flesh. Burckhardt ('Notes on the Bedouins') mentions the rather remarkable fact, that the Arabs know no remedy against the three most dangerous diseases to which camels are subject; but they believe that the Jews in their sacred books have remedies mentioned, which they withhold through hatred and malice. The flesh of the camel is coarse grained, but is rather juicy and palatable when the animal is young and not poorly fed. It is inferior to good beef, although, when the writer first ate it, he mistook it for beef; but it is at least equal, if not superior to horse-flesh.

5. "Coney."—**שפן**, *shaphan*. See Prov. xxx. 26.

6. "Hare."—**ארנבת**, *arneveth*. *Lepus timidus*. The Hebrew name seems to be compounded of two words, the former **ארא**, *arah*, signifying to crop, and the latter **נב**, *nib*, the produce of the ground. The propriety of this denomination will appear from the devastations which in various times and countries hares are recorded to have committed. The reason given for their rejection is, that, though they chew the cud, they do not divide the hoof—that is, that their foot has too many divisions—an undivided hoof and a foot with more than a complete division into two parts being equally rejected. The statement that the hare does chew the cud has been disputed by naturalists. Michaelis, who says that no two sportsmen concur in giving the same answer on the subject, considers it one of those doubtful cases which, as in the case of the camel's foot, the legislator was obliged to decide authoritatively. But the poet Cowper, who domesticated three tame hares, and studied their habits with great attention, affirms that "they chewed the cud all day till evening," thus confirming the decision of the Hebrew legislator. The use of the hare for food is not forbidden to Mohammedans in their Koran, and is distinctly allowed, by the example of Mohammed himself, in the 'Mischat-ul-Masabih,' but the Moslem doctors have classed its flesh among meats which, although not legally forbidden, are abominable. Dr. Russell, who does not seem to be aware of this fact, in his 'Natural History of Aleppo,' attributes the abstinence of the Turks from the hare merely to dislike. It is however remarkable, that the Bedouin Arabs, the Eelauts of Persia, and other Mohammedan nomades, who in general pay little attention to religion, pursue hares with great eagerness, and eat them openly without the least scruple. The animals are found in considerable numbers in the deserts of Western Asia, which these nomades inhabit or through which they frequently pass. They are usually dressed entire without any preparation; being baked in a hole dug in the ground for the purpose; and thus cooked are much relished by all nomades.

7. "The swine."—The prohibition of the hog is by no means peculiar to the Hebrews. All their neighbours, the Egyptians, the Arabs, and the Phœnicians, concurred in disliking the hog, and interdicting its use. Herodotus is very particular in his information as to the estimation in which the hog was held by the first of these people. We have already mentioned that, on account of their reputed sanctity, the Egyptians abstained from different animals in different parts of the kingdom. But they all concurred in abstaining from the cow, which was universally sacred. The only other animal which the Egyptians in general refrained from using was the hog, on account of its uncleanness. If an Egyptian happened to touch a hog, even by accident, he immediately hastened to plunge himself, clothes and all, into the water. Swineherds were not allowed to enter the temples; and as no one would form a connection by marriage with them, they were obliged to internary exclusively among themselves. Yet the Egyptians sacrificed the hog to Bacchus and Luna, when the moon was at the full, and afterwards feasted upon the flesh, which they would have disdained on any other occasion. They therefore did sometimes eat pork, and we hence see that Moses, by directing a total abstinence precluded one of the acts of idolatry to which the Egyptians were addicted. But the principal reason for interdicting swine's flesh was probably dietetical. It was a remark made by the ancient physicians, and confirmed by the modern, that persons who indulged in pork were peculiarly liable to leprosy and other cutaneous disorders. Michaelis observes on this subject: "Whoever is afflicted with any cutaneous diseases must carefully abstain from swine's flesh if he wishes to recover. It has likewise been long ago observed, that the eating of swine's flesh produces a peculiar susceptibility of itchy disorders. Now, in the whole tract of country in which Palestine lies, something more to the south, and something more to the north, the leprosy is an endemic disease: in Egypt it is peculiarly common, and the Israelites left that country so far infected with it that Moses was obliged to make many regulations on the subject, that the contagion might be weakened, and the people tolerably guarded against its influence." He adds: "Every physician will interdict a person labouring under any cutaneous disease from eating pork; and it has been remarked in Germany that such diseases are in a peculiar manner to be met with in those places where a great deal of pork is eaten." Michaelis also observes, that, although pork was forbidden as food, the Hebrews were not forbidden to keep swine as articles of trade. We agree that they *might* do so, but that they actually did is not very likely, when the neighbouring nations were equally averse to pork with themselves. Michaelis omits to observe one very important fact operating to the interdiction of pork: this is, that, of all animals, the hog is the only one subject to leprosy, and also to measles and a disorder resembling the king's evil. The Hebrews were aware of this, and had a saying that the hogs received nine out of ten measures of leprosy that descended on the world. We can perceive, however, that so far as the law is concerned, the hog was not more unclean than the ass or camel; but these animals are useful in other respects than for food, and as the hog is of little use but for food, and its habits are filthy and disagreeable, a people who may not use it as meat naturally come to regard it with an aversion which does not apply to other animals equally disallowed as food. But we think the extent of this aversion has been exaggerated. The Mohammedans detest the hog quite as much as it was possible for the Jews to do, and none are kept for any purpose by them; but if they encounter a wild hog, they will capture it alive or dead, and carry it, even in their arms, to Christians, either for sale, or as an acceptable present. The only pork we ever tasted, while residing in Mohammedan Asia, was procured in this manner from Moslems. There is nothing in the law to prevent the Jews from doing the same, if they knew persons by whom pork might be eaten. It is true that, if they touched an animal not allowed for food, they became unclean till the evening; but this was equally the case if they touched a human corpse, or even the carcase of an animal fit for food, unless it had been slaughtered in the usual way. There was nothing to prevent them from handling hogs or any other unclean animals while alive.

9 and 10. "Whatsoever hath fins and scales," &c.—In these two following verses, the law points out an important difference in the flesh of marine animals, as indicated by the presence or absence of scales and fins. As examples of fish destitute of scales we might refer to the shark, the ray, and the sun-fish; and, as habitants of the water without fins, such animals as the seal and the walrus may be meant. We may observe that the fish with fins and scales are



generally to this day regarded as wholesome, and often delicious, while the rest that differ in these particulars are frequently looked upon with disgust, and sometimes with horror, from a belief that they are sometimes poisonous. It is interesting to remark how the sentiments of mankind do generally, in this instance, coincide with the Divine precept.

13. "*Fowls*."—The article of prohibited birds differs from the others in the absence of a systematic distinction. Twenty species of then known birds are mentioned as forbidden; by which we must understand that all others were allowed. It is now, in several instances, difficult to ascertain what the prohibited birds are; though this must have been well known while the Israelites maintained a national existence in Palestine. At present, dispersed as they are, and much obscurity having fallen upon their language, they are placed in the predicament of not understanding, and of expounding by guess, a statute which they still think themselves bound to observe. The scientific distinctions, with regard to the other class of animals, precludes the uncertainty which here attends a mere enumeration by name. But although no scientific distinction is established in the case of birds, the order of enumeration seems to exhibit a very accurate classification of the species, so far as the details can be ascertained. It is observable that the species mentioned are of birds which, except in case of necessity, are not usually eaten in scarcely any country.

"*Eagle*."—(See Deut. xxxii. 11, and Ezek. xvii. 3.)

"*Ossifrage*" (פֶּרֶס, *peres*).—This is one of the most difficult to be identified of all the birds in the list. The Targum of Onkelos, and the Septuagint and Vulgate versions, read it "vulture," and the majority of modern versions concur in this reading. Others think it denotes the black eagle; and some, the falcon. The only circumstance in favour of our version is the analogy of names; for *peres* means to crush or break, and the word by which it is rendered here means the *bone-breaker*. The bird it denotes is the great sea-eagle, which, as it differs in its colours during the several stages of its growth, has obtained three distinct systematic names—*Falco ossifragus*, *F. albicilla*, *F. albicandus*. When it has attained its fifth year it puts on its last suit, which is a dusky brown intermixed with grey, with a white tail. It is about the size of the golden eagle, and inhabits the cliffs and promontories along the sea-shore. It is spread over the northern parts of Europe and Asia.

"*Ospray*" (זְנִיזָה, *ozmyyah*).—The ospray, or fish-hawk, *Pandion haliaetus*, is a native of both continents. The upper parts of its body are of a rich glossy brown; the tail barred with brown of different shades, while the under parts are white. It subsists entirely upon fish, which it seizes by darting down with incredible velocity upon them. Some think the black eagle is here intended; but the probabilities are at least equally in favour of our version.



OSPRAY (*Pandion haliaetus*).

14. "*Vulture*" (דָּאָה, *daah*).—The Vulgate translates this word by *milvus*, a "kite;" which, from its signification when used as a verb, seems to be very appropriate. This verb, when taken in its full application, denotes that kind of flight which is at once swift, varied, and majestic. Hence the term agrees well with the kite, or glade, which is characterized by the easy and sweeping motion with which it glides through the air. The kite (*Milvus iclinus*), though it preys upon the lesser animals, does not scruple to feed on garbage, and therefore, in Egypt, it is often seen in company with the vultures when at their necessary and useful task of devouring the carrion and offal of meat, that they may not pollute the air by decomposition.

"*Kite*" (אֵיָא, *ayyah*).—The vulture. (See Job xxviii. 7.)

15. "*Raven*."—See Gen. viii. 7. The expression "after his kind" is doubtless for the purpose of including all the birds of this genus, as the crow, &c.

16. "*Owl*" (בַּת הַיָּנָה, *bath-hayyannah*, *vepus*).—This is generally agreed to denote the ostrich (*Struthio camelus*). (See Job xxxix. 13 and 14.)

"*Night hawk*" (תַּחֲמָס, *tachmas*; γλαυξ, Sept.; *noctua*, Vulg.).—This night-hawk was, in all probability, a species of owl, called *tachmas* from its ravenous and predatory habits. Hasselquist describes one as "of the size of a common owl, and being very ravenous, in Syria; and, in the evenings, if the windows are left open, flying into houses and killing infants, unless they are carefully watched; wherefore the women are much afraid of them."

"*Cuckoo*" (שָׁחַפִּית, *shachaph*).—As the Greek version renders this term by *larus*, and the Vulgate by *larus*, we are led to suppose that some of the lesser kinds of sea-fowl are meant; and from the nature of the original word, which denotes slenderness and wasting, one would feel inclined to think that the terns must be here alluded to. The terns (*Sierna*) are slender birds, and resemble, with their long wings and forked tail, the common swallow; whence they are

called, in French and English, "sea-swallow." Some writers think the sea-mew is intended; but Dr. Shaw inclines to the *saq-saq*—the name of which is not unlike the Hebrew of the text. This is a gaminivorous and gregarious bird; of which there are two species described by the Doctor in his 'Travels,' p. 252.

SEA-SWALLOW (*Sterna hirundo*).

"Hawk" (חָיָה, *netz, nus, isak*)—perhaps the common sparrow-hawk, which is spread over the old continent, and has long been noted for the celerity of its flight, and the activity with which it pursues its prey.

17. "Little owl" (עוֹלָא, *coe, vutimaph*).—This was perhaps the common barn-owl (*Strix flammea*), which is extensively spread over Europe, Asia, and America. Our version gives three owls in two verses; but this appears to be the only real one. Some writers, however, think that the list of water-fowl begins here, and that the sea-gull is intended.

"Cormorant" (שְׂמֹרַנִּית, *shalak, saragazus*).—The original word, signifying to throw or dart, is very applicable to birds which dart down upon their prey with great velocity. Under the common appellation *shalak*, the shag and some other species of *Phalacrocorax*, or cormorant, were included. They live upon fish, are excellent divers, and have a long, straight, and compressed bill, with the upper mandible hooked at the point, to confine the prey with greater security.

HAWK (*Falco natus*).CORMORANT (*Pelicanus carbo*).

"Great owl" (עוֹלָא, *yashaph, ibis*).—The sacred ibis, so celebrated in ancient story, seems to be the bird intended—the *Ibis religiosa* of Cuvier. This bird was embalmed by the Egyptians; and specimens have been preserved in a state of such perfection that not only the skeleton but the feathers might be studied, in order to ascertain its identity with the living animal. It is about the size of a common fowl. While young, the neck is partially covered with down, or

minute feathers, which fall off when the plumage is complete. The major part of its feathers are of a clear and spotless white. The head, bill, neck, and legs are of a deep black; as are also the tips of the quill-feathers, with a violet reflection. The last four secondaries are of the same tincture, and by their length and silky nature form an elegant plume, mantling over the hinder parts of the body.



IBIS (*Ibis religiosa*).

18. "Swan" (תַּשְׁמֶת, *tinshemeth*, *anaphus*)—*Porphyrio hyacinthinus*, or *Hyacinthine gallinule*—a bird very famous among the ancients for the beauty of its plumage, which is indigo mingled with red. It inhabits marshy situations in the neighbourhood of rivers and lakes, and is found universally in the Levant and the islands of the Mediterranean. Michaelis, with whom Parkhurst is disposed to concur, thinks the goose is intended; and hence infers that the modern Jews transgress their law in using goose-fat, in lieu of other fat or of butter, in their culinary preparations.

"Pelican" (תַּנִּי, *kaath*). See Ps. cii. 6.

"Gier eagle" (דִּי, *racham*, *anaph*).—By this the Septuagint understood the swan; while the signification obviously points out some bird noted for its attachment to its young. This applies very well to the swan (*Cygnus Olor*), which, notwithstanding its meek and inoffensive disposition, will, in defence of its young, give battle to the larger animals, and even to man himself.

19. "Stork" (דִּי, *chasidah*).—There is little doubt that the white stork (*Ciconia alba*) is really intended by the *chasidah*—a name importing benignity or pity. It is several times mentioned by the sacred writers in such a manner as to intimate their familiar knowledge of the bird and its habits; and when we come to such passages we shall illustrate the circumstances to which they direct attention. The bird is an inhabitant of the warmer regions, but often migrates to higher latitudes to lay its eggs and hatch its young. It is particularly abundant in Egypt and the western parts of Asia, and is also well known in different parts of Europe; and, wherever found, its amiable and confiding disposition has secured it the protection and esteem of man. No bird is more famous for its attachment to its young; and, which is more rare among birds, for its kindness to the old and feeble of its own race. It has also acquired a sort of sanctity in different countries, not less perhaps from its grave and contemplative appearance than from its predilection for churches, mosques, and temples, on the roofs or towers of which—perhaps because they are in general the loftiest buildings—it usually prefers to establish its large and well-compacted nest. It also builds on the roofs of private houses; and, in the East, on the wind-chimneys by which apartments are ventilated. This habit brings it into close connection with man in Turkey and Persia; in most parts of which countries people sleep at night on the flat roofs of their houses, and sometimes sit and amuse themselves there in the cool of the evening. The storks, although then full in view, and themselves observant of all that passes, do not on any occasion exhibit alarm or apprehension. This may as well be a consequence as a cause of the peculiar favour with which they are regarded. But certain it is, that in Turkey, Persia, Egypt, or indeed in any place, even in Europe, to which these birds resort, a man would be universally execrated who should molest a stork, or even disturb its nest during its absence. In some cases the law expressly provides for its protection. It was exactly the same among ancient nations, the laws in some of which made it highly penal to kill a stork. It often appeared to us as if the Orientals in general regarded the stork as a sort of household god, whose presence brought a blessing upon the house on which it established its nest. They also do not overlook the importance of its services in clearing the land of serpents and other noxious reptiles, which form part of its food. Whether the law of Moses prohibited the stork as food, in order to protect its existence, or because the nature of its food rendered it unclean, it is impossible to determine: perhaps both reasons operated.

19. "Heron" (אֲנָפָה, *anapha*).—This bird is only mentioned here and in Deut. xiv. 18; and as in both places it is only named without the mention of any characterising circumstance, very ample latitude has been allowed to conjecture in all attempts to determine the species. The crane, the curlew, the woodcock, the peacock, the kite, the parrot, and the mountain falcon, have had their several claims advocated. The root *anaph* signifies to breathe short through the nostrils, to snort as in anger, and hence, to be angry; and this has led to the conclusion that a bird of angry dispositions must be intended. It seems to us so hopeless to identify the bird in this way, that we have no desire to disturb the common reading which has as much and as little probability as any other. The dispositions of the heron are sufficiently irritable to satisfy those who rest upon the etymology of the name. The bird is allied to the stork, and, like it, feeds on fish and reptiles, and is noted for its voracious appetite. The heron is found in most countries: in England it was formerly held in high estimation, its flesh being counted a great delicacy, and bore a price equal to that of the pheasant and curlew. Heronhawking was also a favourite amusement of kings and

nobles; on which account laws were enacted for the preservation of the species. A person destroying their eggs was liable to the then heavy fine of twenty shillings for each egg. These birds are gregarious in the breeding season, and make their nests very near each other. They may be tamed when taken young: the ancient Egyptians used to keep them tame—apparently to assist in fishing; and Ælian reports, that they so well understood the human voice as to become exceedingly angry when any person abused them or charged them with laziness. If this was true at the time of the exodus, the bird must have been familiarly known to the Israelites, and the probability is thus strengthened that the heron is really intended.

“*Lapwing*,” דוכיפת, *Dukiphath*, *Isaf*, *upupa epops*.—We may conclude this to be the hoopoe, which is often met with in the writings of antiquity; it is an elegant and animated bird, its head being surmounted with a beautiful crest of plumes, which by their varying motion seem to express the feelings of the wearer. It is spread over all the warmer regions of the old continent, and occasionally visits this country. It is about twelve inches long, with a fawn-coloured plumage, barred with black and white on the wings and lower parts of the back. Tail black, with a crescent of white at the base. Its food consists of insects, worms, and snails, and it was perhaps on this account forbidden as an article of diet.

“*The bat*,” עטלף, *Atalleph*, *muriet*. (See Isaiah ii. 20.)



HOOPOE (*Upupa epops*).

There is much difficulty in the identification of some of the birds in the above list. We therefore think it best to enable the reader to compare the most probable opinions on the subject by exhibiting at one view the original, as compared with the common version, Dr. Boothroyd's translation, the conclusions of Mr. Taylor in his edition of Calmet, and those of the writer in the 'Pictorial Bible.' It was our wish also to have introduced the identifications of Gesenius, and we had collected his opinions for the purpose. But in most instances he merely states the alternatives furnished by different writers, and seems to express uncertainty in every article, except as to the eagle, raven, ostrich, and stork.

ORIGINAL.	COMMON VERSION.	BOOTHROYD	TAYLOR'S CALMET.	PICTORIAL BIBLE.
נשר	Eagle	Eagle	Eagle	Eagle
פרס	Ossifrage	Vulture	Vulture	Great Sea-Eagle
עוזניה	Ospray	Ospray	Black Eagle	Osprey
דאה	Vulture	Falcon	Hawk	Kite
אהיה	Kite	Kite	Kite	Vulture
ערב	Raven	Raven	Raven	Raven
בת הדענה	Owl	Ostrich	Ostrich	Ostrich
תחמס	Night-Hawk	Night-Owl	Night-Owl	Night-Owl
שחק	Cuckoo	Horn-Owl	Saf-saf	Sea-swallow
נץ	Hawk	Hawk	Ancient Ibis	Sparrow-hawk
כוס	Little-Owl	Sea-Gull	Sea-Gull	Barn-Owl
שלד	Cormorant	Cormorant	Cormorant	Cormorant
ינשוף	Great Owl	Ibis	Ibis Ardea	Ibis religiosa
תנשמת	Swan	Swan	Wild Goose	Porphyrio-hyacinthinus
קאת	Pelican	Pelican	Pelican	Pelican
רחם	Gier-Eagle	Kingfisher	Kingfisher	Swan
חסידה	Stork	Stork	Stork	Stork
אנפה	Heron	Heron	Long Neck (of Shaw)	Heron
דוכיפת	Lapwing	Lapwing	Hoopoe	Hoopoe
עטלף	Bat	Bat	Bat	Bat

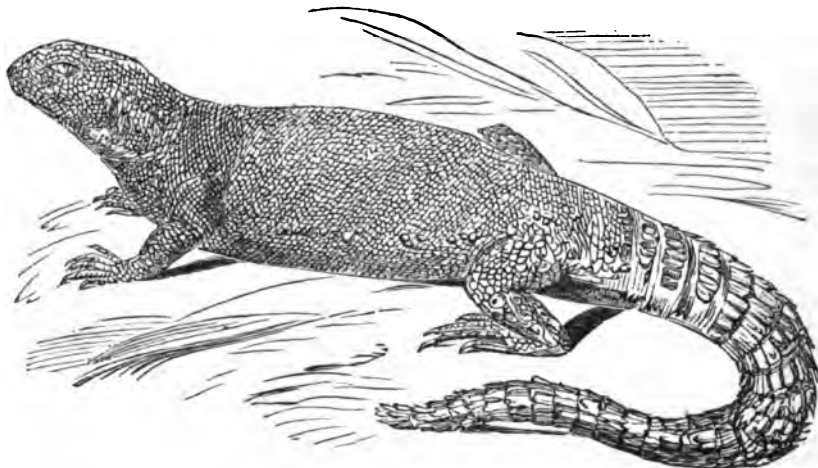
21. \* *That have legs above their feet, to leap withal upon the earth.*—Insects, reptiles, and worms, are generally prohibited; but a previous exception is here made in favour of those insects, which besides four walking legs, have also two longer springing legs (*pedes saltatorii*), and which, under the name of “locusts,” are declared clean. Those particularly enumerated seem to indicate the four leading genera of the locust family, of which the domestic cricket, the mole-cricket, the green grasshopper, and the locust, may be taken as representatives. We have deferred an account of the locust to the book of Joel; but our attention is naturally in this place directed to its use as an article of food in the East, and it is interesting to find that even at this early period it was so employed. The vast swarms of the mi-

gratory locusts which occasionally lay waste the oriental plantations and fields, do themselves in some measure furnish an antidote to the evils they occasion. The nomades in particular, who look not beyond the day, and have little immediate interest in cultivation, witness their arrival without regret; and they, as well as the poor inhabitants of villages and towns, collect them in great quantities, not only for their own eating, but for sale in the bazaars—for these insects are highly relished by all classes of people. In some towns there are shops exclusively for the sale of locusts. They are so prepared as to be kept for use a considerable time. There are different processes; but the most usual in Western Asia is to throw them alive into a pot of boiling water, mixed with a good quantity of salt. After boiling a few minutes they are taken out, and the heads, feet, and wings being plucked off, the trunks are thoroughly dried in the sun, and then stowed away in sacks. They are usually sold in this condition, and are either eaten without further preparation, or else are broiled, or stewed, or fried in butter. They are very commonly mixed with butter, and so spread on thin cakes of bread, which we have previously described, and thus eaten, particularly at breakfast. Europeans have usually an aversion to the eating of these insects from being unaccustomed to them; and we must confess that we did not ourselves receive them at first without some repugnance: but, separately from the question of usage, they are not more repulsive than shrimps or prawns, to which they do, indeed, in taste and other qualities, bear a greater resemblance than to any other article of food to which we are accustomed.—The Israelites being in the peninsula of Sinai when they received this law, it is a rather remarkable fact that Burckhardt describes the present inhabitants of that peninsula as the only Bedouins known to him who do not use the locust as an article of food.

29. "*Weasel*."—The Septuagint and the Vulgate agree with our version in rendering חָסִיד (holed) by "*weasel*," though it may well seem surprising that it should have found a place among the reptiles. The word as used in the Syriac implies a creeping insidious movement, and may therefore suit the weasel, and was perhaps given also to some of the lizard tribe, which in warmer climates often find their way into the dwellings without invitation, and often without a welcome.

"*Mouse*," עֶכְבֵּר, Akbar. (See 1 Sam. vi. 5.)

"*Tortoise*," צב, Tzab, ἡ χελωνή, ἡ χερσαία, crocodilus.—As the name Tzab imports a swelling, it may have been applied to the *stellio spinipes*, which has a swollen body; it is entirely of a beautiful green, with small spines upon its thighs, and upon the ridge of the tail. It is found in the deserts about Egypt.



STELLIO SPINIPES.

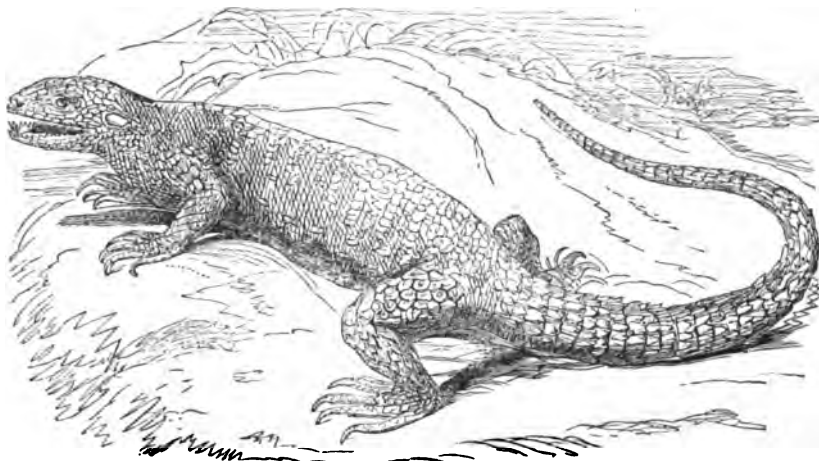
30. "*Ferret*," אֲנָקָה, Anaka—perhaps the *Lacerta gecko* of Hasselquist, or *Gecko lobatus* of Geoffroy, a species of lizard found in countries bordering the Mediterranean; it is of a reddish grey, spotted with brown. It is thought at Cairo to poison the victuals over which it passes, and especially salt provisions, of which it is very fond. It has a voice resembling somewhat that of a frog, which is intimated by the Hebrew name, importing a sigh or a groan.



LACERTA GECKO.



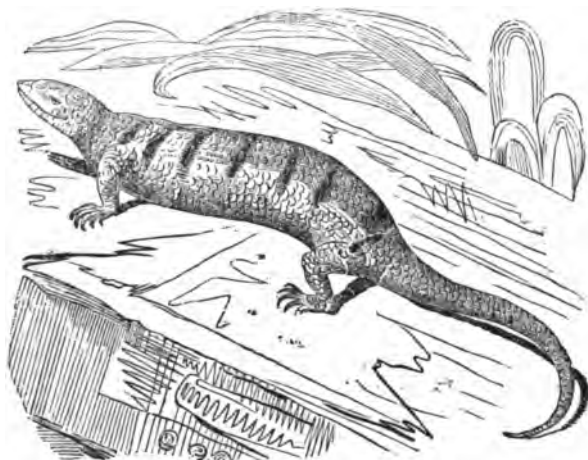
"Chameleon," **כח**, *Coach*, *χαμῆλιον*, *Lacerta scincus*, or *Scincus officinalis*?—This is a species of lizard found in Arabia, Nubia, and Abyssinia. It is remarkable for the readiness with which it forces its way into the sand when pursued, a proof of its strength and activity, which seem to be intimated in the Hebrew name *Coach*, force and prowess. There is another species of scincus, the *Sc. Cyprinus*, which is of a very large size, and abounds in the Levant; it is green, with smooth scales. This was perhaps included under the common term *Coach*.



LACERTA SCINCUS.

"Lizard."—**לטאה**, *Letoah*. The original word signifies to adhere, and may therefore very well apply to the *Gecko des murailles*, the *Stellio* of the Latins, and the *χαλαβουτης* or *αγκαλαβουτης* of the Greeks. It is a frightful animal covered with tubercles, and of a grey colour. It lives in holes of the walls and under stones, and covers itself with dirt, which is perhaps alluded to by the sense *adhering*, which the name conveys.

"Snail."—**חמט**, *Chomet*, in Chaldee signifies to bow down; it therefore suggests the *Lacerta stellio*, which is noted for bowing its head, inasmuch that the followers of Mohammed kill it, because they say it mimics them in the mode of repeating their prayers. It is about a foot in length, and of an olive colour shaded with black.



LACERTA STELLIO.

"Mole."—**תנשמת**, *Tinshemeth*. As this word comes from a root signifying to breathe, we may apply it to the chameleon, which has lungs of such vast dimensions, that, when filled, the body is so much dilated as to appear transparent. The varying capacity of their lungs enables them, by exposing a greater or less portion of blood to the influence of the air, to alter the tincture of the circulating fluid at pleasure, which when sent to the surface must tend to give a colour more or less vivid to the skin. The chameleon, or *Lacerta Africana*, is a native of Egypt, Barbary, and of the south of Spain.

32. "Upon whatsoever any of them doth fall... it shall be unclean."—The great inconveniences which the law connected with this and other defilements, necessarily obliged the Israelites to pay great attention to cleanliness; and this was probably what the laws on this subject had principally in view. The importance of regulations on such points are not so fully appreciated in this country as in the East, where all kinds of reptiles, many of them poisonous, find their way

into the most private apartments and conceal themselves in recesses, crevices, vessels, and boxes. Experience taught the writer of this note, while in the East, to observe the greatest caution in examining a box or vessel which had not very recently been disturbed, lest a scorpion, or other noxious reptile, might be concealed within it. On this subject, Michaelis observes that this law was well calculated to prevent accidents from poisoning: "Of the poisoning of liquors by toads creeping into casks we often read; and Hasselquist relates an instance where the poison of a *Gecko* in a cheese had nearly proved fatal. Mice and rats likewise sometimes poison meat that is uncovered, by means of the poison laid for themselves being vomited upon it. I remember the case of a brewing of beer, which, to all the people of a town who had drunk it, occasioned most violent agonies; and in regard to which, although it was most peremptorily denied by the magistrates and the brewers, there appeared perfectly good reason for believing that arsenic had in this manner got among the malt." As to the personal uncleanness occasioned by touching the carcase of a dead beast, see the note on Deut. xiv. 8.

"*Skin*."—Harmer conjectures that this means trunks or baskets covered with skins. It is far more likely that the vessels of skin which we have described in the note to Gen. xxi. 14 are intended. These are of too much importance among the utensils of a nomade people (which the Israelites still were at this time), or of any people while on a journey, to be omitted in such a list as this.

47. *To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.*—Does not the latter clause explain the former—showing, that to say a beast may or may not be eaten, is equivalent to saying it is clean or unclean? Michaelis is of opinion that "clean" and "unclean" are expressions tantamount to beasts usual and not usual for food; and we think his view corroborated by this text. It would be difficult to show that the cleanness or uncleanness of particular animals meant anything else; and if so, the distinction is not, as we commonly suppose, one with which we are entirely unacquainted, for we and almost all nations make this very distinction, although we do not express it in the same form of words. The Jews abstained from eating animals which their neighbours did eat, and which we eat at this day; and in the same manner, though not on the same legislative principles, we refrain from various animals, not at all unfit for food, which the Jews did eat, and which are eaten in other countries. Among the animals from which we abstain, may be mentioned horses, asses, dogs, cats, frogs, snails, and grasshoppers, all of which are good for food, and are more or less eaten in different countries, although, from not being used to them, we should regard their meat, if set on a table, with as much abhorrence as a Jew or Mohammedan could manifest with regard to pork.

In the present chapter no animal is forbidden for food, which Abraham or his descendants are at any previous period represented to have eaten. We may therefore conclude with Michaelis, that little more is now done than to convert ancient national custom into positive law, perhaps, however, excluding some animals that had previously been employed as food, and admitting others that had not formerly been used; the whole being reduced into what, on the principles of physiology, was actually a very easy and natural system. If it be admitted that the terms *clean* and *unclean* bear here the sense of beast to be used or not used for food, it follows that the word "unclean" as applied to animals is no epithet of degradation. In this sense, as Michaelis observes, "Man himself was the most *unclean*, that is, human flesh was least of all things to be eaten; and such is the case in every nation not reckoned among cannibals. The lion and the horse are unclean, but were to the Hebrews just as little the objects of contempt as they are to us." The same author points out the mistake of the common supposition, that the Jews durst not keep unclean animals in their houses, or have any thing to do with them. But this was so far from being the case, that the camel and the ass were their common beasts of burden, in addition to which they had, in later times, the horse. All the three species were unclean.

## CHAPTER XII.

1 *The purification of women after childbirth. 6 Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her sepa-

ration: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

<sup>1</sup> Chap. 15, 19.

<sup>2</sup> Luke 2, 21.

John 7, 22.

<sup>3</sup> Heb. a son of his year.

<sup>4</sup> Luke 2, 24.

<sup>5</sup> Heb. her hand find not sufficiency of.

Verse 8. "If she be not able to bring a lamb, then she shall bring two turtles."—The law in this chapter is interesting to the Christian reader; for we find that when the mother of Jesus went up to the Temple with her offering in the

dience to this law, she was not able to offer a lamb, but was obliged to accept the alternative, allowed to the poor, of offering two turtle-doves or two young pigeons. Thus an interesting evidence is furnished of the low circumstances of the family into which our Lord was born. While the Israelites remained in the wilderness, it is probable that the women brought their offering immediately after their period of separation had expired. But when they were settled in Palestine, and many families lived at a distance from the Temple, it may be presumed that they were allowed to consult their convenience on this point. After the birth of Samuel, his mother, Hannah, did not go to the tabernacle until the child was weaned. 1 Sam. i. 21.

### CHAPTER XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a 'rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him* that *hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it *is* but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin,

and it have turned the hair white, and *there be* 'quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him* that *hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean that *hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean that *hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his

<sup>1</sup> Or, swelling.

<sup>2</sup> Heb. the quickening of living flesh.

place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest

shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

\* Heb. a burning of fire.

\* Heb. head is pilled.

\* Num. 5. 2. 2 Kings 15. 5.

\* Heb. work of

7 Heb. vessel, or instrument.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold,

if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, *whether it be* bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

\* Heb. whether it be bald in the head thereof, or in the forehead thereof.

Verse 2. "*He shall be brought unto Aaron the priest, or unto one of his sons the priests.*"—This chapter forms the most ancient medical treatise in the world, and completely to illustrate it would require a rare combination of medical and oriental knowledge. Dr. John Mason Good, in whom these qualifications were eminently united, has done much to elucidate it in his 'Study of Medicine.' Michaelis also has given much attention to the subjects embraced in this and the two following chapters; and to these two authorities we are indebted for the substance of a large proportion of the observations we shall make. We may here, however, preface such observations by a few remarks as to the early history of medicine. The most early subsistence of mankind was doubtless principally derived from fruits, plants, and roots; and in the course of their researches for edible products, they must have become acquainted with many, the use of which was attended with remarkable consequences. It is doubtless on the repetition of such observations that the principles of ancient medicine were founded. Thus a number of receipts, if we may so call them, were collected, and formed points of living knowledge which passed from man to his neighbour, and from father to son, without any attempt at system; and which are applied to use at hazard, without any distinct reference to the symptoms of particular diseases. There were no physicians. Men had a general knowledge of some simples, and employed them either according to their individual judgment, or the advice of their neighbours. We read, indeed, that it was the custom even among such comparatively advanced nations as the Egyptians and Babylonians, to expose the sick in public places; that those who passed by might be induced to communicate the processes or medicines which had been useful to them in similar diseases. This certainly exhibits a very primitive manner in which the art of medicine was exercised. In process of time, patients were taken to the temples, not only as places of public resort, but in the expectation of assistance from the god to whom the temple was dedicated. The temple of Serapis was particularly resorted to for this purpose by the Egyptians, and that of *Æsculapius* by the Greeks. Thus the matter gradually came into the hands of the priests, who in most countries were the earliest physicians; and this did not arise exclusively from the influence of their sacerdotal character, but also from their being the first to qualify themselves for the service. They saw the advantage which would accrue from requiring the patient to come to the temple after his cure, that the means of cure might be duly registered in its archives. The accumulation of such cases in the course of years, enabled the priests themselves to give advice to the patients, and thus gradually to supersede the public reference to the people which had formerly prevailed. To facilitate their own labour of reference, they would analyze and classify the mass of facts in their possession, and thus it was that medicine was at last reduced into something like a practical system of which the priests were the dispensers. It was from these temple-registers that the most famous physicians of antiquity drew their facts and the principles of their knowledge. It is agreed that the Egyptian priests were the first to bring into a system the loose facts which former ages had collected; and that country was in consequence very famous in most ancient times for its medical knowledge, although in this respect it was ultimately surpassed by the Greeks. Indeed the Egyptian priests introduced regulations, which at a certain point barred the further progress of the science in Egypt. Every disease was to be cured under prescribed rules; and whoever departed from them, made himself responsible for the life of the patient. It would seem, however, that their system was not very well digested; for they apprehended that the life of man was too short to enable him to comprehend all the diseases to which the human frame is incident; and therefore every physician was obliged to direct his attention exclusively to one particular disease, for which alone he might be consulted. Hence there were doctors for the eyes, the head, the teeth, the stomach, and various other departments of disease. Physicians—as Herodotus, from whom this statement is taken, remarks—were very numerous under this system; and it may be useful to observe that the profession was not exercised by the ecclesiastics generally, but by the lowest of three orders into which the priestly caste was divided. This class (called *Neocoroi*) seems to have corresponded pretty nearly to the Levites among the Hebrews; and if this division subsisted at the time of the Exodus, the Mosaic law would seem to have raised the medical profession a grade higher than it had been left in Egypt; for not only the proper priests, but even the high-priest, are instructed to take cognizance of infectious diseases. Probably a



certain number of the whole priesthood gave their particular attention to medicine. It is evident that medical science had at this time been reduced to a system, from the nice discrimination of infectious disorders, and the symptoms by which they were characterized. It is true that these specifications are on divine authority; but we conceive that they merely refer to what was previously known, and are only intended to indicate precisely the particular disorder to which the respective regulations were to apply. We must not omit to direct attention to the most wise exclusion which we see in this chapter of that Egyptian principle of immutable rules which must have operated so injuriously on the improvement of the art. There is not a word said about the medical treatment of the disorders brought under our notice; all that is stated refers to the cognizance of symptoms of infectious disorders, and the sanatory precautions for the public health which may in consequence become necessary. This is all of which legislation can properly take cognizance. Curative means were perhaps employed in ancient times, although we are aware that leprous disorders were not generally considered curable by any medical treatment. But that particular remedies were not prescribed seems to us so far from being an objection, as some regard it, that we consider it an evidence of the Divine wisdom from which these laws proceeded.

3. "*Leprosy*."—It is currently stated by the Greek and Roman writers that the Israelites were driven out of Egypt on account of their being generally infected with leprosy. They no doubt learnt this statement from the Egyptian priests; and it has often appeared to us that all the misrepresentations concerning the Jews, traceable to that source, must have arisen after the Hebrew Scripture had been translated into Greek. Through this means the Sacred History became in some degree known to the civilized world; and this gave the priests an interest in setting up the most plausible counter-statements in their power, as to those facts in which the honour of their own country was deeply implicated. Josephus (*contra Apion*) distinctly attributes the origin of this and many other calumnies to the Egyptians, and refutes them by many solid reasons, to which others have been added by Michaelis, Faber, and other modern writers. The present misrepresentation is on many accounts highly plausible and ingenious—quite sufficiently so to impose upon the Greeks and Romans, but not enough so to escape detection. The things are true, separately taken; but false when stated as cause and effect. It is true that the Hebrews were driven out forcibly by night, and it is true that they were infected with leprosy; but it is not true that they were driven out forcibly on account of leprosy. They were forcibly driven out, on the spur of the moment, because an awful calamity had befallen the Egyptians for their obstinate refusal to allow them to go out peaceably, as they had urgently requested. It was very clever dishonesty in the Egyptian priests to combine these two unconnected circumstances, making one the consequence of the other. Some zealous writers have thought it necessary to deny that the Hebrews were infected with leprosy at all; but that they actually were so seems to us evident from this and the following chapters. What can be the meaning of all these minute laws and regulations, of these strict precautions to prevent the spread of contagion, unless leprosy was a very prevalent and well-known disease? But this equally proves that they were not wholly a leprous people, as their ancient calumniators alleged; for then these regulations against contagion would have been perfectly superfluous. Moses would never have enacted such severe laws against leprosy had he himself been a leper, and the leader of an army of lepers. Besides, leprosy is even to this day, after several thousand years, a common disease throughout Egypt, Syria, and Palestine; it was therefore endemic both in the country to which they were going and in that which they had left. Indeed, in the latter, it was and is so frequent and virulent, that Egypt has always been regarded as the principal seat of the leprosy; and that disorder could not be expected to be otherwise than common among a people recently come from thence; and this renders it clear that it was the Israelites who were endangered by the leprosy of the Egyptians, and not the Egyptians by that of the Israelites. This again answers the charge of their expulsion on that account; for, as Michaelis well asks, "What sovereign, not an absolute blockhead, would expel a people, consisting of 600,000 adult males, and therefore, with their wives and children, amounting to two millions and a half, on account of a disease endemic in his dominions?" The same writer thinks other causes also may have contributed to the spread of the disorder among the Hebrews. "They were poor, they had been oppressed; and cutaneous diseases, and indeed almost all infectious diseases whatever, attack poor people above all others, because they cannot so well keep themselves cleanly, and at a distance from infected persons." He also considers that their having partly dwelt in the damp and marshy parts of Egypt was a circumstance favourable to the increase of leprosy; while the same circumstance (their residence along the Nile in the marshy district of Bucolia) put it in their power to eat *fish* at pleasure (see Num. xi. 5); and nothing is more effectual for aggravating and spreading cutaneous disorders than a diet entirely, or frequently, composed of fish. Dr. J. M. Good concurs generally with Michaelis in these opinions; and also dwells on their subjugated and distressed state, and the peculiar nature of their employment, as tending to produce the leprosy and other cutaneous disorders with which they seem to have been affected. In producing such results, he says, "There are no causes more active or powerful than a depressed state of body or mind, hard labour under a burning sun, the body constantly covered with the excoriating dust of brick-fields, and an impoverished diet—to all of which the Israelites were exposed whilst under the Egyptian bondage." After this it may freely be admitted that the Hebrews were, to a large extent, infected with leprosy and other cutaneous disorders; while we deny that they were expelled from Egypt on that account. Their continuance for forty years in the arid deserts of Arabia, together with the wise sanatory regulations in this and the following chapter, may have done much to diminish its prevalence among them; for although Arabia is not exempt from leprosy, its dry air is less favourable to infection than the moister atmosphere in some parts of Egypt, and even in Palestine. So much of the present subject as relates to the setting apart of the leper from common intercourse will be considered in the notes to Num. vi. 1—5. We shall at present limit our attention to the forms of the diseases mentioned; and which are so admirably discriminated, and their symptoms described, in the chapters before us.

4. "*Bright spot*."—Three distinct forms of leprosy are particularly described by Moses in this chapter. They are all distinguished by the name of *בֹּהַת*, *bahéreth*, "bright spot." Two of these are distinguished as particularly alarming by the epithet *צָרַעַת*, *tzaraath*, "venom" or "malignity." Of these two, the *בֹּהַת לְבֵנָה*, *bahéreth lebenah*, "bright white bahéreth" (the *Leprosia leprosis candida* of Dr. Good), is the most virulent. The characteristics of this disease are precisely as described by Moses; being a glossy white and spreading scale upon an elevated base, encircled with a red border; the elevation is depressed in the middle, but without a change of colour. The natural black hair on the patches participates in the whiteness, and the patches themselves perpetually widen their outline. Several of these characters, separately taken, belong to other blemishes of the skin, and therefore none of them were to be taken alone, and it was only when the whole concurred that the Hebrew priest, in his capacity as physician, was to pronounce the disease a *tzaraath*, or malignant leprosy. The next variety is much less severe, but far more so than the common leprosy, or *bohak*. It is distinguished by the specific name of *בֹּהַת כְּהָה*, *bahéreth kéha*, "dark or dusky bahéreth" (the *Leprosia leprosis nigricans* of Dr. Good's nosological system). In this form of leprosy, natural hair, which is black in Palestine and Egypt, is not, as Moses repeatedly states, changed; the smooth, laminated, circular scales or patches, which cha-

characterize all the forms of leprosy, are in this modification not depressed below the general surface of the skin; and do not remain stationary at their first size, but continually enlarge their limits, and are either scattered or confluent. This leprosy was improperly named "black" by the Greeks, the spots being really dusky or livid. When its existence was determined, after a probationary separation of a week or fortnight, the person was declared unclean, and obliged to remain apart. The sort of dusky leprosy known in our own country is chiefly found among persons whose occupations are attended with much fatigue, and expose them to cold and damp, and to a precarious and improper mode of diet. But it seems doubtful whether our own leproses can be properly identified with the more malignant leproses of the East. The common leprosy is mentioned in the next note. We may here mention Calmet's notion as to the origin of leprosy, because we shall presently have again occasion to refer to it. He thinks it is caused by minute animalcules between the skin and the flesh, which gnaw the epidermis and cuticle, and afterwards the extremities of the nerves and the flesh, producing the symptoms to which the present chapter calls attention. (See the dissertation prefixed to his commentary on Leviticus, and his 'Dictionary,' Art. Leprosy.)

39. "*Freckled spot*."—This is distinguished from the other leproses by the term בֹּהַק, *bōhak*, which imports brightness, but in a subordinate degree, being a dull white spot. This disorder is not contagious, and did not render a person unclean, or make it necessary that he should be shut up. The Arabs call this disorder by the same name as the Hebrews, and its characters are precisely analogous to those here stated. This variety is strictly a cutaneous eruption, and rarely, if ever, affects the constitution. Forskal, in one of the notes to Niebuhr's 'Travels,' gives an illustration of this sort of leprosy. He says, "May 15, 1763, I myself saw a case of *bōhak* leprosy in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin, and they do not change the colour of the hair. Their colour is an obscure white, or somewhat reddish. The rest of the skin of this patient was blacker than that of the people of the country is in general; but the spots are not so white as the skin of an European when not sun-burnt. The spots in this species of leprosy do not appear in the hands nor on the abdomen, but on the neck and face, not, however, on that part of the head where the hair grows very thick. They gradually spread, and continue sometimes only about two months, but in some cases, indeed, as long as two years, and then disappear by degrees of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience." We thus see why it was declared clean. Michaelis well remarks on this case: "That all this should be found exactly to hold at the distance of 3500 years from the time of Moses ought certainly to gain some credit for his laws even with those who will not allow them to be of Divine authority." For want of a discrimination of the different forms of the disorder similar to that which the Hebrew legislator established, in countries where leproses are common, this uncontagious form of the disorder, equally with the others, usually separates the person afflicted with it from the common intercourse of life, and deprives society of the services he might continue to render. This fact alone would be sufficient to show the wisdom of the present regulations, under which no one could be excluded from general intercourse whose presence was not dangerous. Dr. Good says, that in England a disorder of this sort is chiefly found among persons who work among dry powdery substances, and are not sufficiently attentive to cleanliness of person. The same author numbers this among the cutaneous blemishes or blains which were watched with a suspicious eye from their tendency to terminate in malignant leprosy. There are in all eight such disorders mentioned in this chapter. We have not thought it necessary to dwell on them separately, and must refer those who desire information on the subject to the 'Study of Medicine,' vol. v. p. 590–610.

40. "*Bald*."—In a country where leprosy is not prevalent, it may well occasion surprise that the laws on that subject should be careful to provide that bald-headed persons should not be causelessly subjected to the charge and consequent hardships of leprosy. No man in this country would be suspected of leprosy even if his head became bald in his youth. But in the East, the falling off of the hair is known to be sometimes, and, in connection with other symptoms, a strong criterion of leprosy; and as there actually is a particular kind of leprosy limited either to the fore or hind part of the head, it became necessary to provide, that if no other symptom of leprosy than mere baldness occurred, the person was not to be suspected of being a leper. Indeed the Hebrew word for baldness (קָרַח, *kareach*) means, etymologically, *one who has boils*, and therefore originally, perhaps, *a leper*. These regulations will be better understood from the fact, that the Orientals distinguish two sorts of baldness. The first is that which begins from the forehead, and the other that which begins behind. The Hebrew has a distinct name for each of these. By the Arabian poets also, the former is distinguished as the "noble baldness," because it generally proceeded from the wearing of a helmet; while the latter was stigmatized as "servile baldness." With this understanding, let us read the terms "bald" (קָרַח, *kareach*) in verse 40, and "forehead bald" (גִּבְעַת, *gibbeath*) in verse 41. (See Michaelis, vol. iii. p. 285.)

47. "*The garment also that the plague of leprosy is in*."—A manufacturer of woollen, linen, or leather, would be more likely than any other person to discover the precise meaning of the details in the remainder of this chapter. Michaelis, with the assistance of the principal woollen manufacturer in Hanover, threw so much light on the subject, as far as relates to woollen, as may give some general ideas on the whole subject, and furnish a clue to further inquiries as it regards linen and leather. In his German translation of the Bible, he hazarded a conjecture, which was confirmed afterwards by the manufacturer in question, who told him that a disease in woollen cloth, similar to that here described, proceeds from the use of what is called *dead wool*, that is, the wool of sheep that have died by disease, not by the knife. If the disease has been of short duration, such wool is not altogether useless; but in a sheep that has long been diseased, it becomes extremely bad, and loses the points. He also stated that, according to the established usage among honest manufacturers, it was unfair to manufacture dead wool into any article worn by man, because vermin are so apt to establish themselves in it, particularly when worn close to the body and warmed by it. Frauds were, however, sometimes committed with this wool, it being sold for good wool, in consequence of which the stuffs made with it not only became soon bare, but full first of little depressions, and then of holes. We see such bare spots mentioned in the text, and we thus observe how the disease, as there described, might sometimes appear in the warp, and sometimes in the woof, according as the dead wool happened to be employed in the one or in the other. The manufacturer whom Michaelis consulted expressed a wish that there were some statute inflicting a punishment upon those who either sold dead wool, or knowingly manufactured it into human clothing. The learned professor himself considers the present as such a law. He says: "Whether the dead wool will in process of time infect good wool, I do not know; but to bring into complete discredit and disuse stuffs that so soon become threadbare, and burst out in holes, and at the same time so readily shelter vermin, . . . unquestionably becomes the duty of legislative policy." In a state of society in which manufactures were subject to no inspection or control, such tricks with dead wool would be more frequent than with us; while the nature of the climate; with the abundance of vermin, probably rendered the effects more mischievous; and, in such a state of things, the most effectual preventive regulation would be, as here,

not to interdict the use of dead wool, which might be evaded by the difficulty of proving that the wool was really dead, but by destroying, even in spite of the owner, any article in which the symptoms appeared, which would soon operate in making every one careful not to manufacture, either for his own use or for sale, stuffs by which such loss would be incurred. This view of the matter, which we have merely condensed from Michaelis, deserves attention. But it does not seem to obviate all the difficulties of the subject; and as clothing certainly can convey contagion, it remains open to inquire whether any contagion in clothes manifests its presence by such symptoms as those which this chapter enumerates. Dr. Mead (*'Medica Sacra'*) and other writers speak of the leprous miasmata being transmitted by clothes, but they omit to notice and account for the appearances which the infected stuffs are here said to exhibit. Calmet thinks that the clothes-leprosy, like that in man, was caused by the presence of minute insects, or worms, which gnawed the texture, and left the stains described. This idea is not incompatible with that of Michaelis, since the dead wool is favourable to the production of vermin. Although not very obviously connected with the subject, it may assist inquiry to observe, that if cotton or linen cloth be suffered to remain long in a damp situation, it assumes appearances not unlike those described by Moses, and which are not only difficult to remove by washing, but also frequently injure the texture of the cloth itself.

CEDAR TREE (*Cedrus Libanus*).

## CHAPTER XIV.

- <sup>1</sup> *The rites and sacrifices in cleansing of the leper.*  
<sup>33</sup> *The signs of leprosy in a house.*    <sup>43</sup> *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

<sup>2</sup> This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

<sup>3</sup> And the priest shall go forth out of the

camp; and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

<sup>4</sup> Then shall the priest command to take for him that is to be cleansed two <sup>\*</sup>birds alive and clean, and cedar wood, and scarlet, and hyssop:

<sup>5</sup> And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose <sup>into</sup> the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb <sup>of</sup> the first year without blemish, and three tenth deals of fine flour <sup>for</sup> a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, <sup>at</sup> the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and <sup>wave</sup> them <sup>for</sup> a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for <sup>as</sup> the sin offering *is* the priest's, *so is* the trespass offering: *it is* most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in

his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and <sup>cannot</sup> get so much; then he shall take one lamb <sup>for</sup> a trespass offering <sup>to be</sup> waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them <sup>for</sup> a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the

<sup>a</sup> Heb. upon the face of the field.

<sup>b</sup> Heb. the daughter of her years.

<sup>c</sup> Exod. 39. 24.

<sup>d</sup> Chap. 7. 7.

<sup>e</sup> Heb. his hand reach not.

<sup>f</sup> Heb. for a waving.

priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach <sup>12</sup>when it is unclean, and when it is clean: this is the law of leprosy.

<sup>9</sup> Or, prepare. <sup>10</sup> Heb. in coming in shall come in, &c.

<sup>11</sup> Chap. 13. 30.

<sup>12</sup> Heb. in the day of the unclean, and in the day of the clean.

Verse 3. "Two birds alive and clean."—The word (צִיִּפוֹרִים, *tsipporim*) here rendered "birds" is translated "sparrows" in the Vulgate and other versions; the word is also so understood by the Septuagint in some other texts, although not in the present. Professor Paxton has examined the different passages in which the word *tsippor* occurs, and finds that,



in a great number of instances, it must be a general name for all kinds of birds, while it certainly is sometimes the name of a particular species, which species is determined, by the general concurrence of interpreters, to be the sparrow. It is sometimes difficult to determine, without a careful examination of the context, where the word is used in a general or particular sense, and translators have not always been successful in their conclusions. There can be no doubt that our translation is correct in this place, and that the choice of any clean bird is allowed as an offering. This seems evinced by the addition of the word "clean." "If," says Professor Paxton, "the sparrow was a clean bird, there could be no use in commanding a clean one to be taken, since every one of the species was ceremonially clean; but if it was unclean by law, then it could not be called clean. The term here must therefore signify birds in general, of which some were ceremonially clean and some unclean, which rendered the specification in the command proper and necessary." ('Illustrations,' vol. ii. p. 353.)

4. "*Cedar wood.*"—The tree, which is now called the "cedar of Lebanon," cannot be the individual so often alluded to in Holy Writ, since its timber has but little fragrance, and is not superior to the worst kinds of deal in compactness. The common supposition is, that the *Juniperus oxycedrus* yielded the cedar wood of Scripture, which was at once odoriferous and valuable for its texture. A reference to Theophrastus, iii. 11, shows us that the *xydos* or cedar was a species of juniper, which produced berries, and leaves that were remarkable for their thorny stiffness. One variety is mentioned as peculiar to Syria or Phœnicia, and as serving for nautical purposes, in conformity with what is said in Ezek. xxvii. 5, "they have taken cedars from Lebanon to make masts for thee." The word is described by Theophrastus as "cross-grained," *isotepapiva*, with a red heart, durable and odoriferous. From this latter quality it was used on the occasion mentioned in the text, and at other times, when a purification was to be effected, in a ceremonial way.

"*Scarlet.*"—By this we are to understand that lock of wool was used that had been twice dyed in purple or scarlet dye, according to the words of the poet:

————— Te bis Afro  
Mucice tinctæ  
Vestiunt læne.

34. "*Leprosy in a house.*"—The house leprosy here described has occasioned much perplexity to inquirers; and the difficulty has probably arisen from being led by the name to look upon this "leprosy," as well as that in clothes, as something akin to the human disease so called. Men, clothes, and stones have not the same diseases, but from some analogous circumstances, real or fanciful, the diseases of men may be, and have been, by a figure of speech, applied to diseases in other things. Indeed, to this day, there are certain disorders of trees in Egypt and Palestine to which the name of "leprosy" is given. In Switzerland, also, they speak of a *cancer in buildings* on the same principle; and why should we not understand the *leprosy in buildings* of the present text as something of a similar description? If we believe that the house-leprosy was any thing related to the disorder of the same name in man, it is extremely difficult to account for the symptoms and mode of treatment, and we cannot perhaps do better than agree with the Rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil-doers, to compel them to the public acknowledgment and atonement of some undetected crime whereby others had been injured. Calmet, however, seems to think that this disorder was caused by animalcula, which eroded the stone like mites in a cheese, and might then be called leprosy, because, according to his theory, the disorder of that name in man and in clothes was produced in much the same manner. (See the 'Dissertation' prefixed to his 'Commentary' on Leviticus.) There is another way of accounting for its connection with human leprosy, which is, by supposing that the walls had taken a leprous contagion from man, and were in a condition, when really infected, to transmit it to men. In this case, the difficulty remains of understanding the details which are given of the appearances which the walls presented. There is also not a word said which can be construed to intimate that the house-leprosy was infectious to man; on the contrary, the direction to remove the furniture before the priest entered to inspect the house, lest it should partake in the sentence of uncleanness which he might see occasion to pronounce, is the very way best calculated to have propagated the leprous contagion, if any capable of being communicated to man had existed. Michaelis gives an explanation which seems more clearly to elucidate the subject than any other which has fallen under our notice, and the rejection of which seems to leave no other alternative than the acceptance of the rabbinical interpretation which we have mentioned. He observes that walls and houses are often attacked with something that corrodes and consumes them, and which is called by the Germans "saltpetre," but which we will call "mural salt." To explain this a little, it will be observed that the putrefaction gives rise, under certain circumstances, to nitrous acid, which in general combines with calcareous earth wherever it finds it, and forms the so-called earthy saltpetre. This is decomposed by fixed vegetable alkali, and the latter uniting with the acid forms common saltpetre. Sometimes, also, the nitrous acid, instead of being united with calcareous earth, is united with the mineral alkali, which produces the so-called cubical saltpetre. Both these saline substances, but the former more frequently than the latter, are often found on effloresced walls, and are both then comprehended under the common name of *sal murale*, mural salt. These are the principal forms in which the incrustation is exhibited; and although other nitrous salts, and even vitriolic salts, have been discovered, it is not necessary to direct particular attention to all the varieties. (See Beckmann's 'History of Inventions,' Art. Saltpetre.) The mural efflorescence chiefly appears in damp situations, in cellars and ground-floors, seldom extending to the upper stories of a house; and its effects are in many respects so injurious as to justify, and indeed to require, in some climates, the attention of a legislator. The appearances which such walls exhibit correspond very well with the description given in this chapter: the spots, indeed, are not often of a greenish or reddish hue, though they are sometimes met with of the latter colour. The analogy is indeed in general so clear, that Michaelis says he had known more than one example of children who, shortly after reading the account here given of the house-leprosy, have come with terror to relate that they had discovered it on the walls of the cellar. They "described it distinctly or figuratively to their parents, and were laughed at for their pains. Laughed at they certainly ought not to have been, but instructed. Their acute vision had shown them what many a learned man has in vain sought to find out." The detrimental effects of this efflorescence are fully detailed by the same author ('Commentaries,' vol. iii. pp. 298—305). The following is the substance of his statement. The walls become mouldy, and that to such a degree, as, in consequence of the corrosion spreading farther and farther, at last to occasion their tumbling down. The plaster also requires frequent repairing, as it blisters, as it is called, that is, detaches itself from the wall, swells, and then falls off. The things that lie near the walls thus affected become damaged, and in the end spoiled. Books and other articles that cannot bear dampness and acids are often ruined from this cause. If this "saltpetre" be strong in the occupied apartments, it is very injurious to health, particularly where people sleep near the wall. If such effects be experienced in modern Europe, there is room to conclude that they were more strongly exhibited at the early period under notice, and in countries where domestic

architecture never attained much perfection, and where the people generally live in houses having but one story. Taking this to be the "house-leprosy" of the Scripture, the object of the Mosaic ordinance is sufficiently intelligible.

35. "*He that owneth the house shall come and tell the priest.*"—The serious ultimate loss he might sustain rendered it the interest of the owner to give the earliest intimation on the subject, and to be attentive to the first indications of infection. If it gained ground, he not only lost his house, but probably his furniture, which we have no reason to conclude to have been removed previous to inspection, unless when early information came from the owner himself; and if the priest, on inspection, declared the house unclean, it is obvious that everything which remained in it became unclean also.

40, 41. "*Take away the stones . . . cause the house to be scraped.*"—The very same things must be done when a house is infected with the nitrous incrustation. The spot or stone which produces it must be absolutely removed; and the scraping and fresh plastering is also necessary. When any part of the walls impregnated with this substance is suffered to remain, it always effloresces anew, and becomes as bad as before. In large European buildings it is not indeed necessary to replaster the whole house, and the difference in this respect may be accounted for by the apparent smallness of the Hebrew houses.

45. "*He shall break down the house.*"—"Moses, therefore, it would appear, never suffered a leprous house to stand. The injury which such houses might do to the health of the inhabitants, or to the articles they contained, was of more consequence, in his estimation, than the buildings themselves. Those to whom this appears strange, and who lament the fate of a house pulled down by legal authority, probably think of large and magnificent houses like ours, of many stories high, which cost a great deal of money, and in the second story of which the people are generally secure from all danger of the saltpetre; but the houses of those days were low, and of very little value."—Michaelis, 'Commentaries,' vol. iii. p. 503.

48. "*The priest shall pronounce the house clean.*"—The serious investigation which the matter had undergone, and this final and solemn declaration, that the house was clean, together with the offering made on the occasion, was well calculated to make the fact known, and to relieve the public mind from any anxiety which might be entertained concerning the spread of the house-leprosy, and at the same time to exonerate the proprietor from any inconvenience to which he might have been exposed from the unascertained suspicion that the infection was in his house. Michaelis extols the whole of this law concerning "house-leprosy" exceedingly, under the view which he was led to take of it, and in which we have chiefly followed him; and although it is probably attended with less evil in Europe than in the East, he inclines to wish that some similar regulation operated in newly-built cities. It is, however, a remarkable fact that, so far from this being the case, the sovereigns of Germany, and probably also in other countries, did all in their power to encourage the mural incrustation when saltpetre became necessary in the manufacture of gunpowder. They established their right to the product of the incrustation, even in private houses, as a sovereign regale; and the collectors took care, in scraping it off periodically, to leave the roots (if we may so express it), to form the source of a future crop; and the inhabitants dared not extirpate it altogether. The collection came, in the end, to be farmed out by the sovereign; and the saltpetre regale altogether formed a most odious oppression, more bitterly complained of by the people than almost any other. On this point see Beckmann's 'Hist. of Inventions,' vol. ii. pp. 476—478; and Michaelis, vol. iii. p. 304.

## CHAPTER XV.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a 'running issue out of his flesh, *because of his issue he is unclean.*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is his uncleanness.*

4 Every bed, whereon he lieth that hath the issue, is unclean: and every 'thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him

that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the 'vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is

cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

19 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he

toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

<sup>a</sup> Heb. in her separation.

Verse 12. "*The vessel of earth... shall be broken: and every vessel of wood shall be rinsed in water.*"—A similar command, as to earthen vessels, is given in chap. vi. 38, where it is also directed that vessels of brass should be scoured. Michaelis devotes several pages to what he calls the "singular preference shown to copper vessels, and dislike to earthen ones." He asks, why earthen vessels could not be as well cleansed, by washing, as those of wood and copper—for although such vessels are doubtless of less value than those of copper, still the loss by repeatedly breaking them must be a serious inconvenience to the poor? Did Moses wish to wean them from earthen vessels, which, by their continual breaking, occasion a greater loss in the long run than the more costly ones of copper, and to habituate them to the latter, as constituting real and substantial wealth? Might he not also have had the less favour for them as constituting one of the principal manufactures of Egypt, with which country it was his wish that no familiar intercourse should arise? Many such questions might be asked; but Michaelis confesses we can arrive at no satisfactory conclusion till we are acquainted with the nature of the earthen vessels of those times. He enters, however, into the question as to the unwholesomeness of copper vessels in cooking, as connected with the preference exhibited for such utensils; remarking, that they are not dangerous so long as they are kept clean, and the present regulation was well calculated to secure the cleanliness as well of these as other vessels, and were probably designed for that purpose. In concluding his ingenious article on this subject, he mentions, but declines to enter into, the following topics:—

old the practice of tinning copper vessels is? Whether their earthenware was glazed or not? What was the nature of the glazing? and, Whether it was, by the cookery of victuals, more easily affected and converted into poison than clean-kept copper?" We cannot here consider these points; but may observe, that the copper vessels now in use in Western Asia are generally tinned in a very superior manner; and that the earthenware is either glazed or unglazed. Without entering into the question as to the art of glazing earthenware, it is our strong impression that the earthen vessels which Moses directed to be broken were not glazed. It is evident that glazed vessels may be as well or better cleansed from every impurity, by washing, than hard wood, or even copper; whereas unglazed vessels, from their porous nature, would receive a more permanent taint from any accidental defilement than either. Indeed we would venture to be more definite, and point to a sort of pottery, which escaped the notice of Michaelis, as most probably that to which the direction may be understood with peculiar propriety to apply. In Egypt and Western Asia, the inhabitants have, in common use, vessels of porous clay, lightly baked, and rather thin in proportion to the size of the vessel. They are exclusively used for the purifying and cooling of water. The water constantly oozes through the minute pores of the vessel, forming a thick dew or moisture on the outer surface, the rapid evaporation of which reduces the temperature of the vessel, and of the water it contains, much below that of the atmosphere; by which means the inhabitants are enabled to obtain, in the warmest weather, water perfectly cool for drink. The water, as it passes through, is filtered to the most perfect clearness; and, for family use, there are large vessels of this sort propped upon frames of wood, with other vessels of similar clay, but different form, placed underneath to receive the filtered water that drops from the outer surface of the other. Thus a supply of water, perfectly clear and refreshingly cool, is at once secured. Jugs of various sizes, and elegant but fragile drinking cups, of the same clay, are also employed to keep the filtered water cool while at hand for occasional use, and while being actually used. Now the manufacture of these percolating vessels originated in Egypt in very ancient times, and they are still made there in great perfection. If the invention ascends to the time of Moses, there can be no question that the Israelites were acquainted with the art of making them, and would unquestionably use them for the purpose of purifying and refrigerating the generally bad water of the deserts through which they wandered; and as they had vessels of wood and copper for other purposes, it is not too much to suppose that their earthen vessels were almost exclusively of this description; for to this day a wandering people do not like to encumber themselves with numerous earthen vessels, which are so liable to be broken in their removals. Assuming, then, that such were their vessels,—the direction to break them when defiled is easy to be understood, because, from their remarkably porous nature, whatever spot, stain, or other impurity they receive, is at once absorbed into their mass, either immediately or through the agency of the water, and it becomes impossible to cleanse them entirely by any common process. In fact, we have with our own hands broken many jugs and drinking-cups of this description, when they received some accidental contamination, from the spontaneous feeling that they had become wholly defiled, and could not be cleansed. It seems to us that the explanation we have here given will account more satisfactorily than any other for the distinction which has occasioned so much perplexity to Michaelis and other commentators. Similar usages to those which the text inculcates, as to the treatment of defiled vessels, prevailed among the ancient Egyptians, and still do so among the Mohammedans and Hindoos.

32. "*This is the law of him that hath an issue.*"—We may conclude our remarks upon these chapters relating to contagious disorders, and acts causing ceremonial uncleanness, by directing attention to the admirable regulations for preventing contagion. This subject is now almost entirely overlooked in the East, except so far as regards some regulations concerning lepers, which appear to have been derived from those now before us. We are unacquainted with any Oriental nations, ancient or modern, which had a sanatory code in the slightest degree comparable to this, which is indeed scarcely equalled by the regulations of the best European lazarettos. We have been eye-witnesses of the fearful consequences which proceed in Asiatic countries from the absence of any measures to prevent the spread of contagious disorders. In Mohammedan Asia this may be partly owing to the medical doctrine of Mohammed, who, in his ignorant self-sufficiency, undertook, according to one of the received traditions, to declare that diseases were not contagious. This dictum had its weight, although it was contrary to the received opinions of his time, for, as the Arabian commentator remarks, "It was a belief of the people of ignorance, that any one sitting near a diseased person, or eating with one, would take his disease." (*Mischai-ul-Masabih*. Calcutta, 1810.) It is true that he seems to direct the avoidance of intercourse with a person labouring under the elephantiasis—but this is a solitary exception to his general rule. Mohammed has adopted from the chapter before us, and other parts of the Pentateuch, the laws relating to ceremonial uncleanness, and has added many others of his own. But there is this difference in the result, that uncleanness under his law does not generally extend beyond the time when the unclean persons bathe and wash any defiling stain from their clothes. There are some exceptions, chiefly relative to females, in which the consequences of defilement more nearly coincide with those of the Levitical law.

## CHAPTER XVI.

1 *How the high priest must enter into the holy place.*  
11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after 'the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he 'come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and \*make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the 'scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot \*fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

14 And \*he shall take of the blood of the bullock, and 'sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle *it* upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that \*remaineth among them in the midst of their uncleanness.

17 \*And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of \*a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land \*not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 \*And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth day of the month, ye shall afflict your

\* Heb. 9. 7.

\* Heb. *Angel*.

\* Heb. *went up*.

† Heb. *a sign of opportunity*.

\* Heb. 9. 13, and 10. 4.

† Heb. *of separation*.

† Chap. 4. 6. 7.

† Chap. 6. 30.

\* Heb. *dwelteth*.

† Heb. 13. 11.

\* Luke 1. 10.



souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you :

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall <sup>13</sup>consecrate to minister in the priest's office in his father's stead,

shall make the atonement, and shall put on the linen clothes, *even* the holy garments :

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins <sup>14</sup>once a year. And he did as the LORD commanded Moses.

<sup>13</sup> Heb. *All his hand.*

<sup>14</sup> Exod. 30. 10. Heb. 9. 7.



SCAPE-GOAT AND YOUNG BULLOCK, GOAT, AND KID OF GOATS, FOR SIN OFFERING.

Verse 8. "*Aaron shall cast lots upon the two goats.*"—There is no account in Scripture of the manner in which these lots were cast : but the following is the substance of the explanation given by the Rabbins, which, of course, in common with their other explanations, we are at liberty to reject if we see cause to do so. The two goats were placed, the one on the right and the other on the left hand of the high-priest. An urn was then brought, into which the high-priest cast two lots, one of which was marked "for Jehovah," and the other for "Azazel"—which is the word we translate "scape-goat." The authorities which give this account add that the lots were of wood in the tabernacle, of silver in the first Temple, and of gold in the second Temple. The lots being well shaken about in the urn, the high-priest put in both his hands and took out one in each ; and the lot in the right hand was assigned to the goat on the right hand, while that which the left hand drew belonged to the goat on the left hand. It is also said that it was regarded as a favourable omen when the right hand brought up the lot "for the Lord ;" whereas, when that hand drew the lot "for Azazel," it was accounted an indication that God was not pacified. If this were really the case, we see nothing in

Scripture on which such an inference could be fairly grounded, unless we consider it warranted by the frequent mention of the right hand in a general sense, as the post of honour and preference.

10. "*Let him go for a scapegoat into the wilderness.*"—The word which we translate "scape-goat," is in the Hebrew **אִזְיָאזֶזֶל**, *azazel*. This name has given occasion to various etymological conjectures, the best of which seems to us that of the Septuagint, which appears to consider it as formed of two Hebrew words, which combined, signify "the sent away goat," and accordingly translates it by *ἀποστροφαιος*. The Rabbins inform us, that after the lot had been taken, the high-priest fastened a long fillet, or narrow piece of scarlet to the head of the scape-goat; and that after he had confessed his own sins and those of the people over his head, or (for we are not quite certain about the point of time) when the goat was finally dismissed, this fillet changed colour to white if the atonement were accepted by God, but else retained its natural colour. It is to this that they understand Isaiah to allude when he says:—"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isaiah i. 18.) After the confession had been made over the head of the scape-goat, it was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness; where, as we should understand, verse 22, it was set at liberty; but the Rabbins give a somewhat different account. They inform us (speaking with a particular reference to Jerusalem and the Temple service), that the goat was taken to a place about twelve miles from Jerusalem where there was a formidable rocky precipice; and they add, that for this occasion a sort of causeway was made between Jerusalem and this place, and that ten tents with relays were stationed at equal distances between them. On arriving at the precipice the goat was thrown down from its summit, and by knocking against the projections, was generally dashed to pieces before it had half reached the bottom. It is added that the result of this execution was promptly communicated, by signals, raised at proper distances, to the people who were anxiously awaiting the event at the Temple. It is also said, that at the same time a scarlet ribbon, fastened at the entrance of the Temple, turned red at this instant of time, in token of the Divine acceptance of the expiation; and that this miracle ceased forty years before the destruction of the second Temple. We do not very well understand whether this fillet is a variation of the account which places one on the head of the goat, or whether there were two fillets, one for the goat and the other for Temple. If the latter, we may conclude that the change took place simultaneously in both. However understood, it is very remarkable that the Rabbins, who give this account of the fillets, assign the cessation of the miracle by which the divine acceptance of this expiation was notified, to a period precisely corresponding with the death of Christ—an event which most Christians understand to have been prefigured by atoning sacrifices, which they believe to have been done away by that final consummation of all sacrificial institutions. The assertion of the Apostle, that without the shedding of blood there is no remission of sin (Heb. ix. 22), renders the account of the Rabbins that the goat was finally immolated, rather than left free in the wilderness, far from improbable, were it not discountenanced by verse 22. It is however possible that the Jews may have adopted the usage described when they settled in Canaan, and could not so conveniently as in the wilderness carry the goat to "a land not inhabited." But they allow that it sometimes escaped alive into the desert, and was usually taken and eaten by the Arabs, who, of course, were little aware of what they did. See Calmet, *Arts*, 'Azazel,' and 'Expiation'; Jennings' 'Jewish Antiquities,' &c.

21. "*Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel.*"—A similar act took place in the ordinary sin offerings; but the present was a peculiarly solemn occasion in which that ceremony was exemplified. When the animal is understood as a representative victim, whose death atones for the iniquity of him in whose behalf it is offered, some formal act for constituting the representation, and expressive of a transfer to him of the sin for which he is to make atonement, would naturally be thought of; and an act for this purpose, more simple and impressive than the present, could scarcely be devised. Accordingly we find the idea accompanied by the same, or a very similar act in different times and countries. It was so in Egypt. We have already described an Egyptian sacrifice, after Herodotus; but we purposely omitted one particular, reserving it for this place. He says that when an animal was sacrificed, the Egyptians heaped awful imprecations on its head, wishing that all the evils which impended over those who offer the sacrifice, or over Egypt in general, might fall upon it. They always cut off the head of the victims, and after imprecating it, they carried it forth and sold it in the market to foreigners; but if there were none in the neighbourhood, they threw it into the river. This custom was general over all Egypt; and, in consequence of it no Egyptian would ever taste the head of any creature that had breathed. In India also there are manifest traces of the same usage. Mr. Roberts mentions, that when a man offers a goat or ram, he puts one leg over it (as on horseback), and lays his hand upon its head, while the priest repeats the prayers, after which the head is struck off at one blow. The same writer states that persons under various circumstances vow to set a goat at liberty in honour of some god, if the prayers which they make are granted. So also, if a person has committed what he considers a great sin, he also liberates a goat, and then, in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven. Before such goat is set free, to go where it likes, the owner either makes a slit in its ear, or fastens a yellow cord (observe the scarlet fillet mentioned in the note to verse 10) around its neck. These are the tokens by which the animal is known, and which secure it from molestation. ('Oriental Illustrations,' p. 83, 87—8.) A remarkable analogy to at least the Rabbinical explanation about the scape-goat occurs in the Hindoo sacrifice of a horse mentioned in Mr. Halhed's translation of the 'Code of Gentoo Laws.' The offerer fastens a scroll of writing upon the horse's neck, and dismisses him to go where he pleases: but the animal is attended night and day by a stout and valiant man, equipped with the best necessities and accoutrements, whose business it is to protect the animal's freedom. In the end, it seems, the horse is sacrificed, and his carcase consumed in the fire: and the Oriental commentator, cited in Mr. Halhed's preface, remarks that, "the intent of this sacrifice is, that a man should consider himself in the place of that horse." (Gentoo Laws, xxi. and 127.) Similar ideas have always prevailed more or less in Arabia. One of the most curious illustrations of this is given by Bruce, the Abyssinian traveller. A quarrel between two parties of men took place, and great disorder and mutual hostility prevailed for several days. At last, their ammunition being nearly expended, the old men on both sides settled the matter by agreeing to lay all the blame upon a camel. One was accordingly produced, and brought without the town, where they spent great part of the afternoon in upbraiding the poor animal with all the offences of hand and tongue of which they had been themselves guilty. When his measure of iniquity seemed full,—"each man thrust him through with a lance, devoting him *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head; after which each man retired, fully satisfied as to the wrongs he had received from the camel."

29. "*In the seventh month, on the tenth day of the month, ye shall afflict your souls.*"—This was one of the great annual observances; but not one of those at which the presence of every male was required at the tabernacle or Temple. It was held on the tenth day of the month Tisri (September), which is the first month of the civil year, and the seventh of the ecclesiastical. The day was observed as a most strict fast, and no servile work was done thereon. Many expiatory

ceremonies have already passed under our notice, as required in various circumstances; but *this* was the grand and general expiation in which atoning sacrifices were made for *all* the sin and all the defilement of the preceding year. Hence it was pre-eminently distinguished as *the* Day of Atonement. The idea of the institution seems to have been, that inasmuch as the incidental and occasional sin offerings had, from their very nature, left much sin for which no expiation had been made, there should be a day in which all omissions of this sort should be supplied, by one general expiation, so that at the end of the year no sin or pollution might remain for which the blood of atonement had not been shed. The ceremonies are too distinctly detailed to require a general explanation; but we have made some remarks on a few particular points. For an account of the manner in which this solemn fast is observed by modern Jews, we may refer to Buxtorf, Calmet ('Dictionary,' folio edit.), and Allen's 'Modern Judaism.'

## CHAPTER XVII.

*1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a 'sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among

you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, 'which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 'For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth 'that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

<sup>1</sup> Exod. 29. 18. Chap. 4. 31.

<sup>2</sup> Heb. *that hunteth any hunting.*

<sup>3</sup> Gen. 9. 4.

<sup>4</sup> Heb. *a carcass.*

Verse 5. "Offer them for peace offerings unto the LORD."—The purport of this law as read here, is, that the Israelites were to bring the animals they intended to kill for food, to the tabernacle, to be dealt with as peace offerings, the blood being applied and the fat consumed as in such sacrifices, the rest being eaten by the offerer, as in the regular sacrifices of this class. But then the difficulty comes of reconciling this text with Deut. xii. 13. Michaelis thinks that the law of the chapter before us, was only intended to operate temporarily during the sojourn in the wilderness, and that the law in Deuteronomy, delivered just before the entrance of the Hebrews into Canaan, was intended expressly to repeal that now under consideration. On the other hand, Dr. Boothroyd, without adverting to this altar

native, thinks that the two passages cannot be reconciled without adopting, as he does, a clause which does not now exist in the Hebrew text, but is found in the Samaritan and Septuagint versions. This consists in an addition to verse 3, as it now stands, of the words,—“for a burnt offering or for a peace offering, acceptable and of a sweet savour to Jehovah.” The direction would then mean, not that animals killed for food were to be offered as peace offerings, but that burnt offerings and peace offerings should be sacrificed no where else but at the tabernacle. We are not called upon to determine between these alternatives. The authorities and reasons for that adopted by Dr. Boothroyd speak for themselves; but as those in favour of that which has the merit of dispensing with any addition to the received text, are not at once so apparent, we may state that the regulation is conceived to have arisen with the view of preventing secret sacrifices to idols. It was a custom in ancient times for a person to make an offering of the flesh which he intended to use as food: and as the Israelites were certainly much addicted to idolatry, it might not unreasonably be suspected that they would privately make their offerings to idols under pretence of slaughtering animals for food. It was an obvious and effectual method of preventing this, to order that *all* animals slaughtered for food should, in the first instance, be killed in public and offered only to Jehovah. If the interpretation here given to this law be correct, this was doubtless the primary consideration on which it was founded; indeed, however it be understood, that its object was to prevent idolatrous sacrifices is expressly declared in verses 5—7. It does not appear whether the meat thus offered was to be eaten within a given time and in company, like the regular peace offerings; if so, this would have been no particular hardship; for as we have already had several occasions to remark, tribes circumstanced as the Israelites were in the wilderness, do not slaughter animals for every-day consumption, but only for the purpose of making a feast; so that what was enjoined as to the peace offerings was what would be ordinarily done whether the animal were offered or not. Michaelis does not seem to have been aware of this strong corroboration of the view he was led to adopt, and in which, we are, upon the whole, rather disposed to concur. The view does not appear to be weakened, but rather strengthened, by the law in Deuteronomy, which has the tone of removing in Canaan a restriction which had prevailed in the wilderness. The reasons for the repeal are nearly as obvious as those for the original law. A new and more instructed generation had arisen than that which had been so deeply imbued with the idolatries of Egypt, and the occasion for the restriction would therefore not have been strong. And besides, the observance of the original law would have been scarcely practicable when the Hebrews became settled in Palestine. They would naturally then be disposed to consume more animal food, as settled people usually do even in the East, than when nomades; and yet this law would nearly have operated as an interdiction to a great part of the population, who, residing at a distance from the tabernacle or temple, would have been obliged to take a long journey with their oxen, sheep, or goats, to offer them at the altar before they could taste their meat.—It deserves to be remarked, that if the law in the present text is to be understood of regular burnt offerings and peace offerings, a very unnecessary repetition of it occurs immediately after in verses 8, 9; and this is unusual in the laws of Moses.

7. “*Devils*.”—The word thus rendered literally means “*hairy ones*,” and in its most usual sense refers to goats. There can be little question that the reference is to the very ancient heathen god Pan, whose worship originated in Egypt, and was there very common, a goat being his representative, and whose statues were a combination of the human and goatish figure. Hence probably arose the popular personification of Satan, in a figure analogous to that here assigned to Pan. See the note to 2 Chron. xi. 15.

## CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: *which if a man do, he shall live in them: I am the LORD.*

6 ¶ None of you shall approach to any that is *near* of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: *she is* thy mother; thou shalt not uncover her nakedness.

8 *Thou* shalt not uncover the nakedness of thy father's wife

shalt thou not uncover: *it is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, *she is* thy sister, thou shalt not uncover her nakedness.

12 *Thou* shalt not uncover the nakedness of thy father's sister: *she is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for *she is* thy mother's near kinswoman.

14 *Thou* shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: *she is* thine aunt.

15 *Thou* shalt not uncover the naked-

<sup>1</sup> Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.

<sup>2</sup> Heb. *remainder of his flesh.*  
<sup>3</sup> Chap. 20. 12.

<sup>4</sup> Chap. 20. 11.

<sup>5</sup> Chap. 20. 19.

<sup>6</sup> Chap. 20. 20.

ness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any

woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

<sup>7</sup> Chap. 20. 21.

<sup>8</sup> Or, one wife to another.

<sup>9</sup> Chap. 20. 18.

<sup>10</sup> Chap. 20. 2.

<sup>11</sup> Called, Acts 7. 43, Moloch.

<sup>12</sup> Chap. 20. 15.

Verse 2. "*After the doings of the land of Egypt....and....the land of Canaan....shall ye not do.*"—The strong abhorrence with which the infamous practices of the Egyptians and Canaanites are mentioned, and which are described as forming a primary cause of the expulsion of the latter people from the land which their abominations had defiled, is justified by all the accounts of the East which ancient secular histories have transmitted to us. Many of the interdicted enormities recited in the text were in the surrounding nations practised without shame, and even sanctioned by law. Independently of their own revolting character, and the degraded state of public morals which resulted from them, the practices which this chapter specifies were either alleged to be sanctioned by the example of the gods they worshipped, or were else practised as parts of the worship and service rendered to them. The worst of them were performed in honour of the gods, at their festivals and in their temples. Thus, in every way, were they most abhorrent to Him "who is of purer eyes than to behold evil." Hab. i. 13.

The just and wise regulations which this chapter contains, forbidding the marriages of near relations, form the basis of the laws on this subject now in operation in most Christian states; for it has justly been conceived that what God so abhorred in the practice of the Canaanites could not, under any circumstances, be proper or lawful. The modifications which these laws have received, in the process of adoption by Christian states, have rather tended to increase than diminish the number of prohibitions. The reasoning on which the additional interdictions have been founded is, by a consequential inference, that these relationships are equally near with some which are forbidden, and that they are therefore to be understood as included in the latter.

## CHAPTER XIX.

### *A repetition of sundry laws.*

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, 'Ye shall be holy: for I the LORD your God am holy.

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

4 ¶ Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third

<sup>1</sup> Chap. 11. 44, and 20. 7. <sup>2</sup> 1 Pet. 1. 16.



day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And *when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.*

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: *I am the LORD your God.*

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not *swear by my name* falsely, neither shalt thou profane the name of thy God: *I am the LORD.*

13 ¶ *Thou shalt not defraud thy neighbour, neither rob him:* *the wages of him that is hired shall not abide with thee all night until the morning.*

14 ¶ *Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.*

15 ¶ Ye shall do no unrighteousness in judgment: thou shalt not *respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.*

16 ¶ *Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.*

17 ¶ *Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.*

18 ¶ *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that is a bondmaid, *betrothed to an husband, and not at all redeemed, nor*

freedom given her; *she shall be scourged; they shall not be put to death, because she was not free.*

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even a ram for a trespass offering.*

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be *holy to praise the LORD withal.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: *I am the LORD your God.*

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 *Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.*

28 Ye shall not *make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.*

29 ¶ Do not *prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.*

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: *I am the LORD.*

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: *I am the LORD your God.*

32 ¶ *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.*

33 ¶ And *if a stranger sojourn with thee in your land, ye shall not vex him.*

34 *But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*

<sup>2</sup> Chap. 23. 22.

<sup>3</sup> Deut. 27. 18.

<sup>4</sup> Exod. 23. 3.

<sup>5</sup> Deut. 1. 17.

<sup>6</sup> Deut. 16. 19.

<sup>7</sup> Prov. 24. 23.

<sup>8</sup> Jam. 2. 9.

<sup>9</sup> 1 John 2. 11.

<sup>10</sup> Ecclus. 10. 6.

<sup>11</sup> Ecclus. 19. 13.

<sup>12</sup> Matt. 18. 15.

<sup>13</sup> Deut. 24. 14, 15.

<sup>14</sup> Tob. 4. 14.

<sup>15</sup> Ecclus. 19. 13.

<sup>16</sup> Matt. 18. 15.

<sup>17</sup> Exod. 23. 3.

<sup>18</sup> Deut. 1. 17.

<sup>19</sup> Deut. 16. 19.

<sup>20</sup> Prov. 24. 23.

<sup>21</sup> Jam. 2. 9.

<sup>22</sup> 1 John 2. 11.

<sup>23</sup> Ecclus. 10. 6.

<sup>24</sup> Ecclus. 19. 13.

<sup>25</sup> Matt. 18. 15.

<sup>26</sup> Deut. 24. 14, 15.

<sup>27</sup> Tob. 4. 14.

<sup>28</sup> Ecclus. 19. 13.

<sup>29</sup> Matt. 18. 15.

<sup>30</sup> Deut. 24. 14, 15.

<sup>31</sup> Tob. 4. 14.

<sup>32</sup> Ecclus. 10. 6.

<sup>33</sup> Ecclus. 19. 13.

<sup>34</sup> Matt. 18. 15.

<sup>35</sup> Deut. 24. 14, 15.

<sup>36</sup> Tob. 4. 14.

<sup>37</sup> Ecclus. 19. 13.

<sup>38</sup> Matt. 18. 15.

<sup>39</sup> Deut. 24. 14, 15.

<sup>40</sup> Tob. 4. 14.

<sup>41</sup> Ecclus. 19. 13.

<sup>42</sup> Matt. 18. 15.

<sup>43</sup> Deut. 24. 14, 15.

<sup>44</sup> Tob. 4. 14.

<sup>45</sup> Ecclus. 19. 13.

<sup>46</sup> Matt. 18. 15.

<sup>47</sup> Deut. 24. 14, 15.

<sup>48</sup> Tob. 4. 14.

<sup>49</sup> Ecclus. 19. 13.

<sup>50</sup> Matt. 18. 15.

<sup>51</sup> Deut. 24. 14, 15.

<sup>52</sup> Tob. 4. 14.

<sup>53</sup> Ecclus. 19. 13.

<sup>54</sup> Matt. 18. 15.

<sup>55</sup> Deut. 24. 14, 15.

<sup>56</sup> Tob. 4. 14.

<sup>57</sup> Ecclus. 19. 13.

<sup>58</sup> Matt. 18. 15.

<sup>59</sup> Deut. 24. 14, 15.

<sup>60</sup> Tob. 4. 14.

<sup>61</sup> Ecclus. 10. 6.

<sup>62</sup> Ecclus. 19. 13.

<sup>63</sup> Matt. 18. 15.

<sup>64</sup> Deut. 24. 14, 15.

<sup>65</sup> Tob. 4. 14.

<sup>66</sup> Ecclus. 19. 13.

<sup>67</sup> Matt. 18. 15.

<sup>68</sup> Deut. 24. 14, 15.

<sup>69</sup> Tob. 4. 14.

<sup>70</sup> Ecclus. 19. 13.

<sup>71</sup> Matt. 18. 15.

<sup>72</sup> Deut. 24. 14, 15.

<sup>73</sup> Tob. 4. 14.

<sup>74</sup> Ecclus. 19. 13.

<sup>75</sup> Matt. 18. 15.

<sup>76</sup> Deut. 24. 14, 15.

<sup>77</sup> Tob. 4. 14.

<sup>78</sup> Ecclus. 19. 13.

<sup>79</sup> Matt. 18. 15.

<sup>80</sup> Deut. 24. 14, 15.

<sup>81</sup> Tob. 4. 14.

<sup>82</sup> Ecclus. 19. 13.

<sup>83</sup> Matt. 18. 15.

<sup>84</sup> Deut. 24. 14, 15.

<sup>85</sup> Tob. 4. 14.

<sup>86</sup> Ecclus. 19. 13.

<sup>87</sup> Matt. 18. 15.

<sup>88</sup> Deut. 24. 14, 15.

<sup>89</sup> Tob. 4. 14.

<sup>90</sup> Ecclus. 19. 13.

<sup>91</sup> Matt. 18. 15.

<sup>92</sup> Deut. 24. 14, 15.

<sup>93</sup> Tob. 4. 14.

<sup>94</sup> Ecclus. 19. 13.

<sup>95</sup> Matt. 18. 15.

<sup>96</sup> Deut. 24. 14, 15.

<sup>97</sup> Tob. 4. 14.

<sup>98</sup> Ecclus. 19. 13.

<sup>99</sup> Matt. 18. 15.

<sup>100</sup> Deut. 24. 14, 15.

<sup>101</sup> Tob. 4. 14.

<sup>102</sup> Ecclus. 19. 13.

<sup>103</sup> Matt. 18. 15.

<sup>104</sup> Deut. 24. 14, 15.

<sup>105</sup> Tob. 4. 14.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 <sup>22</sup>Just balances, just <sup>24</sup>weights, a just ephah, and a just hin, shall ye have: I am

the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

<sup>22</sup> Prov. 11. 1, and 16. 11, and 20. 10.

<sup>24</sup> Heb. stones.

Verse 14. "*Thou shalt not curse the deaf, nor put a stumblingblock before the blind.*"—Does not this law seem to imply that the Israelites, or perhaps the people generally of those early times, were much in the habit of extracting a malicious sport from the bodily defects and deprivations of others? This seems very probable; and perhaps it may have arisen from a disposition which appears to have prevailed in those early times, when diseases and deformities seem to have been comparatively rare, to regard such calamities less as misfortunes than as evidences of the Divine indignation against some hidden crime, either in the sufferer himself or in his parents. The existence of the injunction intimates the prevalence of the offence it was designed to remove. So the Hindoos have, as Mr. Roberts informs us, a saying (if not a law),—"Abuse not the deaf, make not a hole before the blind, nor exasperate the dumb." Yet this very people take great pleasure in the malicious and heartless practices which their common saying reprobates. Europe has no law or saying on the subject; and the silence of the law and the popular voice is an eloquent and beautiful testimony of reliance in the right feelings of commiseration and kindness with which all but barbarians and savages have learned to regard those who walk in affliction. We are persuaded that most people would now turn with loathing and indignation from any represented or written fiction, the interest or mirth of which turned upon the awkward situations into which a blind or deaf person might be led by the mischievous. Indeed we are persuaded that—thanks to the humanizing influences of Christianity, and of civilization, its handmaid—those who walk through life in darkness or silence do generally experience, from all classes of a Christian and civilized community, a degree of indulgence for their errors and mistakes, of exemption from insult and contumely, of assistance under difficulty, and of general sympathy and kindness, which no one who enjoys the full physical benefits of existence can ever hope to obtain.

19. "*Not let thy cattle gender with a diverse kind.*"—This interdiction was probably intended for the purpose that no example might exist of the unnatural mixtures which were among the "abominations" of the ancient Oriental nations. Some, however, think that this and the other similar interdictions were only typical, and intended to teach the Israelites that they were not to intermingle with other nations. It does not appear, however, that this law was so understood by the Hebrews as to preclude them from the use of animals thus produced, but only from taking measures to produce them. Mules are frequently mentioned as being used for riding, at least after the time of David; and, if otherwise understood, an Israelite who kept his herds in the wilderness must often have felt perplexed by the doubt whether his sheep-dog might not have littered him a half-fox or wolf (see Michaelis, vol. iii. p. 365; and Calmet, art. "Mule"). As, however, mules do not appear to have been in common use till about the time of David, it would seem as if the earlier Israelites did understand that their law prohibited the use of mixed breeds.

"*Not sow thy field with mingled seed.*"—It is perhaps scarcely necessary to observe that this law implies no prohibition against dividing a field into small parcels, in each of which a different kind of seed might be sown; but merely against sowing two different kinds at once to one and the same spot; barley, for instance, along with wheat. The object of this law has been variously understood. Michaelis thinks that its design was to secure the best qualities of agricultural produce by providing for such a careful separation of seed that the higher qualities should not be deteriorated by being mixed with the inferior. Whether his view be right or not, he certainly succeeds in showing the injury which arises from the want of such attention to the securing of a clean crop. He instances Hanover, which is most advantageously situated for agriculture, but which yet, from neglect on this point, was, in his time, in a worse condition than some other German countries less favourably circumstanced. He mentions a scarcity in England—he does not say when, but we infer it was that which occasioned such general tumults in 1766 and 1767—when some other German corn-growing states found there an advantageous market for their superabundant grain; but no merchant would purchase the superfluous store of Hanoverian produce, because it was so unclean as to be unfit for exportation. Mr. Roberts, in his very valuable '*Oriental Illustrations*,' has offered another reason, which does not seem less probable than this. He observes, that large fields are seen in India sown with two kinds of seeds; that is, mixed and sown together. One kind requires much water, the other but little; so that, whether there be a scarcity or abundance of rain, the farmer is sure of his crop. Sometimes also a doubt is entertained as to what kind of produce the land is best adapted, and then recourse is had to this plan. From these, or at least the first of these facts, Mr. Roberts is disposed to infer that the object of the prohibition to the Israelites "may have been to induce them fully to trust in the providence of God, and not to make provision for a dry or wet season by sowing their fields with mingled seed." Boothroyd simply thinks that the law was to prevent the land from being over-cropped. Finally, Professor Paxton seems disposed to follow Maimonides, who finds a reason for this precept in the idolatrous customs of the ancient Zabii, who not only sowed different seeds, and grafted trees of different kinds upon each other, in certain aspects of the planets, and with certain fumigations, but also used abominable practices at the moment of incision: and he doubts not that God forbade the people to sow with mingled seeds, that he might root out the detestable idolatries and unnatural lusts which abounded in those times. We do not know on what authority it is stated that flagellation was the punishment of transgressing this command. A very appropriate penalty seems to be mentioned in the parallel text (Deut. xii. 9), where the word rendered "defiled" equally means "consecrated;" that is to say, that the produce of a field thus improperly sown would be forfeited to God, and therefore belong to the priests—a penalty well calculated to secure attention to the injunction.

"*Neither shall a garment mingled of linen and woollen come upon thee.*"—Josephus assigns as a reason, that clothing of this sort was allowed only to the priests, and was therefore forbidden to the common people. Josephus, being himself a priest, is a good authority for what the priests wore in later times; but there is nothing in the sacred text itself to countenance the opinion that any of the priestly garments were of linsey-woolsey in the time of Moses. In this state of the case, perhaps the opinion of Maimonides may be thought worthy of attention. That generally valuable authority thinks that the law was principally intended as a preservative from idolatry; for the heathen priests of those times wore such mixed garments of woollen and linen, in the superstitious hope of having the beneficial influence of some lucky conjunction of the planets or stars, to bring down a blessing upon their sheep and their flax.

23. <sup>\*</sup> *Three years... it shall not be eaten of.*—"The œconomical object of this law is very striking. Every gardener

will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards. Now, if we may not taste the fruit the first three years, we shall be the more disposed to pinch off the blossoms; and the son will learn to do this from his father. The very expression, *to regard them as uncircumcised*, suggests the propriety of pinching them off; I do not say *cutting* them off, because it is generally the hand, and not a knife, that is employed in this operation." Michaelis, 'Commentaries,' iii. 367—8. Although, however, the use of the fruit was only interdicted for three years, the produce did not become available to the proprietor till the fifth year, the first-fruits, that is those of that year, being in this, as in other instances, one of the dues from which the priests derived their subsistence.

28. "*Nor print any marks upon you.*"—This is understood to forbid the practice of *tattooing*, that is, by means of colours rubbed over minute punctures made in the skin, to impress certain figures and characters on different parts of the body, and which in general remain indelible throughout life. The figures thus impressed on the arms and breasts of our sailors will serve in some degree to indicate the sort of ornament intended. It is well known to be common among savages and barbarians in almost all climates and countries—the aboriginal inhabitants of our own country not excepted, who, from having their naked bodies profusely ornamented, apparently in this style, were described by the Romans as painted savages. It seems in England to be more commonly regarded as a custom of savage islanders than as any thing more. Yet it is also an Oriental custom; and that too among people whose proximity to the Hebrews affords a reason for the interdiction. The Bedouin Arabs, and those inhabitants of towns who are in any way allied to them, are scarcely less fond of such decorations than any islanders of the Pacific Ocean. This is particularly the case among the females, who in general have their legs and arms, their front from the neck to the waist, and even their chins, noses, lips, and other prominent parts of the face disfigured with blue stains in the form of flowers, circles, bands, stars, and various fanciful figures. They have no figures of living objects, such being forbidden by their religion; neither do they associate any superstitions with them, so far as we were able to ascertain. They probably did both before the Mohammedan era, as their descendants in the island of Malta do at present. The men there generally go about without their jackets, and with their shirt sleeves tucked up above their elbows, and we scarcely recollect ever to have seen an arm thus bare which was not covered with religious emblems and figures of the Virgin, or of some saint under whose immediate protection the person thus marked conceived himself to be. Thus also, persons who visit the holy sepulchre and other sacred places in Palestine, have commonly a mark impressed upon the arm in testimony of their meritorious pilgrimage. The Hindoos also puncture upon their persons representations of birds, trees, and the gods they serve. Among them the representations are sometimes of a highly offensive description. All Hindoos have a black spot, or some other mark, upon their foreheads.—It was probably the perversion of such figures to superstitious purposes, or being worn in honour of some idol, which occasioned them to be interdicted in the text before us—if such tattooing is really that which is here intended. As the marks are indelible, we of course, in taking this view, consider that a permanent fashion rather than a temporary mourning usage is here prohibited.

## CHAPTER XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,

2 'Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ 'Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ 'For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 ¶ And 'the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 'And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 'If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be

<sup>1</sup> Chap. 18. 21.    <sup>2</sup> Chap. 11. 44, and 19. 2.    <sup>3</sup> 1 Pet. 1. 16.    <sup>4</sup> Exod. 21. 17.    Prov. 30. 20.    Matth. 15. 4.    <sup>5</sup> Deut. 22. 22.    John 8. 4, 5. ;  
<sup>6</sup> Chap. 18. 8.    <sup>7</sup> Chap. 18. 22.

put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 'And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 'And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 'And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath <sup>10</sup>discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's naked-

ness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* <sup>11</sup>an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my <sup>12</sup>statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, <sup>13</sup>spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and <sup>14</sup>therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

25 <sup>15</sup>'Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that <sup>16</sup>creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: <sup>17</sup>for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ¶ <sup>18</sup>'A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

<sup>7</sup> Chap. 18. 23. <sup>8</sup> Chap. 18. 9. <sup>9</sup> Chap. 18. 19. <sup>10</sup> Heb. *made naked*. <sup>11</sup> Heb. *a separation*. <sup>12</sup> Chap. 18. 25. <sup>13</sup> Chap. 18. 25. <sup>14</sup> Deut. 9. 5. <sup>15</sup> Chap. 11. 2. <sup>16</sup> Deut. 14. 4. <sup>17</sup> Or, *moveth*. <sup>18</sup> Verse 7. Chap. 19. 9. 1 Pet. 1. 16. <sup>19</sup> Deut. 18. 11. 1 Sam. 28. 7.

Verse 10. "*The adulterer and adulteress shall surely be put to death.*"—The law of Moses is by no means peculiar in the award of capital punishment to a breach of the matrimonial contract. We see indeed from the instance of Thamar (Gen. xxxviii.) that the present law was in operation among the forefathers of the Hebrews long before it thus received the Divine sanction. Those who are disposed to consider the law exceedingly severe will do well to consult the vindication of it which Michaelis gives in Art. cclx. of his 'Commentaries.' His leading, but by no means his only, argument is, that in the point of view in which the crime is usually regarded by Orientals, and was regarded by the Hebrews, no punishment short of death would have been effectual in preventing the introduction and prevalence of a practice of self-avengement by assassination.

Michaelis, in a subsequent article, examines the Mohammedan law on the subject, and we observe, with surprise, that he does not find any other punishment than stripes. It is true that the 'Koran' is not very distinct on the subject; but the traditions also should have been examined—the decisions in which are regarded as of equal authority with the 'Koran.' We have looked into the '*Mischat-ul-Masabih*,' and find the law of adultery perfectly clear. It there appears that Mohammed was at all times reluctant to adjudicate on cases of adultery; but whenever he did so, he in all instances directed the woman to be stoned: and the man also if he were married, but if single he was punished with eighty stripes. Accordingly, we find that adultery is at this day almost invariably punished with death in Mohammedan countries. The crime is seldom made a matter of judicial inquiry and conviction, but the injured person avenges himself with his own hand. A woman almost never escapes. Among the Bedouin Arabs and the Kelauts of Persia, her paternal family is considered more dishonoured by her conduct than her husband; and hence she usually receives her death from the hand of her father or brother, although her husband, or even her son, may inflict it. The Kelauts exact the penalty of death rather more inexorably than the Bedouins, who sometimes, when the guilty parties succeed in eloping to another camp or tribe, are prevailed upon to forego their claim for blood, in consideration of certain payments, which are generally so heavy as to be ruinous to the seducer.

The punishment of death for this crime is not confined to the Mohammedan countries, but generally prevails throughout Asia. In India, the Gentoo law on this subject is very complicated, and very minute in its distinctions. The punishments are very various and graduated according to the caste of the guilty parties—fine, confiscation, infamy, mutilation, and death, are among the number. The capital punishment, generally by burning, is seldom resorted to except when the man is of an inferior caste to the woman.

In the present text the capital punishment is denounced without its form being mentioned; and the Rabbins say that in all such cases the punishment was that of strangling, as the mildest sort of death. Their authority however

does not in this instance deserve the least attention. No such punishment for any crime is mentioned in the law of Moses, or indeed in all the Bible, nor even in Josephus. Stoning was the general capital punishment, and we may always understand it as the punishment inflicted where no particular form of capital punishment is specified, just as we, when a man is condemned to death, understand, without any explanation, that he will be hanged. Besides, we see in other cases that crimes which the law, in the same form of words, punishes with death, were in practice punished with stoning in the life-time of Moses. (Compare Exod. xxi. 14, and xxxv. 2, with Num. xv. 32.) Other crimes, such as unchastity, not amounting to adultery, were punished with stoning (Deut. xxii. 20—21), and it is not therefore likely that the greater crime received the milder punishment. Indeed, it seems from John viii. 7, that stoning was in actual operation as the punishment of adultery so late as the time of our Saviour. To this we may add, that Mohammed distinctly understood that stoning was the punishment which the Pentateuch assigned, and thought that in prescribing a similar punishment he was following its authority. The Jews of his time had abolished capital punishment for adultery altogether, substituting stripes: and in this Mohammed was so far from concurring, as Michaelis seems to think he was, that he reproached them with the neglect of their law. The following anecdote, which forms one of the traditions which the Mohammedans consider most authentic, will illustrate this subject:—"A Jew came to the Prophet and said, 'A man and woman of ours have committed adultery:' and the Prophet said, 'What do you meet with in the Bible in the matter of stoning?' The Jew said, 'We do not find stoning in the Bible, but we disgrace adulterers and whip them.' Abdullah-bin-Salam, who was a learned man among the Jews, and had embraced Islam, said, 'You lie, O Jewish tribe! verily the order for stoning is in the Bible.' Then the Bible was brought and opened; and a Jew put his hand over the revelation for stoning, and read the one above and below it; and Abdullah said, 'Lift up your hand;' and he did so; and behold the revelation for stoning was produced in the Bible: and the Jews said, 'Abdullah spoke true, O Mohammed! the stoning revelation is in the Bible.' Then his highness ordered the man and woman to be stoned: and they were so." *Mischat-ul-Musabih*.

14. "*Burnt with fire*."—See the note on Gen. xxxviii. 24. There is only one other crime against which this punishment is denounced in the law (chap. xxi. 9). It seems, upon the whole, very doubtful whether these and other texts of the same import in the early books of the Old Testament, express the punishment of burning *alive*, or of the ignominious burning of the body *after* execution. It is certain we have no instance of the former punishment; but we have of the latter, as resulting from such a law as that expressed in the text. Thus, in Josh. vii. 15, it is declared that the unknown person who had taken of the accursed thing should be "*burnt with fire*;" and when the man was discovered, we find that this intention was executed not by burning him alive, but by stoning him first and *then* burning his remains (v. 15). We therefore lean to the opinion that stoning, being the common and well-known punishment, is understood in these texts, and that only the additional punishment of burning the body is expressed. Michaelis thinks that burning alive was not sanctioned by the Mosaic law: but Horne, who generally follows him, seems to consider that *both* burning alive and burning after death are among the punishments mentioned by Moses; and it is rather odd that he cites the same texts in proof of both—namely, the one before us and that in the next chapter. The testimony of the Rabbins is worth very little in this matter, as many capital punishments were in later times introduced, of which the law of Moses takes no notice. They say, that because the bodies of Nadab and Abihu were not consumed by the fire which slew them, it was thought unlawful to burn a criminal alive; but that he was put to death by melted lead being poured down his throat. We may accept this so far as to show that persons were not consumed alive in the fire; but we are bound to reject the other part, as wholly unsanctioned by the law of Moses. It is possible that they may have had this punishment in after times, when the meaning of the law had been greatly perverted by absurd glosses and inferences.

## CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the

corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated

<sup>1</sup> Or, *being an husband among his people he shall not defile himself for his wife, &c.*

<sup>2</sup> Chap. 19. 27.



to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

<sup>3</sup> Or, food.

<sup>4</sup> Chap. 22. 23.

<sup>5</sup> Or, too slender.

Verse 5. "*Baldness upon their head.*"—See Deut. xiv. 1.

"Neither shall they shave off the corner of their beard."—In chap. xix. 28, this is made a general law, not peculiar to the priests. They are here forbidden to do that which had already been prohibited to the people in general. There is a difference of opinion as to the interpretation of the text. Some think that it is to be understood generally, as interdicting the shaving of the beard. If thus understood, there seems an adequate reason for it in the contrary practice of the Egyptians, who did shave their beards (see note on Gen. xli. 14); and its repetition to the priests may have been to show them that they were not exempted from the general law, as they might have been led to conclude from having observed the peculiar scrupulosity of the Egyptian priests on this point, who, as we are informed by Herodotus, were particularly careful to shave *a/* the hair off their bodies every third day. The other alternative is that which has the sanction of our translation, and by which it appears we are to understand the whiskers, or upper extremities of the beard. The object would then appear to be to keep them a distinct people from the Arabs, who either shaved their beards or cropped them short. We must not forget that it was one great object of many of the Mosaic laws to keep the Israelites separate from all the neighbouring nations; and, whether the Egyptians or the Arabs were in view, it is certain that a different fashion of the beard would have a more marked effect in assisting such a distinction than can be readily calculated by those who hold that appendage in light esteem. That such a distinction as we have mentioned did exist, is not only manifested by existing usages, but by ancient accounts. Mohammed perceived the effect of this distinction—for many Jews resided in Arabia in his time—and strictly enjoined that it should be kept up. According to the traditions, he used to clip his own whiskers; and frequently said, "He who does not lessen his whiskers is not our ways:" and he expressly said that he inculcated this practice in opposition to the Jews, who were not accustomed to clip either their beards or whiskers. In these counter regulations we seem here to perceive the object of the apparently trivial injunction of the Hebrew legislator.

"*Cuttings in their flesh.*"—See Deut. xiv. 1.

13. "*He shall take a wife in her virginity, &c.*"—Compare this and the following verse with verse 7, where the prohibited marriages of common priests are mentioned. The difference is, that widows are mentioned among those whom the high-priest might not marry, but not among those with whom the common priest is forbidden to contract alliance. It would therefore seem that the common priest was allowed to marry a widow, as Josephus declares; Grotius and others, however, think that a priest could not marry any widow, but one whose deceased husband had also been a priest. This is inferred from Ezek. xlv. 22. The high-priest, being precluded from marrying a widow, was of course exempt from the common obligation of marrying the widow of a brother who died without children. It is possible that the real or apparent difference between the regulation, in this matter, for the high-priests and that for the common priests, suggested to the Oriental Christian churches the establishment of a difference as to the marriages of their superior and inferior dignitaries. The patriarchs and bishops are not married at all; but the common priests usually are so—that is, they usually marry before they take orders, and afterwards retain their wives; but if they become widowers, they are not in general allowed to marry again. Thus, although there are married priests, a priest may not marry. This, we believe, is the common rule; but there may be variations in different sects. If the common priests were allowed to marry widows—what happened when one who had married a widow became high-priest? Probably, as in the case we have just stated, it was lawful for him to retain a connection previously formed, which it would not have been lawful to form after his elevation. The Mohammedans have no regulations on this subject, being, in fact, without any distinct priestly order. But in India it is not lawful for the priests to marry any but virgins.

17. "*Blemish.*"—A similar regulation operated in most ancient nations, excluding from the priesthood all persons labouring under any bodily defects or deformities. This appears to have arisen from a natural enough feeling that it was a sort of indignity to the gods to consecrate a blemished or imperfect man to their service. A general opinion pre-

vailed that the presence of a priest who was defective in any member was to be avoided as ominous of evil. Such persons were seldom however admitted to the priesthood or allowed to remain in it. Candidates were examined with great care; and if it happened that a priest, after consecration, suffered any bodily deprivation, he was expected to lay down his office. Several instances of this occur in the Roman history. Metellus, who lost his sight in preserving the Palladium from the flames which destroyed the temple of Vesta, was obliged to resign his priestly office; as was also M. Sergius when he lost his right hand in defence of his country. The most complete parallel to the present regulation is, however, perhaps to be found in the state of things now existing in India. The illustration is furnished by Mr. Roberts, who observes: "The priesthood among the Hindoos is hereditary, but a deformed person cannot perform a ceremony in the temple; but he may prepare the flowers, fruits, oils, and cakes for the offerings, and also sprinkle the premises with holy water. The child of a priest deformed at the birth will not be consecrated. A priest having lost an eye or a tooth, or being deficient in any member or organ, or who has not a wife, cannot perform the ceremony called Teevasam, for the manes of departed friends. Neither will his incantations, or prayers, or magical ceremonies have any effect."

## CHAPTER XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath <sup>a</sup> *running issue*; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is unclean by the dead*, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 <sup>a</sup> *That which dieth of itself, or is torn with beasts*, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die

therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul <sup>with</sup> his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto <sup>a</sup> *stranger*, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, <sup>as</sup> in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or <sup>b</sup> *suffer them to bear the iniquity of trespass*, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 <sup>c</sup> *But whatsoever hath a blemish, that shall ye not offer*: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of

<sup>1</sup> Chap. 15. 2. <sup>a</sup> Heb. a man a stranger.

<sup>2</sup> Heb. running of the reins.

<sup>3</sup> Chap. 10. 14.

<sup>4</sup> Exod. 22. 31. Esek. 44. 31.

<sup>5</sup> Heb. with the purchase of his money.

<sup>6</sup> Or, *laid themselves with the iniquity of trespass in their eating.*

<sup>7</sup> Deut. 15. 21, and 17. 1.

peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or <sup>2</sup>sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a <sup>10</sup>lamb that hath any thing <sup>11</sup>superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

<sup>9</sup> Or, goats.

<sup>10</sup> Or, kid.

<sup>11</sup> Chap. 21. 18.

<sup>12</sup> Or, she-goat.

<sup>13</sup> Deut. 22. 6.

<sup>14</sup> Chap. 7. 15.

<sup>15</sup> Chap. 10. 3.

Verse 8. "*Dieth of itself.*"—This is a general interdiction for all the people, as given elsewhere. No remote reason need be sought for it, as its obvious propriety has recommended it to the adoption of all civilized nations. The Hebrews, however, without any express interdiction, would have been precluded from eating animals dying naturally or from disease, by the operation of that other law which forbade them to eat meat with its blood; that is, which had not been slaughtered so that its blood might be freely discharged. Mohammed, who in these matters mostly followed the law of Moses, allowed an animal apparently dying to be eaten, provided it was slaughtered before its death actually took place; but we do not know whether this would have been tolerated by the law of Moses. Mohammed was, however, also very anxious that animals used for food should be properly slaughtered, so that the blood should be fully discharged. One of his doctrines on this subject is very curious:—"Verily, God ordained it as proper to do good in all things, even in killing men and slaying animals: therefore when you kill (a man), do it well; and when you slay an animal, do it properly." That which died from a blow or a fall be equally interdicted with that which died by itself, and there is no doubt that such also was the intention of Moses.

"*Torn with beasts.*"—This law also is in conformity with our own usages and those of the Arabians; and perhaps we should not be far wrong in considering the laws of Mohammed in these matters as forming a commentary on those of Moses, with whose writings the Arabian legislator was intimately conversant. As with us, if an animal torn by beasts was found while life remained and then properly slaughtered, it might be eaten. Mohammed says generally that whatever died by teeth or claws might not be used for food, neither an animal gored to death by a horned beast; and it was doubtless the intention of the present law to understand "torn" in the same large sense, not merely restricting it to the case of those animals destroyed by wild beasts. In Exod. xxii. 31, it is directed that meat thus rendered unfit for food should be cast to the dogs. This instruction is different from that concerning the flesh of animals which died of themselves, which was to be given or sold to strangers—a fact which shows that the neighbouring people were in the habit of eating such food. As there seems no obvious reason for the distinction, for that which was torn by beasts would seem more fit for human food than that which died of itself, the instruction concerning the former would suggest a question, whether the Hebrews were in the habit of hunting with dogs? We are not aware of any text which could be adduced to prove that they were. They evidently had dogs, and, except those which attended their flocks, probably kept them on much the same terms as the Mohammedans, who do not properly domesticate them, nor, in general, appropriate them as individual property; but allow them to establish themselves in their streets, and provide in some degree for their wants and accommodation. But among the Moslems, also, though they certainly regard the dog as not less unclean than the Hebrews considered it, there are dogs trained with great care to assist in the chase. If we reasoned merely from probabilities, which we are on all occasions reluctant to do while illustrating the sacred volume, we should conjecture that the Hebrews did the same; for the value of the dog's services for the purpose of capturing the fleet and valuable wild animals, of the deer kind, which were allowed them for food, must have been very apparent to them. But then, the difficulty would arise as to whether an animal torn and killed by dogs in the chase was to be considered fit for food. The instruction, on this point, which Mohammed gave to the great sportsman Adibn-Hatim—the son of the renowned Hatim Tai, whose generosity remains a proverb in the East—is the authority on which Moslems usually act in this case:—"When you send your dog in pursuit of game, repeat the name of God, as at slaying an animal; then if the dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, but not eaten of it, then eat it; but if the dog has eaten of it, do not you eat it, the dog has then kept it for himself. Then if you find another dog along with yours, and the game killed, do not eat of it; for verily you know not which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated." In another case he particularly provided that game killed by the dog of a fire-worshipper should not be eaten.

27. "*It shall be seven days under the dam.*"—The Rabbins think that this command was because the world was created in seven days, or else that it was for the purpose that one sabbath might pass over it before it was slain. The more likely reason is that the animal was not considered pure or perfect until the eighth day. A similar regulation prevailed among the Romans, as we learn from Pliny, who states that the young of a sheep were not fit for sacrifice until the eighth day after their birth, nor of an ox until the thirtieth day.

28. "*Not kill it and her young both in one day.*"—Some of the Rabbins understand this to apply also to the male parent. The Talmudical and other Jewish writers are probably correct in understanding that this law, like several others, was intended to encourage kind and merciful feelings towards animals.



AARON ENTERING THE HOLY PLACE ON THE DAY OF ATONEMENT, WITH THE RELATIVE SITUATIONS OF THE CANDLESSTICK, ALTAR OF INCENSE, AND TABLE OF SHEWBREAD.

### CHAPTER XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.*

3 'Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it

is the sabbath of the LORD in all your dwellings.

4 ¶ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 'In the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

<sup>1</sup> Exod. 20. 9. Deut. 5. 13. Luke 13. 14      <sup>2</sup> Exod. 12. 18. Num. 28. 16.

8 But ye shall offer an offering made by fire unto the LORD seven days : in the seventh day *is* an holy convocation : ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a 'sheaf' of the firstfruits of your harvest unto the priest :

11 And he shall wave the sheaf before the LORD, to be accepted for you : on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour : and the drink offering thereof *shall be* of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God : *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering ; seven sabbaths shall be complete :

16 Even unto the morrow after the seventh sabbath shall ye number fifty days ; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals : they shall be of fine flour ; they shall be baked with leaven ; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams : they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs : they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you : ye shall do no servile work *therein* : *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And 'when ye reap the harvest of your land, thou shalt not make clean ridance of the corners of thy field when thou reapest, 'neither shalt thou gather any gleanings of thy harvest : thou shalt leave them unto the poor, and to the stranger : I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the 'seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein* : but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 'Also on the tenth day of this seventh month *there shall be* a day of atonement : it shall be an holy convocation unto you ; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day : for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work : *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls : in the ninth day of the month at even, from even unto even, shall ye 'celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, 'The fifteenth day of this seventh

\* Or, *handful*.

\* Heb. *omer*.

\* Deut. 16, 9.

\* Chap. 19, 9.

<sup>10</sup> Heb. *rest*.

<sup>7</sup> Deut. 24, 19.

<sup>11</sup> Num. 29, 12.

\* Num. 29, 1.

\* Chap. 16, 30. Num. 29, 7.



month *shall be* the feast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: "on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a "solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit

of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

<sup>13</sup> John 7. 37. <sup>12</sup> Heb. day of restraint. <sup>14</sup> Heb. fruit.

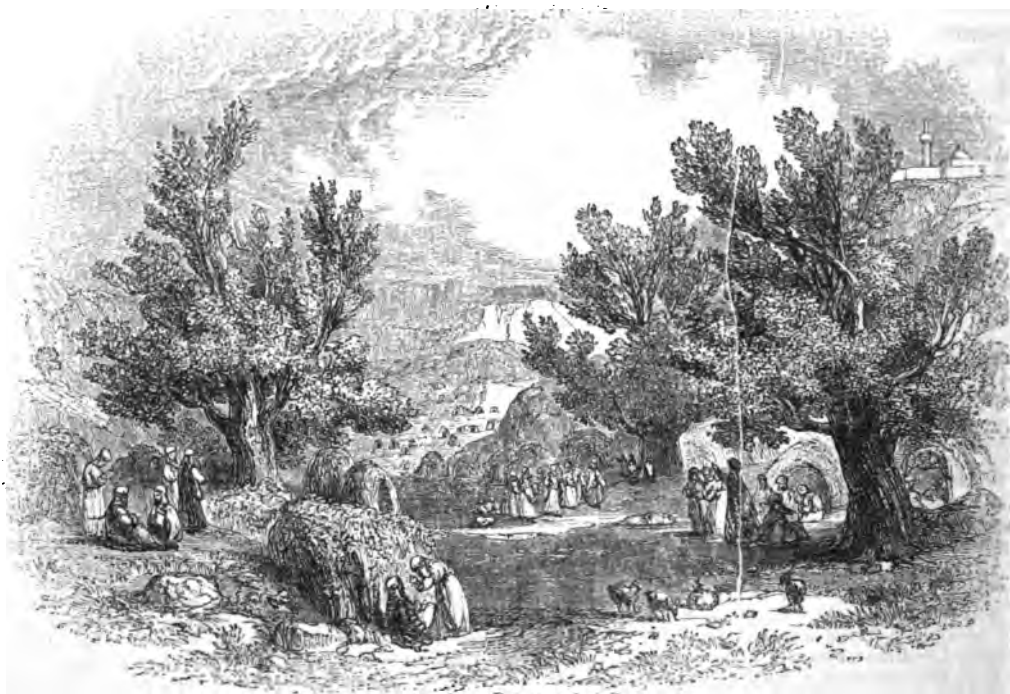
Verse 10. "*A sheaf of the firstfruits of your harvest.*"—There are several kinds of offerings called "firstfruits," which it will be well to distinguish. The present is an offering made immediately before the commencement of the harvest; the next was made after the harvest was gathered in, and before any person might lawfully use the produce. Both these were general and national, that is to say, there was a single offering in the name of all the nation. But besides this, every person was obliged to make an individual offering of firstfruits from the corn and other produce of his ground. (See note on Deut. xxvi. 2, &c.) The second of these is noticed below. That which is now under consideration consisted of a sheaf of barley, which is ready for the sickle sooner than the wheat, and which therefore was taken to introduce the whole harvest season. This sheaf was gathered on the 15th of the month Nisan (part of March and April), in the evening, when the first day of the Passover was ended and the second begun. Three men were then deputed, according to the Jewish writers, to go and gather the barley, which was done with considerable ceremony, and in the presence of a great number of people from the neighbouring towns, the sheaf being always gathered in the territory of Jerusalem after the Temple had been erected there. When the deputies arrived at the appointed place, and after having assured themselves that the sun was set, and had obtained formal leave to cut the barley, they reaped it out of three different fields, with three different sickles, and each man conveyed his portion separately to the court of the Temple. There the sheaf, or rather sheaves, were threshed, and a portion of the grain (about three pints) was winnowed, parched, and bruised in a mortar. It was then sprinkled with oil, and an handful of incense thrown upon it; after which the priest waved the offering before the Lord towards the four points of the compass, and then took a portion and threw it on the fire of the altar. The rest remained his own. Every person was, after this ceremony, at liberty to reap and gather in his harvest. The produce of agriculture is so much dependant on circumstances over which man has not the least control, that the idea is at once obvious and beautiful of offering to God the firstfruits of the soil, in testimony of gratitude for his goodness. Accordingly we find, that amongst nearly all people who had, or have, an established system of offerings and sacrifices, an offering of firstfruits has rarely been omitted. It is useless to multiply instances of a custom almost universally prevalent under the given circumstances; but it is proper to observe that there never was a nation from whom such offerings came with such peculiar propriety as from the Hebrews. Any one who carefully considers the Hebrew constitution will perceive that God was, not metaphysically but actually, the Great Proprietor of the soil, and that the offerings of first-fruits were not merely expressions of thankfulness, but a sort of rent due to the proprietor of all. We need not enter into any proof on this point, as the fact that God was the supreme proprietor is evinced by the whole texture of the Mosaic laws on the subject of land; as, for instance, that there was no ultimate proprietor but God, no man being allowed to sell or alienate in perpetuity the inheritance of land which the great original proprietor had granted to him.

16. "*Fifty days.*"—This is the second general offering of firstfruits mentioned in the preceding note, at the completion of the harvest season. For particulars, see the note on Deut. xvi. 9.

24. "*A memorial of blowing of trumpets.*"—See Num. xxix. 1.

34. "*The feast of tabernacles.*"—This is the third of the three great annual festivals which required the presence of the people at the place of the sanctuary. Like the other two, it lasted a week, and commenced on the 15th day of the month Tisri. Its primary object was as a memorial of the dwelling of the Israelites in tents, while they wandered in the wilderness (verses 42 and 43). The continued existence of this institution is well adduced by the Rev. T. H. Horne, among other instances, to prove the credibility of the books of Moses. It is one of several institutions which have been held sacred by the Jews ever since their appointment, and are solemnly and sacredly observed among them to this day; and for these observances it would be impossible to account on any principle but the evidence of the facts on which they were founded. This festival will sometimes appear as if its duration was eight days, and to be called the "feast of ingathering." But it seems that the feast of thanksgiving for the fruits of the vine and of the other trees, which were gathered about this time of the year, was held on a day immediately following the last day of the feast of tabernacles, whence the whole days seemed to be one feast, and the name of either of the two was applied indefinitely

to the whole period. (See Jennings's 'Jewish Antiquities,' p. 491.) The ingathering feast appears to have been the great and concluding harvest festival, in acknowledgment of the plenty which the harvests and gatherings of the past season had afforded, and its celebration would seem to have been limited to the eighth day of the collective period which, after this explanation, we shall call generally the "feast of tabernacles." The first day of the feast was kept as a Sabbath (verse 39), and during that and the six following days the people were to dwell in booths or huts made of the branches of several sorts of trees, which are particularly mentioned in verse 40. What we there render "goodly trees" (עץ הדור, *aitz hadar*), the Jews understand of the citron, which is certainly then in its best condition; about the second, the palm, there is no question; the third (עץ עבת, *aitz aboth*) may be understood of any thick bushy wood, and is by the Jews considered to denote the myrtle; the last is allowed to be the willow. This is certainly a very beautiful assortment to form temporary huts with; but, as a different list is given in the account of the great tabernacle feast kept in Nehemiah's time (Neh. viii. 15), we may conclude, with the Karaite Jews, that they were at liberty to employ whatever branches, fit for the purpose, they could procure at the place where they dwelt. In later times, the Sadducees differed from the Pharisees on this subject, the former concluding that the booths were to be made with the specified branches, and the latter thinking that these branches were to be carried in procession. Josephus gives the latter sense, which seems also to have been that which prevailed in the time of our Saviour, and is still retained by the modern Jews. They bear them in their hands, the citron branch in their left hand, and the rest together in their right, and go in procession round the reading-desk in their synagogues, singing hosannahs, whence the feast itself, and sometimes even the branches, are called "Hosannah" by the Rabbins. The last day is called "Hosannah Rabbah," or the great hosannah, when the procession is repeated seven times—the single time of the former days, and the seven of the last day, being intended by them to commemorate an event which did not happen in the time of Moses, namely, the processions around Jericho, at the famous siege of that city. It seems that the ancient Jews did what is scarcely practicable to the Jews dispersed through Europe. They lived in green huts erected on the flat roofs of their houses, in their court-yards, and in the streets and open places, and seem to have passed their time with more external demonstrations of joy than on any other of their festivals, particularly on the eighth day, which is probably that distinguished by St. John (chap. vii. 37; see the note there), as "the last day, that great day of the feast." As this festival was held at or immediately after the vintage, and was partly a vintage feast, it gave occasion to the heathen to confound it with their own Bacchanalia, and to represent the Jews as worshippers of Bacchus. What Plutarch says on this subject is interesting, notwithstanding his mistaken inferences, as it gives a clear, and probably a fair, account of the manner in which the feast was celebrated. He says, that in the time of their vintage, the Jews spread tables furnished with all manner of fruits, and lived in booths generally made of palm and ivy wreathed together, and that they called it the feast of tabernacles. A few days after, he says—probably referring to the last day of the feast—they kept another festival, which manifestly showed that these observances were in honour of Bacchus; for they carried in their hands boughs of palms, &c., with which they went into the Temple, preceded by the Levites, with instruments of music. It is observable that even this heathen philosopher, with all his wish to regard this festival as in honour of the god of wine, was not able to find anything in its harmless and social festivities approximating its observances to the infamous orgies with which the pagan Bacchanalia were celebrated. The manner in which this feast was kept is peculiarly adapted to an Asiatic climate and usages; and we find that the Oriental Jews do still, in some parts, and with various modifications, live during its continuance in a sort of green booth sometimes constructed on the flat roofs of their houses, but more usually in the courts of their houses, where they are more secluded from observation.



FEAST OF TABERNACLES.—FREEMAN.

## CHAPTER XXIV.

<sup>1</sup> *The oil for the lamps.* <sup>5</sup> *The shewbread.* <sup>10</sup> *Shelomith's son blasphemeth.* <sup>13</sup> *The law of blasphemy.* <sup>17</sup> *Of murder.* <sup>18</sup> *Of damage.* <sup>23</sup> *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, 'to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon 'the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve 'cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And 'it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp,

11 And the Israelitish woman's son blasphemed the name of *the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they 'put him in ward, 'that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the LORD* shall be put to death.

17 ¶ 'And he that 'killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; 'beast for beast.

19 And if a man cause a blemish in his neighbour: as 'he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have 'one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

<sup>1</sup> Heb. to cause to ascend.

<sup>2</sup> Exod. 31. 8.

<sup>3</sup> Exod. 25. 30.

<sup>4</sup> Exod. 29. 33. Chap. 8. 31.

Matth. 12. 4.

<sup>5</sup> Num. 15. 34.

<sup>6</sup> Heb. to expound unto them according to the mouth of the LORD.

<sup>7</sup> Deut. 13. 9, and 17. 7.

<sup>8</sup> Exod. 21. 12. Deut. 19. 21.

<sup>9</sup> Heb. smiteth the life of a man.

<sup>10</sup> Heb. life for life.

<sup>11</sup> Exod. 21. 24. Deut. 19. 21. Matth. 5. 38.

<sup>12</sup> Exod. 12. 49.

Verse 10. "*Whose father was an Egyptian.*"—This, no doubt, was not the only connection of the kind; and it seems to us very probable that the "mixed multitude" which went up with the Israelites was chiefly composed of men and women connected with the great Hebrew family by marriage. Hence the word "*mixed*." It seems doubtful whether the blasphemer was an avowed idolater or a professed believer in Jehovah. At least it would seem that his mind was Egyptian; for of that people we learn, that they accounted it a light matter to abuse and curse their own gods when they failed to obtain any object for which they had prayed: much the more ready would such a person, therefore, be to speak disrespectfully of a God whom he had not been accustomed to reverence, in order to irritate an adversary who held the name of that God in deep veneration.

11. "*Blasphemed the name of the LORD.*"—The words "of the Lord," being in italics, are of course not in the text, which reads simply "blasphemed ~~THE NAME.~~" The omission also occurs in the 16th verse, and must be of great antiquity, as the words supplied are not found in either the Samaritan or Syriac versions. The Jewish, and some Christian expositors draw many recondite inferences from the reading which the omission produces. But that there is no foundation for them appears from the fact, that the phrase, "blasphemed the name of the Lord," actually does occur in the first clause of verse 16. Moses does not mention the cause of dispute, or the nature of the

blasphemy of which the man was guilty. The Jewish writers, as usual, take the opportunity of giving their own account of the matter. The opinion which is most common among them is, that the man claimed, in right of his mother, to have a place for his tent in the tribe of Dan, and that this claim was disputed and disallowed. This inference seems to be built upon the particular manner in which the man's descent and the tribe of his mother are mentioned. As to the blasphemy, the Jewish writers are disposed to think it consisted in pronouncing the unutterable name of Jehovah. But this gloss deserves little attention, being founded on those views of superstitious respect to the mere name, which do not appear to have existed in the time of Moses, nor, indeed, in common with many other of their superstitions, until after the captivity. We shall probably be more correct in believing that he spoke disrespectfully or reproachingly of God, under whatever name mentioned: and, in estimating the enormity of the offence, we must not overlook the circumstance of aggravation, that the act of blasphemy against Jehovah was both a religious and political crime, he being not only the God but the king of the Hebrew nation. As such a crime as this had not before occurred, and as no punishment had yet been annexed to it, it was necessary that the man should be secured till the Lord was consulted. And here we may observe, that in the books of Moses, and in the early historical books, imprisonment nowhere occurs as a punishment, but only for the purpose of keeping a criminal in safe custody till the time of trial.

14. "*Bring forth him that hath cursed without the camp.*"—All capital executions seem to have been outside the towns or camps—the criminal, particularly in crimes against God, being, as it were, cast forth from the community as one unclean (Num. v. 2, 3) and accursed (Josh. vii. 24).

"*Let all that heard him lay their hands upon his head.*"—This became the established practice with those who gave evidence in a case of blasphemy, and, by reference to a similar act in the altar sacrifices, is not improbably explained to mean that he was treated as an expiatory victim, loaded by this act with the entire burden of the crime for which he was executed. This act of the witnesses was accompanied by the words "*Let thy blood be upon thy own head: it is thou thyself who hast brought this evil upon thee.*" Maimonides states that this ceremony only took place in cases of blasphemy. These remarks will be found to illustrate the account given in the New Testament of the deaths of our Lord and of St. Stephen, who were both murdered under a false charge of blasphemy. The crime of the judges and witnesses in these cases was in declaring them guilty of blasphemy, not in pronouncing blasphemy to deserve death. The criminal codes of most Christian countries have denounced death as the ultimate punishment of blasphemy, in imitation of the law in this chapter: but these codes differ very much in the definition of blasphemy; and it is perhaps owing to this that the capital penalty is at present nowhere enforced, even where it retains its place in the statute-books.

## CHAPTER XXV.

- 1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land 'keep 'a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes 'of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet 'of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 ¶ The land shall not be sold <sup>a</sup>“for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and <sup>b</sup>himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for

ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: <sup>c</sup>they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if <sup>d</sup>a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the* year of jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and <sup>e</sup>fallen in decay with thee; then thou shalt <sup>f</sup>relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 <sup>g</sup>Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ And <sup>h</sup>if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not <sup>i</sup>compel him to serve as a bondservant:

40 *But* as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold <sup>j</sup>as bondmen.

43 <sup>k</sup>Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the

<sup>a</sup> Or, to be quite cut off.

<sup>b</sup> Heb. for cutting off.

<sup>c</sup> Heb. his hand hath attained and found sufficiency.

<sup>d</sup> Heb. redemption belongeth unto it.

<sup>e</sup> Or, one of the Levites redeem them.

<sup>f</sup> Heb. his hand filleth.

<sup>g</sup> Heb. strengthen.

<sup>h</sup> Exod. 22. 25. Deut. 23. 19. Prov. 28. 8.

Ezek. 18. 8, and 22. 12.

<sup>i</sup> Exod. 21. 2. Deut. 15. 12. Jer. 34. 14.

<sup>j</sup> Heb. serve thyself with him with the service, &c.

<sup>k</sup> Ephes. 6. 9. Coloss. 4. 1.



heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; <sup>17</sup>they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger <sup>18</sup>wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And as a yearly hired servant* shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed <sup>19</sup>in these years, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

<sup>17</sup> Heb. ye shall serve yourselves with them.

<sup>18</sup> Heb. his hand obtain, &c.

<sup>19</sup> Or, by these means.



PROCLAMATION OF THE JUBILEE.—N. Poussin.

Verse 4. "*A sabbath of rest unto the land.*"—This year of rest to the land is a very prominent feature of the sabbatic system which formed so remarkable and distinguishing a part of the Hebrew polity. First there was the seventh day, now the seventh year, and then a year at the end of the seventh septennial period—all founded on analogous principles, but each possessing its own distinguishing details. The prominent circumstances which distinguished the sabbatic year from common years may thus be enumerated:—1. All agricultural processes were to be intermitted, and the land was to lie fallow. The whole country must, in fact, have been thrown into one vast common, free to the poor and the stranger, to the domestic cattle and the game; for the proprietor of land not only ceased to cultivate it, but had no exclusive right to its spontaneous produce, although he might share in it. 2. Every Hebrew slave had the option of being released this year from his servitude. At least, this is inferred from Exod. xxi. 2; but it is doubtful whether that passage does not require the interpretation that the seventh year, on which such a person was to be released, was rather the seventh year of his actual servitude than the sabbatic year. It is there said, that he should serve six years, and be free on the seventh; and no mention is there made of the sabbatic year. It is obvious, that unless a man's period of servitude commenced immediately after the completion of the previous sabbatic year, he could not have served six years when the next arrived. The best authorities therefore differ on this point, which must be allowed to be doubtful. 3. Debts due from one Israelite to another were to be remitted; but not those due by foreigners to Israelites. On this point, see Deut. xv. 1, where the note will notice the doubt which is entertained as to whether debts were then wholly cancelled, or the claim only for that year intermitted. 4. When all Israel assembled in this year (as they did in other years) at the Feast of Tabernacles, the whole law was directed to be read publicly to them (Deut. xxxii. 10, 11). The various objects which seem to have been combined in the institution of the sabbatic year—religious, economical, civil, and political—would lead too much into detail to be stated in this place.

9. "*Cause the trumpet of the jubile to sound.*"—The derivation of the word "jubile" (יובל, *jobel*) is very doubtful. Some think that it comes from the verb יָבַל, *jabal*, which in *hiphil* is יִבְּלֵה, *hobil*, and signifies to recal, restore, bring back; because this year restored liberty to the slaves, and brought back alienated estates to their original possessors. This would seem to be the view which the Septuagint takes of the word by rendering it ἀπαρσις, *a parsis*, a remission, and also Josephus, who renders it ἀποδύσις, *liberty*. In Syriac the same word (*jabal*) means "to succeed," and hence *jubel*, "succession," and might be applicable because every one succeeded to the lands of his fathers. But the majority of interpreters consider that the word denotes the musical instrument or the sound of the instrument employed in proclaiming the jubilee. With this we are disposed to agree, though not without some doubt. The Rabbins generally speak definitely, and say that the word points out ram's horns, which they agree to have been employed on this occasion. Buhart and others, however, doubt whether "ram's horns" were ever employed as trumpets, but think that the "horns," "cornets," &c. of the Scripture were either the horns of oxen, or brazen trumpets in the form of ram's horns. We however believe that the horns both of oxen and rams were in use as instruments of sound; but would not undertake to say that the latter were exclusively used to proclaim the jubilee. We rather incline to this opinion, because it is generally believed that at the proper time trumpets were sounded through all the land, whereas only two silver trumpets were made for the use of the priests (Num. x.) to blow for purposes of direction or proclamation; and although these may have been adequate for collective and local purposes, they could not have been solely available for the general uses of this season, even if we do not go quite so far as the Rabbins, who believe that every private man was obliged to blow nine times with a trumpet on this great occasion.

The jubilee began on the first day of the month Tisri, that is, the civil new year's day. The real object of the institution was not developed till the tenth day, which was the great day of atonement. But the previous nine days were spent in great festivity and joy, resembling in some respects the Roman Saturnalia. The slaves did no work for their masters, but crowned themselves with garlands, and ate, drank, and made merry. On the tenth day, the proper authorities directed the trumpets to be sounded; and at that instant of time, the bondmen became free, and lands reverted to their original owners.

10. "*Hallow the fiftieth year.*"—Opinions differ as much about the time of the jubilee as they do even about the meaning of the name. The question mooted is whether the jubilee year was the seventh sabbatical year, that is, the forty-ninth year, celebrated with more peculiar solemnity than the other six sabbatical years; or whether it was the fiftieth year, that is, another year of rest added to the forty-ninth, or seventh sabbatical year. The principal reasons for the forty-ninth year are its greater probability as a part of, rather than a supplement to, the institution of sabbatic years; and because, if it were the fiftieth, the land must then have had two consecutive sabbaths, or must have lain fallow two years together, since all cultivation was forbidden as well on the jubilee as on the sabbatical year. In this case, and in order to prevent a dearth, it seems that an additional miracle, which is not promised, would have been necessary. If this had been the intention of the law, it would seem that as produce sufficient for three years was promised on the sixth year to compensate for the cessation of agriculture on the seventh year, so produce sufficient for four years would have been promised on the forty-eighth year to compensate for the neglect of cultivation on the forty-ninth and fiftieth years. But, instead of this, the promise concerning the sixth year immediately follows the command for the jubilee, in such a manner as to seem to show that the jubilee year required the same extraordinary abundance in the sixth year, but no more, as was in the other case provided. Such considerations have led many eminent theologians to conceive that the year of jubilee was the forty-ninth year. But others, at least equal in number and authority—including generally the Jews themselves—believe it to have been the fiftieth year, the directions of Moses on the subject being in their opinion too clear to be taken in any other sense. Some however attempt to reconcile the two opinions. Thus Calmet supposes the possibility that Moses uses "fiftieth" as a round number for "forty-ninth." This is certainly a very common practice in the Hebrew Scriptures, and is exemplified by a similar usage among ourselves; as, for instance, we say "a century" or a "hundred years," when the period may be actually two or three years less. The authors of the Universal History also attempt to reconcile the conflicting hypotheses, by observing that, as the jubilee year commenced in the first month of the civil year and the seventh of the ecclesiastical year, it would be either in the forty-ninth or fiftieth year according to the computation which was followed.

21. "*The sixth year... shall bring forth fruit for three years.*"—The distribution of these three years depends upon the disputed question—whether the sabbatical year began with the ecclesiastical year, in the spring, or with the civil year, in the autumn. Those who prefer the latter alternative, are obliged to explain that the "three years" in the text do not mean three whole years, but only one whole year and two parts of years. We, however, prefer the former account, because it gives a complete three years, and because it makes the account reach into the ninth year, as the text expressly states, whereas the other makes it cease in the eighth year. It is agreed that the period to which the promise extends, comprehends the remainder of the sixth year after the harvest, the whole seventh year, and the period till the harvest from the seed sown in the eighth year. This makes exactly three years, and reaches into the ninth

year, if the sabbatical year began in March; but it makes scarcely more than two years, and does not extend beyond the eighth year if the account began in September. We are quite aware that the part of a year is frequently stated for the whole in Hebrew; but mention of the ninth year, when considered with reference to the season of harvest in Palestine, seems to us to render the reference of the sabbatical year to the sacred rather than to the civil account perfectly definite and lucid. To render this evident, the following comparison may be useful, as offering considerations which have not hitherto been brought to bear on the subject. We assume an arbitrary number in the form of a date, according to our own computation of a year, in order to render the distinction more intelligible.

## SACRED YEAR.

*Part of Sixth year.*—From May (harvest-month) in 3820 to March in 3821.

*Seventh year.*—From March, 3821, to March, 3822.

*Eighth year.*—Beginning in March, 3822.

*May*, no harvest.

*November*, sowing.

*Part of Ninth year.*—Beginning in March, 3823.

*May*, harvest.

Three complete years, ending in the ninth year; agreeing with the text.

## CIVIL YEAR.

*Part of Sixth year.*—From May (harvest-month) in 3820 to September in 3820.

*Seventh year.*—From September, 3820, to September, 3821.

*Part of Eighth year.*—Beginning in September, 3821.

*November*, sowing.

*May*, harvest.

Two complete years, ending in the eighth year; in neither point agreeing with the text.

From the promise in the text, that the sixth year should produce sufficient returns to last for three years, Warburton, and, after him, Faber and others, deduce an important evidence for the truth of the Mosaic narrative. The people are required to rely for their subsistence on a miracle which the Lord pledged himself to work in their favour: and it is asked whether any lawgiver would have ventured to propose such a law, unless he had the most perfect reliance that the promised miracle would be accomplished; and whether any people would have given such a law the least attention unless they had the fullest conviction that it had been dictated by One, greater than Moses, of whose power to give it full effect they were quite assured? Hence there was the most perfect confidence on both sides, and that confidence manifests the Divine authority under which the Hebrew legislator acted. In the present instance, we do think this argument for the Divine mission of Moses deserves much attention, although it must be confessed that arguments of this class are not generally applicable, and cannot always be used without danger.

23, 24. "*The land shall not be sold for ever: for the land is mine, &c.*"—In this passage we have the principles of those laws of property which were to be established in the Promised Land: and a short general statement on the subject will tend to the better understanding of this and other passages which refer to it. The principle of the law is, that the land to be conquered should be distributed by lot, and in equal portions, among the Israelites, and then become absolutely inalienable, continuing for ever the property of the descendants of the original possessor. In order to render this perpetual inalienability of lands the more secure and inviolable, the principle was, in the first instance, adopted of that law which Joseph had introduced into Egypt, and to which the Israelites had been accustomed from their youth (see Gen. xlvii. 20—25). By this law all the land belonged to the king; and the husbandmen were not the proprietors of the grounds they cultivated, but only farmers or tenants, who had to pay to the king one-fifth of the produce in the way of rent. In like manner, God, who had condescended to become the Sovereign of Israel, was declared sole proprietor of the soil in that country wherein he was about to fix them by his most special Providence, while the people were to be merely his tenants, without any right to alienate in perpetuity the domains which they held under him. In like manner, also, they were, as the Egyptians did, to pay one-fifth of the produce in the form of two tithes; one of which went to the Levites, in compensation for their having no lands of their own, and for the many important services which it became their duty to perform. This alone can be called a tax; and it was a very fair one, considering the various capacities of useful service in which the Levites acted, and considering also that the other tribes had the more land because the Levites did not participate in the division. The other tithe was not paid to any persons, and was scarcely a tax, the amount being to be consumed by the parties themselves in making entertainments during the great festivals. The principle of the law being thus established, its operation did not preclude a person who fell into distress from selling his land for a term of years, the price he received being regulated according to the distance or nearness of the jubilee year (v. 15), when the property thus sold must revert again to the seller or to his heirs. In the meantime he had a right to recover his land, on returning to the purchaser a sum proportionate to the number of years which remained unexpired: it was also within the power of a near relative of the seller to exercise the same right if he had the means. The houses that were on the lands, and also the houses in the Levitical cities, were placed on the same footing with the lands themselves: the latter because they formed the sole inheritance of the Levites; and the former because they belonged to the lands on which they were built. But houses in other than Levitical cities, being less connected with land, could only be redeemed within the year after sale; and if not redeemed, did not, like land, revert at the jubilee to the person who had sold them (v. 29—34). Hence, of course, foreigners might purchase, and hold in perpetuity, houses in towns, though they could not permanently hold land. We confess, however, that we do not, with some, view this law as intended to encourage strangers to settle in the country—which seems to have been far from an object of the Mosaic policy—but rather to enable proselytes to acquire fixed property, which they could not otherwise do, unless they married heiresses, or brought under culture the waste lands beyond Jordan.

47. "*Sell himself unto the stranger.*"—It will be well, in reference to the laws concerning slavery in this chapter, to recollect that Moses is not *originating* laws to give a sanction to slavery, but is interposing, under the Divine command, to regulate for the better a system already in operation. We discover the existence of slavery in the book of Genesis, and are aware of its early prevalence in all countries. Those who are acquainted with the condition of slaves in ancient nations will not fail to recognise the wisdom and mercy of the various regulations on the subject which are given here and elsewhere, and which, when carefully considered, will be found in all instances to have an obvious tendency to protect a bondman, and to ameliorate his condition, whether a native or a foreigner. The law of the present chapter is so clearly announced as to require no particular exposition. On the above-cited verse we may however observe, that foreigners among the Jews seem to have been in a much more privileged condition than they are at present in the same or any Mohammedan country. We see that a resident foreigner is allowed to purchase any Hebrew whose distressed circumstances make him wish to sell his liberty. At present no Christian or Jew in a Mohammedan country is allowed to have as a slave, we will not say any native, but any Mohammedan of any country—nor, indeed, any other than Mohammedans, except negroes—who are the only description of slaves they may possess.

## CHAPTER XXVI.

1 *Of idolatry.* 2 *Religiqueness.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.* 40 *God promiseth to remember them that repent.*

YE shall make you 'no idols nor graven image, neither rear you up a \*standing image, neither shall ye set up any \*image of stone in your land, to bow down unto it: for I am the LORD your God.

2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and 'dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will 'rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And 'five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you; I will even appoint 'over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk 'contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

<sup>1</sup> Exod. 30. 4.    <sup>2</sup> Deut. 5. 8, and 16. 12.    <sup>3</sup> Psal. 97. 7.    <sup>4</sup> Or, pillar.    <sup>5</sup> Or, figured stone.    <sup>6</sup> Heb. a stone of picture.    <sup>7</sup> Chap. 19. 20.  
<sup>8</sup> Deut. 28. 1.    <sup>9</sup> Job 11. 18.    <sup>10</sup> Job 11. 19.    <sup>11</sup> Heb. cause to cease.    <sup>12</sup> Josh. 23. 10.    <sup>13</sup> Esai. 57. 26.    <sup>14</sup> 2 Cor. 6. 16.  
<sup>15</sup> Deut. 28. 15.    <sup>16</sup> Lam. 2. 17.    <sup>17</sup> Mal. 2. 2.    <sup>18</sup> Heb. upon you.    <sup>19</sup> Prov. 28. 1.    <sup>20</sup> Or, at all adventures with me, and so verse 24.  
<sup>21</sup> 2 Sam. 22. 27.    <sup>22</sup> Psal. 18. 26.    <sup>23</sup> Deut. 28. 23.

30 And I will destroy your high places, and <sup>10</sup>cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a <sup>20</sup>shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies'

lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, <sup>21</sup>I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

<sup>10</sup> 2 Chron. 34. 7. <sup>20</sup> Heb. *driven*. <sup>21</sup> Deut. 4. 31. Rom. 11. 26.

Verse 1. "*Image of stone*" (*אֲבֹן מַשְׁכִּית*, *eben maskit*).—What this is, as distinguished from the others, it is difficult to determine. The precise sense is, as given by Boothroyd, "sculptured stone;"<sup>5</sup> but this is indefinite, and leaves us still to conjecture what kind of sculptured stone is intended distinct from the statues ("standing image") which precede it in the list. In Ezek. viii. 8—11, there is a description of a subterranean vault, the walls of which were covered with images of quadrupeds and creeping things, exactly like those of Egypt which are covered with hieroglyphic figures. In the 12th verse this vault is called *הֶחָדָר מַשְׁכִּית* (*hadar maskit*), which our translation excellently renders "chambers of imagery." Now the same word being used in two places with an analogous context, it is fair to infer, that if an hieroglyphic cave is intended in Ezekiel, an hieroglyphic stone is intended here; which is the more probable when we recollect that the Israelites were at this time fresh from Egypt, and deeply infected with the rank idolatries of that country—insomuch that whenever Moses interdicts, at this early period, a particular form of idolatry, we should invariably feel disposed to look to Egypt, in the first instance, for the example. It is well known that the Egyptian priests, in order to preserve the treasures of knowledge and their discoveries in natural science, and at the same time to render them inscrutable to any but the initiated few, made use not of common writing but of hieroglyphics, with which they inscribed obelisks, walls, and even subterranean chambers and galleries, as well as square stones. These monuments were deified by the multitude, who worshipped in them, Thoth, the Egyptian god of learning. This was a sufficient reason for their interdiction by Moses. But had he no further reason? As this law, if it be thus rightly understood, would operate to the exclusion of hieroglyphics, are we not at liberty to infer that Moses—or rather his Divine Instructor—thus expressed his abhorrence of a practice which locked up knowledge to the people for the purpose of enabling the privileged few, by virtue of that power which knowledge gives, to hold in entire thralldom their minds, bodies, and estates? Michaelis, whose view of this text we have followed, well observes, "Had Moses been only a wise and benevolent impostor; had he given himself out for a divine messenger, without being so, and merely from love to an oppressed people; and had his miracles been nothing more than human devices; it is scarcely conceivable how he could ever have gone the length of abolishing an expedient so artfully contrived, and so



favourable to the views of priestcraft, for the concealment of the sciences. The legislator, therefore, who relinquished such an expedient, and at the same time founded his polity on the commandments of a Deity, could be no impostor, but must have been an honest man."

26. "*Ten women shall bake your bread in one oven.*"—In the note to chap. ii. 4, we remarked that in the East it was a general custom for families to bake their own bread in the sort of ovens which we there described. The performance of this duty always falls to the lot of the women. These ovens are, as we have seen, small, and only suited to the use of a family; but it is by no means impossible to bake at one of them an adequate supply of bread for ten families, although, of course, the process would consume time. We therefore do not, with most expositors, understand scarcity to be implied in the simple fact that ten families baked their bread in an oven for one; but that ten families, represented by their females, clubbed their dough together, and the produce being no more than an ordinary supply for *one* family, it was baked in one oven, instead of each family, as usual, making a separate baking. Afterwards, the cakes thus baked were proportioned by weight to the respective contributors—so precious was the bread. This is implied in the words, "*shall deliver you your bread again by weight*;" which shows that the bread was previously theirs, and had been baked for them, not that it was sold to them by weight.

34. "*The land shall enjoy her sabbaths.*"—See the note on 2 Chron. xxxvi. 21.

## CHAPTER XXVII.

1 *He that maketh a singular vow must be the Lord's.* 2 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if

he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: 'as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: 'an homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the

jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: \*twenty gerahs shall be the shekel.

26 ¶ Only the 'firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it* be ox, or sheep: *it* is the LORD's.

27 And if *it* be of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 'Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it* is holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

\* Exod. 30. 13. Num. 2. 47. Ezek. 45. 12.    \* Heb. *firstborn*, &c.    \* Josh. 6. 12.

Verse 2. "*When a man shall make a singular vow.*"—It is and always has been customary in different countries, and under various systems of religion, for persons in peculiar circumstances of prosperity or difficulty, to vow that they will make certain offerings or devote certain properties to the service of God. To such vows most of this chapter refers. This kind of vow is properly called *נדב*, *neder*; which it is proper to remark, as the discriminating terms employed in the original enable us in most cases to understand what is intended better than the less marked distinctions of the translation.

"*The persons.*"—A man might dedicate himself to the service of the sanctuary, and became, as it were, a servant attached thereto. In the same way he might vow his child. Samuel was thus devoted by his mother, and remained in the service of the sanctuary; for that appropriation being apparently satisfactory to all parties, he was not redeemed according to the valuation here fixed for different ages and sexes. The rate of valuation, it will be observed, is low, and might be reduced, at the discretion of the priest, if the person were poor. It would appear that the appropriation of the devoted persons who remained unredeemed was at the discretion of the priest. Their duties were probably of the more servile kind, until after the Gibeonites were enthralled and obliged to do the hard work. We see that Samuel was treated with much consideration by the high-priest.

9. "*A beast.*"—That is, a clean beast, such as was usual for sacrifice or food. This could not be redeemed; and the firstlings, being already consecrated to God, could not be thus devoted.

11. "*Unclean beast.*"—Probably an ass, camel, or some other beast of burden; for it is difficult to understand what other sort of beast a man was likely to devote. This might be redeemed on paying one-fifth more than the estimated value.

16. "*Part of a field.*"—This refers to inherited property, which was in ordinary circumstances inalienable. If a man, however, devoted it to the sanctuary, he was at liberty to redeem it on the usual terms—that of giving twenty per cent. beyond the estimated market value of the crops between the time of the transaction and the year of jubilee; but if then it remained unredeemed, it did not revert to the owner, but became the inalienable property of the sanctuary. This singular exception to the general release which the jubilee effected, we do not conceive to have been with any view of accumulating landed property in the hands of the priests, to which the policy of the Mosaic law is evidently averse, but to oblige every man to redeem his property, under the fear of losing it entirely at the jubilee. We must also consider that the nearest kinsman had the right to redeem; and as the Hebrews were strongly averse to let hereditary property go out of the family, it is not likely that the priests could get much land under this law.

22. "*A field which he hath bought.*"—The view taken in the preceding note seems corroborated by the present direction. Acquired property in land, reverted to the owner at the jubilee in the usual way; while the inherited property, for the perpetuity of which the law is so careful to provide, was then lost. We should have expected the reverse to have been the case, if the object were not to impose on a man a sort of moral obligation to redeem his hereditary land, to prevent its absolute alienation.

28. "*Devoted thing.*"—This is not the *neder*, or common vow, such as we have previously considered, but another and more solemn, called *נדר*, *cherem*. The difference seems to have depended on the form of the vow, the latter

being accompanied with an anathema or execration, by the devotee, either on himself or others, if that was not done which he declared. We are most familiar with the operation of this *herem* in the case of cities and persons being, in time of war, devoted to utter destruction; and it is thought by many, that the 29th verse alludes to such persons devoted solemnly to death. Others, however, understand that remarkable passage to mean no more than that persons devoted by the *cherem* to the service of the sanctuary were to remain till death in that condition, without being redeemed. It is certain that nothing could, as in the former class of vows, be redeemed that was placed under the operation of the *cherem*, but it is difficult to ascertain how persons were in all cases affected by it. We are inclined to combine both alternatives, and to say, that persons were either put to death, or else inalienably consecrated to the service of the sanctuary, according to the specific object of the vow. Perhaps the obscurity of this law arises from its allusions to consuetudinary practices, which were well known at the time, but of which we are ignorant. It is to be observed that Moses does not enjoin the vow to which this chapter relates, but only regulates the consequences of the act, or rather, perhaps, assigns certain consequences to it.

32. "*Whatever passeth under the rod.*"—This is understood to be an allusion to the process which, according to the Jewish writers, was followed in taking the tithe. The cattle were placed in an enclosure, with a narrow entrance, through which one only could pass at a time. At this entrance, on the outside, stood a man with a rod marked with ochre, or other colouring matter; and as the animals passed out one by one, he counted them, and let his rod fall on every tenth without distinction; and whatever animal bore the mark thus impressed was taken for the tithe, whether it were male or female, sound or unsound.

# THE FOURTH BOOK OF MOSES,

CALLED

# N U M B E R S.

## CHAPTER I.

1 *God commandeth Moses to number the people.*  
5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*



AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out

of the land of Egypt, saying,

2 'Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe* of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasch; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them,

1 Exod. 30, 13.

*even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old

and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and



every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the

children of Israel : and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

NUMBERS.—The Jews generally call this book נִדְבָר, *va-yedabber*, “and he spake;” from the first word of the original; but there are some who rather call it נִמְדָּר, *be-midbar*, “in the desert,” which is the fifth word of the first verse, and which appears to have been selected as descriptive of the contents of the book, which relates parts of the history of the sojourning of the Israelites in the wilderness. The Septuagint calls it ΑΡΙΘΜΟΙ, after which the Vulgate calls it NUMERI, and our own version, NUMBERS, being the first instance in which the title of a book is *translated*. It derives this name from the accounts of a census being found at the commencement and towards the conclusion (ch. xxvi). The period embraced in this book extends from the early part of the second year after the exodus to the beginning of the eleventh month of the fortieth year after that event; it therefore comprehends a period of thirty-eight years and nine or ten months. The events recorded, however, seem chiefly to have taken place towards the beginning and the end of this period. The Israelites still remain at Sinai till ch. x. 11, where it is mentioned that on the twentieth day of the second month of the second year, they were directed to remove and advance towards the Promised Land. They proceed as far as Kadesh on its borders, where we find them in ch. xiii. 26, and where, on account of gross rebellion, the nation was sentenced to wander in the desert for forty years, till the existing generation should have died away (ch. xiv). It is impossible to determine at what part of this period the laws were given and the transactions occurred which are recorded in the ensuing chapters, till ch. xx., when, towards the end of the period, we find the Israelites again at Kadesh, taking measures to enter Canaan. The rest of the book relates the transactions in their retrogressive march from Kadesh to the Promised Land, on the borders of which, “in the plains of Moab by Jordan near Jericho,” the book leaves them at its close.

Verse 2. “*Take ye the sum of all the congregation.*”—This is the earliest census on record; but we have no reason to conclude that it was the first. We have no distinct information concerning the Egyptian usage in this respect; but it appears manifest that the Israelites while in Egypt had been accustomed to enumerations of the population, and that they had themselves been previously enumerated, but whether by themselves or by their Egyptian tyrants, it is impossible to say. Thus we find that, at the time of the exodus, the number of the males above twenty years of age was well known (Exod. xii. 37). We would not indeed rest the point on this alone, as the statement may be thought to have been derived from subsequent enumeration; but it is of importance, when considered in connection with the circumstance that the first time when a census is distinctly mentioned (Exod. xxx. 12), it is not enjoined as a new thing; but it is pre-supposed, as a matter of course, that Moses would number the people. But if the Israelites were then acquainted with the practice of periodical or occasional enumeration, they must have learnt it in Egypt; for a census is certainly not a practice of wandering shepherds, or one of which, untaught, they would have been even likely to think. It is however interesting to find this important measure of national policy in use at this early time, particularly when we recollect that it is of comparatively recent adoption in modern Europe. It was only in the course of the last century that the attention of governments began to be turned to the subject; and then attempts to obtain an accurate census were attended with great difficulty, and were in many instances perfectly fruitless. It is difficult to determine at what intervals the Hebrew census were made. Four or five are mentioned in the Old Testament, but they are all at very unequal periods; and judging from this we might suppose they were occasional only. But the later Jews thought the enumeration was intended to be annual, a construction inculcated for the purpose of making annual the poll tax of half a shekel mentioned in Exod. xxx. 12. This tax is not, in Scripture, mentioned in connection with any other census; and we are of opinion that it was only a temporary measure to raise funds for the making of the tabernacle. The later Jews however exacted the tax, without making the enumeration on which it should have been founded. There was the poll-tax, but not the census; even those who contended for the annual census, allowed they had no such census, or indeed any census at all, except so far as that the amount of the tax formed a datum on which a calculation might have been founded as to the number of the people. An annual census would indeed have been quite unnecessary and scarcely practicable. On this ground we may doubt whether the enumeration in Exod. xxxviii. 26, is the result of a different census from that now before us. A census must always occupy some time in making, and yet we find an interval of only a few months between the two periods; and if we suppose them different, it is impossible to conceive why a second enumeration should so immediately follow the first. Besides the amount stated in both instances is the same, namely 603,550—an identity of numbers scarcely possible even in the interval of a few months, had the enumerations been different. We therefore think that the census is the same: it was completed doubtless in time to make the poll-tax available for the works of the tabernacle, and the result is stated incidentally in Exod. xxxviii., in connection with the amount; while here we have a more particular account of the same enumeration in order to show the relative strength of the different tribes. The second census took place, apparently, about thirty-eight years subsequent, on the borders of Canaan, in the next generation; from which, if we are at liberty to infer any thing, we may suppose it was the intention of Moses that there should be a census in every generation. It is, however, doubtful whether the enumeration of the people ever was, or was intended to be, periodical. It is easy to discover a distinct object in every enumeration which the Scripture mentions. It will of course be observed that the enumeration only extends to males above twenty years of age, and could not therefore be useful for all the purposes to which national enumerations, in conjunction with tables of births and burials, are now applied. Still such an enumeration of adult males was highly important, as affording a safe criterion by which the increase or decrease of the national strength and population might be estimated. It would be interesting to know in what manner the census was taken. The modern usages of the East afford no analogy; as, except in China and Japan, no enumerations of population are ever made or even thought of. The population of towns is not known even to those to whom that knowledge would seem of importance. The want of at least an occasional census causes the most loose ideas on every subject relating to population. We have heard old men, of average intelligence, declare, in all sincerity, their belief that towns, in which they have lived for years, contained a million inhabitants, when they could not really have contained more than from fifty to eighty thousand. When a person in authority really wishes to form some idea of the population of a town, it is formed either by a rough calculation as to the number of houses multiplied by the supposed average number of inhabitants to each house, or else by an account deduced from the consumption of a particular article of food. Thus.

when Mr. Morier wished to ascertain the population of the city of Ispahan in Persia, the following process was adopted:—A small duty is paid to the local government on every sheep killed by the butchers, and the daily amount of this duty being ascertained, the number of sheep slaughtered became known. It then remained to be guessed how many inhabitants one sheep would serve. The proportion assumed was 300 to one sheep, and this being multiplied by the total number of sheep consumed (175), afforded the amount of population. The defects of such a process we need not point out; and yet we find the Jews having recourse to a very similar method at a time when they had for many centuries ceased to have regular enumerations, such as that now before us. Josephus relates that the prefect Cestius, being desirous of impressing Nero with a more proper idea of the importance of the Jewish nation than he was known to entertain, applied to the priests to know whether they possessed any means by which the number might be ascertained. As the Passover was approaching, when all the adult males were to appear at Jerusalem, they proposed to number the lambs sacrificed on that occasion, and to make the number slain a datum for a calculation of the population; for that sacrifice might not be eaten alone, and it was known that not less than ten persons partook of each lamb. It was accordingly found that the lambs sacrificed amounted to 256,500, which they multiplied by ten to obtain the required answer, which therefore must have been 2,565,000, although Josephus, whose numbers are perhaps corrupted, says 2,700,200. The defects of this calculation as an estimate of the adult male population are palpable. Only persons ceremonially clean could eat of the passover; many individuals were probably absent; and Josephus himself allows that the number who partook together of one lamb, was often not less than twenty; and indeed we know that thirteen were present at the passover which Jesus ate with his disciples.

16. "*Princes of the tribes of their fathers.*"—There are several expressions in this chapter which afford us considerable insight into the early national constitution of the Hebrews. Its forms were precisely those which we find to prevail, with slight modifications, in all nomade nations, and which all the tribes descending from Abraham followed, and which subsist among some of them (the Arabians, for instance) to this day. They were, as is well known, divided into twelve great tribes, all having one common ancestor, and yet each having a distinct ancestor of its own—after whom it took its name, its members being called *Beni-Reuben*, *Beni-Levi*, &c. "sons of Reuben, sons of Levi;" or the nation, collectively, from the common ancestor, *Beni-Israel*, "sons of Israel,"—a principle of denomination which the Arabs exhibit to this day, calling their tribes *Beni-Lam*, *Beni-Shammar*, &c. Each tribe had its emir, sheikh, or chief, called here "prince of his tribe;" and the names of the whole twelve are here given to us. They were not appointed by Moses, but their existence and authority are here recognized as already established in their respective tribes, and probably represented the authority which the patriarch of the tribe transmitted in the eldest branch of his family. This organization appears to have been carried down into Egypt, and to have subsisted there; and we probably shall not err in identifying these chiefs of tribes with the "elders" to whom Moses in the first instance communicated his mission when he arrived in Egypt (Exod. iv. 29). The great tribes were again subdivided into certain large divisions called *משפחות* (*mish-pachoth*), and into smaller called *בתי אבות* (*batti aboth*), all having their heads or chiefs, who are probably the same persons called "elders" in Deut. xix. 12, and xxi. 1—9; Josh. xxiii. and xxiv; and elsewhere. On what principle these inferior heads were nominated we do not know; but as there is much apparent resemblance between this constitution and that which we find to prevail among the nomade tribes (Elauts) of Persia, perhaps *their* usages on this point may throw light on those of the Hebrews. Each tribe has its hereditary chief or *Akan*, whose influence in it is very great; and inviolable attachment to whom, under all circumstances, is regarded equally as a duty and a virtue. The people regard him as their only lawful leader, and can seldom be brought to obey any other person, although they are nominally subject to the king of the country. As it would be inconvenient, if not impossible, for a whole tribe to keep together while pasturing its flocks, it is divided into several branches, each of which encamps and wanders by itself. These branches have at their head inferior chiefs, called, as among the Hebrews, "elders." Their dignity is hereditary, like that of the chief, to whom they are more or less nearly related; and they form the officers of the tribe in time of war, and its magistrates in time of peace. In the latter capacity it is their general endeavour to preserve the harmony of the tribe by effecting an accommodation of the differences which arise within it. Small matters are settled by the head of the branch in which the case arises; but affairs of somewhat more consequence, or which the elder cannot settle, are referred to the chief, or, in his absence, to his deputy, who is always one of the elders. When, however, a matter of some importance is in question, a council of the elders is called, and the result is determined by a majority of voices. The parallel may not perhaps be thought to hold good in the case of magisterial functions; but it seems to us very probable that the chief of the magistrates whom Moses appointed, at the suggestion of Jethro, were those heads of tribes and subdivisions to whom the people were accustomed to look up with respect and confidence. The tribes still continued to have their own chiefs even under the kings—at least in the early periods of the monarchy. A list of such chiefs, referring to the time of David, is given in I Chron. xxvii. 16—22; and they probably subsisted, at least in name, until the captivity. Their authority and influence in their respective tribes, while still possessed in any considerable degree, must have proved a strong restraint upon the power of the monarchs.

## CHAPTER II.

### *The order of the tribes in their tents.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the

camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were num-

<sup>1</sup> Heb. over against.



STANDARDS OF THE TRIBES.—DE LOUTHERBOURG.

bered thereof, *were* fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and four-score thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of

the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were

numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

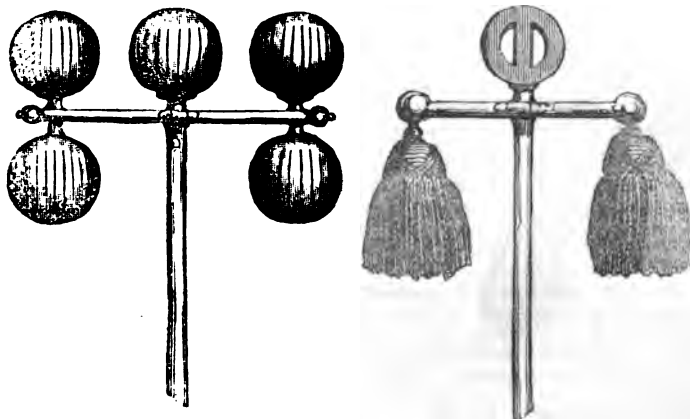
30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

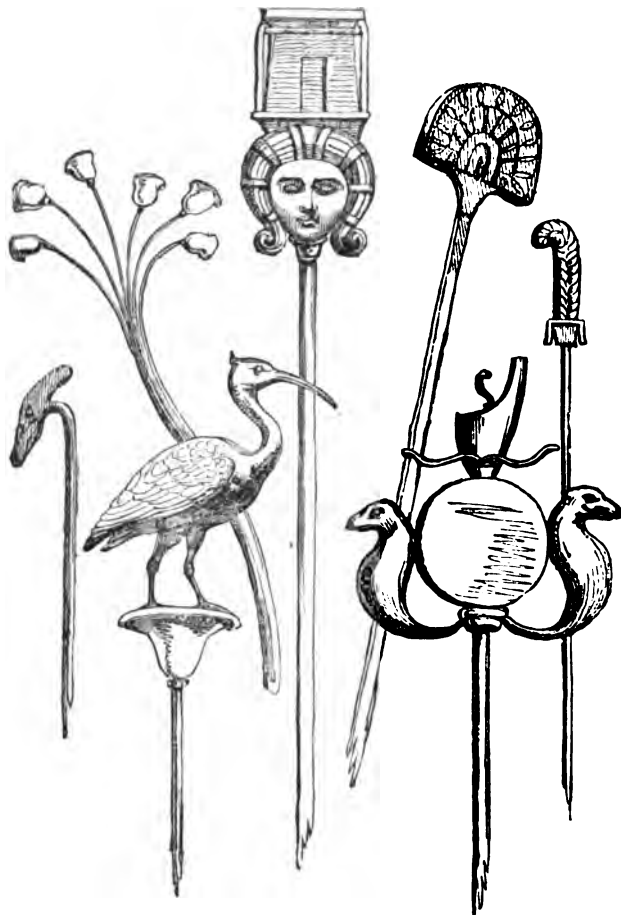
34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.



ANCIENT PERSIAN STANDARDS.

Verse 2. "Every man . . . shall pitch by his own standard, with the ensign of their father's house."—It is confessedly a matter of great difficulty to determine what the standards were which at this early time we find in use among the Israelites. It seems therefore the best course to look in the first instance at the standards which we find in use among ancient nations, as furnishing the only materials on which we can found any conjecture or conclusion.

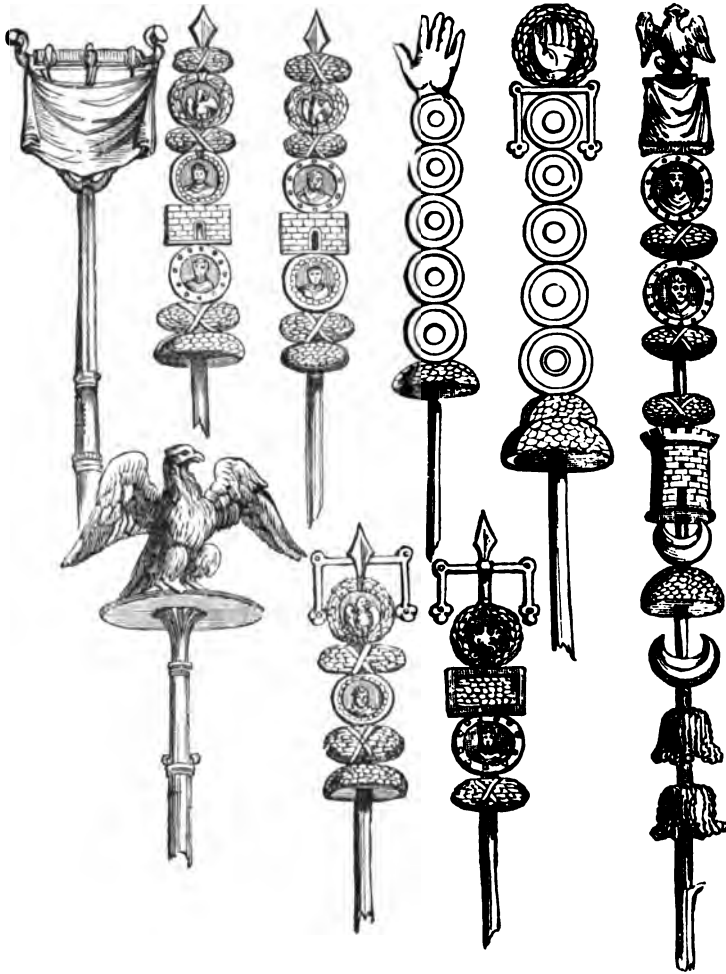
The invention of standards is attributed by ancient authors to the Egyptians, and this with great probability, as they had the earliest organized military force of which we have any knowledge; we may therefore feel tolerably certain that the Hebrews had the idea of at least the use of ensigns from the Egyptians, for it is not at all likely that the small body of men which originally went down into Egypt had any such articles or any occasion for them. Diodorus informs



EGYPTIAN STANDARDS.

us that the Egyptian standards consisted of the figure of an animal at the end of a spear. Among the Egyptian sculptures and paintings there also appear other standards, which either resemble at top a round-headed table knife, or an expanded semicircular fan. These latter are attributed to the Græco-Egyptians; but we are unable to find any satisfactory data to show that they were other than varieties of most ancient Egyptian standards. The early Greeks employed for a standard a piece of armour at the end of a spear; but Homer makes Agamemnon use a purple veil with which to rally his men. The Athenians afterwards, in the natural progress which we observe in the history of ensigns, adopted the olive and the owl, and the other Greek nations also displayed the effigies of their tutelary gods, or their particular symbols, at the end of a spear. Some of them had simply the initial letter of their national name. The ancient Persian standard is variously described. It seems properly to have been a golden eagle at the end of a spear, fixed upon a carriage. They also employed the figure of the sun, at least on great occasions, when the king was present with his forces. Quintus Curtius mentions the figure of the sun, inclosed in crystal, which made a most splendid appearance above the royal tent. We therefore presume it was the grand standard, particularly as even at this day, when Mohammedanism has eradicated most of the more peculiar usages of the Persians, the sun continues to divide with the lion the honour of appearing on the royal standard. Among the very ancient sculptures at Persepolis, we discover specimens of other standards, as exhibited in our engraving. One sort consists of a staff terminated in a divided ring, and having below a transverse bar from which two enormous tassels are suspended. The other consists of five globular forms on a cross bar. They were doubtless of metal, and probably had some reference to the heavenly bodies, which were the ancient objects of worship in Persia. The proper royal standard of that country, however, for many centuries until the Mohammedan conquest, was a blacksmith's leathern apron, around which they had at one time been rallied to a successful opposition against the odious tyranny of Zohauk. Many national standards have arisen from similar emergencies, when that which was next at hand being seized and lifted up as a rallying point for the people, was afterwards, out of a sort of superstitious gratitude, adopted either as the common ensign or the sacred banner. Thus also originated the horse-tails of the modern Turks, and the bundles of hay at the top of a pole which formed the most ancient Roman standard; as mentioned in the following extract from the Introduction (p. liv.) of Dr. Meyrick's splendid work on 'Ancient Armour':—"Each century, or at least each manipule of troops, had its proper standard and standard-bearer. This was originally merely a bundle of hay on the top of a pole; afterwards a spear, with a cross piece of wood at the top, sometimes with the figure of a hand above, probably in allusion to the word *manipulus*, and below a small round or oval shield, generally of silver or of gold. On this metal plate were usually re-





ROMAN STANDARDS.

presented the warlike deities, Mars or Minerva; but, after the extinction of the commonwealth, the effigies of the emperors and their favourites: it was on this account that the standards were called *numina legionum*, and held in religious veneration. The standards of different divisions had certain letters inscribed on them to distinguish the one from the other. The standard of a legion, according to Dio, was a silver eagle with expanded wings, on the top of a spear, sometimes holding a thunderbolt in its claws; hence the word *aquila* was used to signify a legion. The place for this standard was near the general, almost in the centre. Before the time of Marius figures of other animals were used. The vexillum, or flag of the cavalry, was, according to Livy, a square piece of cloth, fixed to a cross bar at the end of a spear." These flags had sometimes fringes and ribands, and were used less restrictedly than Dr. Meyrick seems to state. The divisions of a legion had also their particular ensigns, sometimes simply attached to the end of a spear, but sometimes fixed below the images. An infantry flag was red; a cavalry one, blue; and that of a consul, white. As the Roman standard is in the New Testament mentioned distinctly as "the abomination of desolation," we have here noticed them particularly under the general subject. As to the *hand* on the Roman standard, we may observe that at this day the flag-staff of the Persians terminates in a silver hand, as that of the Turks does in a crescent. After Trajan's conquest of the Dacians, the Romans adopted as a trophy the dragon, which was a general ensign among barbarians. The dragons were embroidered in cotton, silk, or purple. Mention is also made of *pinnae*, which seem to have been aigrettes of feathers of different colours, intended for signals or rallying points. Animals also, fixed upon plinths, with holes through them, are often found; and were ensigns intended to be placed upon the ends of spears. In the East, the use of standards fixed upon cars seems to have been long continued. We have observed that this was an usage in ancient Persia, and at a period long subsequent we find it existing among the Saracens: Turpin, in his 'History of Charlemagne,' mentions it as belonging to them. He says, "In the midst of them was a waggon drawn by eight horses, upon which was raised their red banner. Such was its influence, that while the banner remained erect no one would ever fly from the field." (See Meyrick, vol. i. p. 50.) This custom was afterwards introduced into Europe, and found its way to England in the reign of King Stephen; after which the main standard was borne, sometimes at least, on a carriage with four wheels. The main standard of Henry V., at the battle of Agincourt, was borne thus upon a car, being too heavy to be carried otherwise.

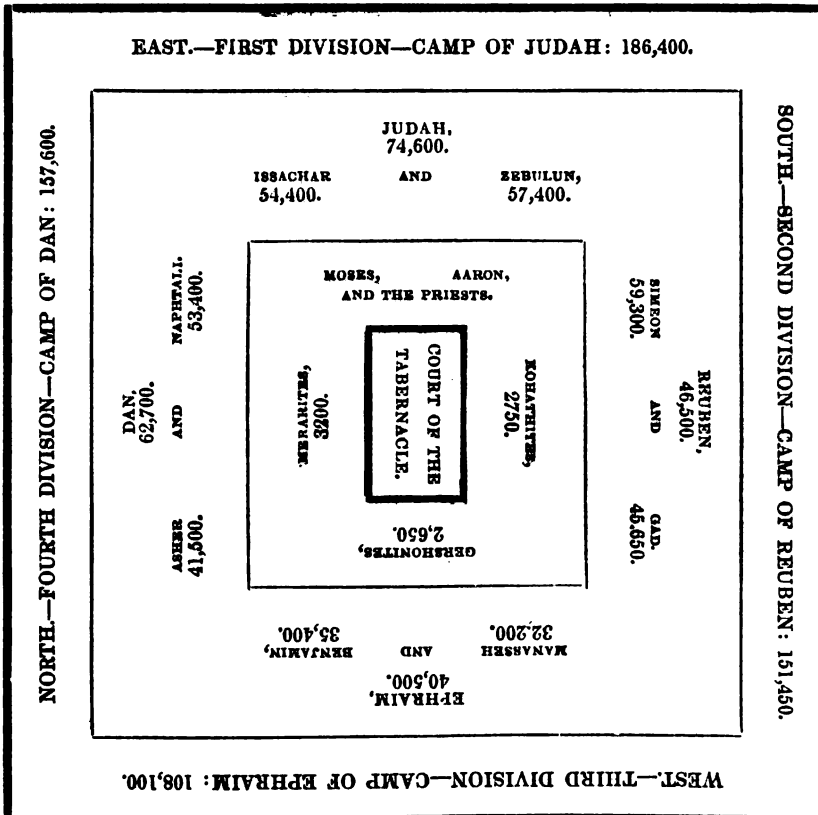
After this rapid glance at ancient standards, it remains to ask, to which of all these classes of ensigns that of the Hebrews approached the nearest? We readily confess that we do not know: but the Rabbins, who profess to know every thing, are very particular in their information on the subject. They leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe-standards; and in this it will be well to follow their example. They by no means agree among themselves; but the view which they most generally entertain is illustrated by the cut prefixed to this chapter, which is in accordance with the prevailing notion among the Jewish interpreters. They suppose that the standards were flags, bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus they have Judah represented by a lion, Dan by a serpent, Benjamin by a wolf, &c. But, as long since observed by Sir Thomas Browne (*'Vulgar Errors,'* book v. ch. x.), the escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses, when about to die. The later Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion; that of Reuben, a man; that of Joseph, an ox; and that of Dan, an eagle: this was under the conception that the appearances in the cherubic vision of Ezekiel alluded to this division. The Targumists, however, believe that the banners were distinguished by their colours, the colour for each tribe being analogous to that of the precious stone, for that tribe, in the breast-plate of the high-priest; and that the great standard of each of the four camps combined the three colours of the tribes which composed it. They add, that the names of the tribes appeared on the standards, together with a particular sentence from the law; and were moreover charged with appropriate representations, as of the lion for Judah, &c. Aben Ezra and other Rabbins agree with the Targumists in other respects, but put in other representations than the latter assign. Lastly, the Cabbalists have an opinion that the bearings of the twelve standards corresponded with the months of the year and the signs of the zodiac—the supposed characters of the latter being represented thereon; and that the distinction of the great standards was, that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and were also charged with each one letter of the tetragrammaton, or quadraliteral name of God. Thus much for Rabbinical interpretation. Most modern expositors seem to incline to the opinion that the ensigns were flags, distinguished by their colours, or by the name of the tribe to which each belonged. This is certainly as probable in itself as anything that can be offered; unless the instances we have given from the early practice of other nations do not lead to the conclusion that flags were not the earliest but the ultimate form which standards assumed. We have in most instances seen them preceded by any object that would serve for a distinguishing mark—such as leathern aprons, wisps of hay, pieces of armour, and horse-tails; then by metallic symbols and images, combined sometimes with feathers, tassels, and fringes; and then plain or figured flags, of linen or silk. Besides, the interpretation we have cited is founded on the hypothesis that all sculpture, painting, and other arts of design were forbidden to the Hebrews; and as we are not quite prepared to admit the existence of such a prohibition, we do not feel absolutely bound, unless on its intrinsic probability, to receive an explanation which takes it for granted.



MODERN ORIENTAL STANDARDS.

Verse 3. "*Camp.*"—This is the only regular description of an encampment which the Bible contains; but, from incidental allusions, we may gather that the camps which the Hebrews in after-times formed in their military operations, differed in several respects from the present, the admirable arrangement of which is easily perceived, although some difference of opinion exists as to a few of the details. The diagram below will exhibit the apparent order better than a verbal description, however minute. It is thus seen that the camp was formed in a quadrangle, having on each side three tribes under one general standard. How these tribes were placed with regard to each other is not very clear; some fix the leading tribe in the centre, and the two others on each side; but the description seems rather to indicate that the leading tribe extended along the whole exterior line, and that the two other tribes pitched beside each other, within. The only other alternative seems to be, to suppose that the two minor tribes also extended in full line, the last tribe mentioned in each division, being the innermost. The collective encampment enclosed a large open square, in the centre of which stood the tabernacle. The position which the tabernacle thus occupied still remains the place of honour in grand Oriental camps, and is usually occupied by the tent of the king or general. The distance between it and the common camp was indicative of respect; what the distance was we are not told, except by the Rabbins, who say that it was two thousand cubits, and apparently ground this statement upon Josh. iii. 4. The interval was not however wholly vacant, being occupied by the small camps of the Levites, who had the charge and custody

of the tabernacle, and pitched their tents around it; the tents of Moses, Aaron and the priests, occupying the most honourable place, fronting the entrance to the tabernacle, or rather to the court which contained it. The Jewish writers say that the circumference of the entire encampment was about twelve miles; a statement which would seem sufficiently moderate when we recollect the hollow square in the centre, and consider the vast extent of ground required for the tents of two millions of people. This regular and admirable arrangement of so vast a host, under their ensigns, around the tabernacle, must have given a most striking and impressive appearance to the camp, as viewed from the hills. We know the effect which the view of it produced upon one person, who *did* view it from the hills, and then broke forth in rapture, exclaiming, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." (Num. xxiv. 5, 6.)



### CHAPTER III.

<sup>1</sup> *The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the firstborn. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The firstborn are freed by the Levites. 44 The overplus are redeemed.*

THESE also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of

Aaron the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before

<sup>1</sup> Exod. 6. 23.

<sup>2</sup> Heb. whose hand he filled.

<sup>3</sup> Levit. 10. 1. Chap. 26. 61. 1 Chron. 24. 2.



SERVICE OF THE GERSHONITES.—MEYVILLE.

the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn *are* mine; *'for* on the day that I smote all the firstborn

in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the 'word of the LORD, as he was commanded.

17 'And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their fami-

<sup>4</sup> Exod. 13. 2. Levit. 27. 26. Chap. 3. 16. Luke 2. 23. <sup>5</sup> Heb. month. <sup>6</sup> Gen. 46. 11. Exod. 6. 16. Chap. 26. 57. 1 Chron. 6. 1.





SERVICE OF THE KOHATHITES.—MELVILLE.

lies; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round

about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the



Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: *these are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And *'under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle towards the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for

me (*I am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (*"the shekel is twenty gerahs:*)

48 And thou shalt give the money, where-with the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

<sup>1</sup> Heb. *the office of the charge.*    <sup>2</sup> Exod. 30. 13.    Levit. 27. 26.    Chap. 18. 16.    Ezek. 45. 12.

12. "*I have taken the Levites . . . instead of all the firstborn,*" &c.—In memory of his avenging the cause of the Israelites upon the Egyptians by destroying their firstborn, it pleased God to direct that all the firstborn males should be set apart to himself (Exod. xiii. 12—16); and as the services of the Levites had not then been appropriated, it appears, in the first instance, as if it had been intended that the firstborn should occupy the position which was afterwards assigned to them. But God at the same time provided the opening for the future substitution of the Levites, by allowing the firstborn to be redeemed. Accordingly, when the Levites had signalized their zeal in the affair of the golden calf, the distinction of being consecrated to the Lord's service was transferred to the whole tribe of Levi, instead of being assigned to the firstborn of every tribe. The substitution was, in the first instance, formally made, as we see in this chapter: the firstborn of all the tribes, and the whole tribe of Levi, being respectively numbered, the former were found to exceed the latter by 273; the Levites were then understood to be taken in exchange for an equivalent number of firstborn, who of course paid no ransom; but there being no living substitutes for the surplus number of firstborn, they were redeemed at the rate of five shekels for each, the produce going to the use of the sanctuary. Besides serving as a memorial of God's judgment upon the Egyptians, the consecration of the firstborn was, in fact, a sort of recognition of the patriarchal usage, which assigned the priestly functions to him; and even the fine of redemption was a sort of declaration of his prior claim or obligation to perform those duties which the Lord saw fit to transfer to the tribe of Levi. The memorial and recognition did not, however, cease with the act of personal substitution, which seems to have cleared the redemption fine only in the instance before us. The previous law on this subject is repeated in chap. xviii., and seems to have been still in force in the time of our Saviour. (See Luke ii. 23.)

15. "*From a month old and upwards.*"—The males in the other tribes were numbered from twenty years old and upwards. The cause of the distinction is obvious. The general numeration was chiefly for military purposes, and therefore only comprehended those supposed to be fit for war; but the Levites being exempt from military service, the distinction was not necessary, and all the males above a month old were numbered. The result displays remarkably the very inferior numbers of this tribe; for with all this advantage of nearly an hundred per cent. in the calculation, its numbers only reach to 22,000, being about 10,000 less than the males above twenty in Manasseh, which was, at this census, the smallest of the secular tribes. It should be observed that the total number stated in verse 39 is less by 300 than is obtained by casting up the component numbers as given in verses 22, 28, and 34. The mistake is doubtless in one of the items, but it is not agreed in which. It probably arose from one letter being mistaken for another of similar form, but different numerical value, which is a fruitful source of many errors in numbers found in the present Hebrew text and propagated in translations.

17. "*Gershon, Kohath, and Merari.*"—These were, as the text informs us, the sons of Levi, and ancestors of the three sub-tribes, to which Moses found it convenient to assign distinct departments of service about the tabernacle. This distinction had a particular reference to the migratory state of the Israelites at the time these regulations were established; and their duties, of course, underwent considerable modification when the nation became settled in Canaan, and particularly after the Temple was built. David and Solomon, in particular, made a new and different arrangement of their duties and distribution of their numbers, as we shall hereafter have occasion to notice. Their duties, as defined here and elsewhere in the Pentateuch, were to act as general assistants to the priests in various capacities. They set up the tabernacle, took it down, and conveyed it from place to place. They also formed its guard when stationary; and although they might not themselves offer sacrifices, they rendered important services by killing, flaying, and preparing the victims; for the duties in sacrifice to which the priests alone were competent seem to be only those of sprinkling the blood, and laying on the altar the parts to be consumed. In the distribution of duties to the three families, we perceive that the Kohathites had the charge of removing the most sacred and precious things of the sanctuary. This was doubtless intended as an honourable distinction, for which they were probably indebted to the circumstance that the priestly family was taken from this division of the Levitical tribe.



SERVICE OF THE MERARITES.—MELVILLE

## CHAPTER IV.

<sup>1</sup> *The age and time of the Levites' service.* <sup>4</sup> *The carriage of the Kohathites, when the priests have taken down the tabernacle.* <sup>16</sup> *The charge of Eleazar.* <sup>17</sup> *The office of the priests.* <sup>21</sup> *The carriage of the Gershonites.* <sup>29</sup> *The carriage of the Merarites.* <sup>34</sup> *The number of the Kohathites,* <sup>38</sup> *of the Gershonites,* <sup>42</sup> *and of the Merarites.*

AND the LORD spake unto Moses and unto Aaron, saying,

<sup>2</sup> Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

<sup>3</sup> From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

<sup>4</sup> This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things :

<sup>5</sup> ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it :

<sup>6</sup> And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

<sup>7</sup> And upon the table of 'shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to 'cover withal : and the continual bread shall be thereon :

<sup>8</sup> And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

<sup>9</sup> And they shall take a cloth of blue, and cover the 'candlestick of the light, 'and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it :

<sup>10</sup> And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

<sup>11</sup> And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof :

<sup>12</sup> And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar :

<sup>13</sup> And they shall take away the ashes

from the altar, and spread a purple cloth thereon :

<sup>14</sup> And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the 'basons, all the vessels of the altar ; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

<sup>15</sup> And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

<sup>16</sup> ¶ And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the 'sweet incense, and the daily meat offering, and the 'anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

<sup>17</sup> ¶ And the LORD spake unto Moses and unto Aaron, saying,

<sup>18</sup> Cut ye not off the tribe of the families of the Kohathites from among the Levites :

<sup>19</sup> But thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden :

<sup>20</sup> But they shall not go in to see when the holy things are covered, lest they die.

<sup>21</sup> ¶ And the LORD spake unto Moses, saying,

<sup>22</sup> Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families ;

<sup>23</sup> From thirty years old and upward until fifty years old shalt thou number them ; all that enter in 'to perform the service, to do the work in the tabernacle of the congregation.

<sup>24</sup> This is the service of the families of the Gershonites, to serve, and for 'burdens :

<sup>25</sup> And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

<sup>26</sup> And the hangings of the court, and the hanging for the door of the gate of the

<sup>1</sup> Exod. 25. 30.

<sup>2</sup> Or, pour out withal.

<sup>3</sup> Exod. 25. 31.

<sup>4</sup> Exod. 25. 37, 38.

<sup>5</sup> Or, bowls.

<sup>6</sup> Exod. 20. 34.

<sup>7</sup> Exod. 30. 23.

<sup>8</sup> Heb. to wear the warfare.

<sup>9</sup> Or, carriage.

court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the <sup>10</sup>appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the <sup>11</sup>service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; <sup>12</sup>the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did

number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

<sup>10</sup> Heb. month.    <sup>11</sup> Heb. warfare.    <sup>12</sup> Exod. 26. 15.

Verse 3, "*From thirty years old and upwards.*"—This appears to contradict chap. viii. 24, where twenty-five years is mentioned as the age at which the service of the Levites commenced. Maimonides and other Jewish writers account for the variation by stating, that, from twenty-five to thirty years of age, the Levites attended in order to be instructed in

their duties, but did not enter upon actual service until they were full thirty years of age. Aben Ezra, and other Rabbins, however, affirm that the Levites did enter on the easier and lighter parts of the service, such as keeping watch and bearing a part in the choir, at twenty-five, but did not, until thirty-five, enter on the more laborious branches of Levitical duty. The Jews, indeed, inform us that the Levites passed through four stages of preparation for their peculiar office. From one month old to their twentieth year, they were instructed in the law of God; from twenty to twenty-five, in the functions of their ministry; and from thence to thirty they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service; and, lastly, when they had attained their thirtieth year, they were fully instituted in their office. Jennings points out the analogy between this and the usages among the virgin priestesses of Vesta. They were bound to the strictest chastity for thirty years, the first ten of which they spent in learning the mysteries of their profession; the second ten they ministered in holy things; and the last ten they were employed in bringing up young novices. (See Jennings's 'Jewish Antiquities.') David altered to twenty years the period for the commencement of the Levitical service, and to this he was avowedly influenced by the consideration that their labours had become less onerous, and required less bodily strength than in the times when they had charge of a moveable tabernacle.

— "*until fifty years.*"—This direction, for the cessation of the services of the Levites at the age of fifty, is more fully repeated in chap. viii. 28, but it is there immediately added, that although they were no longer to perform the customary service, they remained still in attendance "to keep the charge," &c. From this it seems that they were not dismissed when they reached the age of fifty; but, while thenceforth exempted from all laborious employment, continued to exercise the easier parts of their ministry, and perhaps instructed the younger Levites in the duties of their office. The exceptions from laborious service probably referred in a particular manner to the toilsome duty of conveying the tabernacle and its various utensils. The Levites also were so numerous, in proportion to the work they had to do, that there was the less occasion to require from individuals a protracted period of active service.

## CHAPTER V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, 'When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy

things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water;

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in

<sup>1</sup> Levit. 13. 2.

<sup>2</sup> Levit. 15. 2.

<sup>3</sup> Levit. 21. 1.

<sup>4</sup> Levit. 6. 3.

<sup>5</sup> Levit. 6. 5.

<sup>6</sup> Or, *heave-offering.*

<sup>7</sup> Levit. 10. 12.



her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness <sup>9</sup> *with another* instead of thy husband be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to <sup>10</sup> rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall, say Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

<sup>9</sup> Or, being in the power of thy husband.

<sup>10</sup> Heb. under thy husband. Heb. fall.

Verse 2. "*Put out of the camp every leper.*"—This exclusion of lepers from society has been acted upon in nearly every country; and it affords almost the only instance in which any kind of attention is paid in the East to the prevention of contagion. Europe seems to have taken from the East not only the disease, but the manner of treating the leper. It seems that the leprosy was introduced into Europe by the crusaders and pilgrims, on their return from the East; although some French writers say it was introduced, at least into their country, by trade with Egypt, Palestine, and Syria. At first, until lazarettoes were established, the lepers were treated with greater severity than their condition warranted; very much as the Orientals at present treat them, and perhaps as the Jews did. Indeed the idea of the usages on this point which we find in other nations, seems to have been suggested, generally, by the course which Moses was directed to take. In Normandy, for instance, lepers could not inherit any property while their malady continued; they could not be witnesses in any case; and they were expelled from all intercourse with men, banished to small huts by the way-side, and furnished with a grey cloak, a cap, and a wallet. They were obliged to give the approaching stranger warning of their proximity by striking the clapper-dish with which they were furnished. At last hospitals were built for their reception. Almost every town had one such hospital; and we find Louis the Seventh, of France, bequeathing legacies to no less than two thousand such establishments. In the twelfth century an order of knighthood, dedicated to St. Lazarus, was instituted, the members of which were entrusted with the charge of lepers, and the control of the hospitals, which were then first called "lazar-houses," or "lazarettoes." When the disorder ceased to be strange, the lepers were allowed to live in more comfort than before. This we gather from the decree of the General Council of Lateran, in 1179, which censures certain of the clergy for preventing lepers from erecting churches for themselves, notwithstanding they were prohibited from entering other churches; and it was decreed, that whenever a sufficient number of lepers were living together, they should be allowed a church, a cemetery, and a priest; and should be exempted from paying tithes upon the fruits of their gardens, or on the cattle which they fed. The leprous virus seems to have weakened in the course of time, so that since the sixteenth century leprosy has ceased, in Europe, to be a common disease, or remarkable for its malignancy. The manner in which lepers were formerly treated in Europe is most touchingly described in an old metrical romance, published in Weber's Collection. It relates how a certain knight, called Amiloun, of great wealth and power, became a leper, and was without pity cast forth, forlorn and poor, to beg his bread through the world. During three years of his calamity he lived upon casual charity, occupying a lodge by the highway, at no greater distance than five miles from the splendid halls of which he had once been lord, and where all eyes had looked up to him. The exclusion of the leper from society was not, even in ancient Asia, a practice peculiar to the Jews: a similar usage among the Persians attracted the attention of Herodotus. He says, that a leper was forbidden to enter a town, or to hold intercourse with other Persians; and if a foreigner appeared to be infected with this disease the mob expelled him from the country (Clio. 138). Such usages still, more or less, prevail in Asia and North Africa, among people who do not think the least precaution against the plague or cholera necessary: but, judging from personal observation, we think that in Asia the disease has now much abated in frequency and virulence. The comparatively mild *bekak* is the form in which it usually appears, even in the countries where the disorder is or

was endemic. Small societies of excluded lepers may still be sometimes seen outside the towns. They in general live miserably in paltry huts. Many of them are beggars, going out into the roads to solicit alms, which they generally receive in a wooden bowl; charitable people also sometimes bring different articles of food, which they leave on the ground at a short distance from the hut of the lepers for whom it is intended. They are generally obliged to wear a distinctive badge of some kind or other, differing in different neighbourhoods, so that people may know them at first sight, and be warned to avoid them.

17. "*Holy water.*"—That is, water from the laver.

22. "*Amen, amen.*"—This is an instance of what we have already mentioned, that an oath was not pronounced at length by the persons who took it, but was read or pronounced to them by a proper officer. When he had finished, the party swearing appropriated its terms as his own by saying, AMEN, AMEN!—"So let it be"—or some equivalent expression. Although, however, this was the formulary of assent to an oath, it did not in all cases bear that force, being sometimes merely a protestation. The word *amen*, like the words *hallelujah* and *hosannah*, has been retained in the religious services of the western Christian church, and is understood as an expression of assent on the part of the people to that which the minister has said in their name; thus formally adopting his expressions. It was probably thought that the word, as well as the others we have mentioned, possessed in the original a peculiar emphasis and force, for which it would be difficult to find a precise equivalent in any European language.

23. "*Book.*"—The whole context is quite averse to this rendering of the word **סֵפֶר** (*sepher*) in this place. The word is generally applicable to every roll, scroll, or tablet, on which any thing was written; and the context must in all cases determine the probability as to what is intended. The Rabbinical writers think that the curse in this awful ceremony was written on a scroll of vellum or parchment. This we may very well doubt; but without at present inquiring whether the art of preparing vellum was known at this time, it seems more probable that, for such a temporary purpose as the present, the writing was made on a tablet of wood, properly prepared. Such tablets were very anciently used, and still are so, in some countries, not only for writing intended to be soon obliterated, but for that which is designed to be permanent. Whatever was used in the present instance, it was certainly nothing at all resembling in its form the idea which the word "*book*" suggests to our minds.

"*Blot them out.*"—It would seem from this that the ink made no permanent marks on the skin, linen, wood, or whatever other substance the words were written on. It is precisely the same with the ink now in use in the East. In its composition no calx of iron, or other material that could make a permanent dye, is employed; and although the writing made with it has an intense and brilliant black colour, which will remain unchanged for ages, the characters may at any time be spunged or washed out with water. We have, while writing this note, tried this; and find it quite easy to obliterate, by the slightest action of the moistened finger, words which were written several years since, at different times, with inks procured in different countries of Western Asia. It is therefore unnecessary to suppose, with some who judge only from our own ink, that the ink employed on the present occasion was prepared in a peculiar manner, and used only on this occasion.

24. "*Shall cause the woman to drink the bitter water.*"—There is still a strong impression entertained among the inhabitants of Africa and some Asiatic countries, that the full force of a charm, or of a prayer or curse, is obtained by having it written, and by washing the writing off in water, and drinking the draught. The idea on which this is founded is sufficiently intelligible when the virtue of a written charm is believed—and such belief is by no means rare in countries nearer home than those of Africa or Asia. It is then an obvious act of the mind, or rather of superstition, to conclude that the virtue inhering in the written charm may be best imbibed by its words being swallowed, which they cannot well be by any process more convenient than that of washing them off in water. Travellers, particularly African travellers, abound in instances of their being applied to for written charms, by drinking the words of which the applicants believed that they would obtain some desired good, some security from evil, or a remedy for disease. One instance from Mungo Park will illustrate this subject. "At Koolkorro, my landlord brought me his writing-board, that I might write him a *saphie* to protect him from wicked men. I wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calash with a little water, and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry." (*Travels*, p. 236.)

29. "*This is the law of jealousies.*"—The law punished proved adultery with death. But cases would frequently occur connected with which the husband might suspect adultery without being able to prove it, and, in that case, the man and wife could not fail to live miserably together, or else the man would feel inclined to act on his own impressions, and take the law into his own hands. To meet such a case, a trial was instituted, by which the innocence or guilt of a suspected wife might be established beyond question. The trial of a case only of suspected guilt, and incapable of proof, could not be other than an ordeal; and no one who pays attention to this awful process can doubt that it must have had a powerful effect for the intended purpose, or believe that any really guilty woman could go through it and brave its results. The known punishment for proved adultery, and this trial for that which admitted no proof, must have tended much to keep the crime in check. It must have been an awful thing even to the innocent, who knew that the result would clear their character from suspicion; and this perhaps was intended in order that their conduct might not only be free from actual guilt, but that they might avoid all conduct calculated to give cause for suspicion. We read no instance in which the trial took place; and if the administration of the ordeal were really infrequent, we may regard that as an evidence of its practical utility. For it would seem that the trial and its result were so dreadful, that the guilty rather confessed their crime, as they were earnestly exhorted to do, than go through it. We might particularly expect this, if the Rabbins are right when they say that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. The innocent only would then drink the bitter water; and as it produced no marked effect on *them*, this may have led to the gradual disuse of the trial, under the impression that it had ceased to be operative. The Jews, however, say that this form of trial continued in use till towards the latter end of the second temple; for they were of opinion that the bitter water would have no effect if the husband himself were guilty of a similar crime to that with which he charged his wife; and they add, that the adulteries of men became so common, that the ordeal ceased to distinguish the guilty woman from the innocent. It will not fail to be observed that this ordeal was such as, at all events, to be harmless to the innocent, which is more than can be said of many that have been or are in use in different countries in all parts of the world. This was the character of the only ordeal in use among the Hebrews. But this character belonged to few of those which prevailed among other nations, which generally rendered it only possible for the innocent to escape by accident, or made the danger equal to the innocent and the guilty. A few were so far favourable to the innocent as to be incapable of doing harm, except by accident, to either

the innocent or the guilty. Of this kind is that which was in use among our Saxon ancestors, and which has, in some respects, a striking analogy (perhaps intended) to that which now engages our attention. The suspected party had to swallow a bit of bread or cheese, which had been previously consecrated, with many ceremonies. If the person was guilty, it was believed that the sacred morsel would stick in his throat, and choke him, but that he would readily swallow it if innocent. The following is part of the imprecation used on delivering the bread to the accused person after he had received the communion. "May this bread (or this cheese), which is given him to bring truth to light, stick in his throat, and find no passage, if he be guilty. May his face turn pale, may his limbs be convulsed, and may his whole body be horribly changed. But if indeed innocent of the crime laid to his charge, may he easily swallow this bread (or cheese), consecrated in thy name, to the end that he may know," &c. As less danger attended this than any other ordeal, the clergy, who allowed the continuance of this ancient pagan custom, with some modifications, and who had the administration of the various ordeals, secured it for themselves; and this was generally that to which they were subjected when accused of any crime. Several forms of Hindoo ordeal are mentioned in the first volume of the 'Asiatic Researches,' one of which has a striking resemblance to that of the Hebrew water of jealousy. The accused party is made to drink three draughts of water in which the images of the sun, of Devi, and of other deities, have been washed for the occasion; and if, within fourteen days, he has any sickness or indisposition, his crime is considered as proved. It would be endless to multiply instances of a mode of trial which has, in one form or another, been diffused over the world. It will be recollected that it applies exclusively to cases of suspicion, incapable of proof. The general practice in all European countries is to account a person innocent against whom crime cannot be proved; and this is undoubtedly the wisest and safest course for those who have not the express promise of God to give effect to a test to distinguish the innocent from the guilty. Without such a warrant, an "appeal to Him," as it is profanely called, whether by fire, or water, or sword, or pistol, is in the highest degree presumptuous and profane.

## CHAPTER VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall *'separate themselves* to vow a vow of a Nazarite, to *separate themselves* unto the LORD:

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his *'separation* shall he eat nothing that is made of the *'vine tree*, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no *'razor* come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the *'consecration* of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall *'be lost*, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave the

<sup>1</sup> Or, *make themselves Nazarites.*

<sup>2</sup> Or, *Nazariteship.*

<sup>3</sup> Heb. *wine of the wine.*

<sup>4</sup> Judg. 13. 5. 1 Sam. 1. 11.

<sup>5</sup> Heb. *separation.*

<sup>6</sup> Heb. *fall.* <sup>7</sup> Acts 21. 24.

head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the* hair of his separation is shaven :

20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder : and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who

hath vowed, *and* of his offering unto the LORD for his separation, beside *that* that his hand shall get : according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee :

25 The LORD make his face shine upon thee, and be gracious unto thee :

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel ; and I will bless them.

• Exod. 29. 37.



A NAZARITE.—SALVATOR ROSA.

Verse 2. "*Nazirite*."—This word is from the verb נָזַר, *natzar*, "to separate," and therefore means "the separated one." This chapter does not mention any other Nazirite than one who has himself undertaken the vow of separation; but it also appears that there were others devoted from their birth to the state of Nazarism. Such were Samson and John the Baptist, and perhaps also Samuel. These are the only instances in Scripture; and as the two first instances of separation for life were in obedience to the express command of God, it would seem doubtful whether we are at liberty to infer any general practice from them. It seems clear to us that Moses contemplated no other than a temporary and voluntary Nazariteship; and if the practice did come to prevail of parents devoting their children to this state from their birth, we venture to conjecture that it may have arisen from the direction which the angel gave to the parents of Samson, that he should be a Nazirite from his birth. The conspicuous character of that extraordinary man would make the instance very generally known, and would naturally enough lead people to suppose, that such devotion of a child from his birth must be lawful and acceptable to God, even when not, in the particular instance, commanded by him. These instances of direct command do indeed appear to give a sanction to perpetual Nazarism which we should not have been authorized to infer from the law of this chapter alone. But that the law did not contemplate perpetual Nazarism seems evinced by the absence of any regulations as to the course to be taken in case the perpetual obligation should prove inconvenient or repugnant to the person on whom it was laid without his own concurrence. The analogy of the other laws would lead us to suppose that, in such a case, it would have been provided that he should be allowed to redeem himself. Whether this was permitted when perpetual Nazarism came to be introduced, we have no means of knowing; but we should rather infer, from what we do know, that it was not. It does seem, however, that these perpetual Nazarites either were not considered subject to *all* the laws for the voluntary Nazarites, or else observed them more loosely. We incline to think that the terms of the vow, in their case, comprehended no more than was expressed; and it never expressed all the Nazirite rules. Thus Samson was only forbidden to cut his hair, or to use wine or strong drink, and he appears to have thought himself left free in other respects, as he did not hesitate to attack and destroy the Philistines, from whose dead bodies a strict Nazirite must have fled to avoid defilement. Samuel's mother vowed no more than that no razor should come upon her son's head (1 Sam. i. 11), and John the Baptist was only prohibited the use of wine and strong drink. That Samuel drank no wine, or that the Baptist let his hair grow, is more than we can tell. It seems clear, from the manner in which the subject is introduced, that such a condition of life was previously known to the Israelites; and it is probable that specific regulations were made on the subject, defining what the Nazarites were to do, in order to prevent those who were devoutly inclined from falling into those extraordinary and unnatural austerities by which, in different countries, people have sought to propitiate the favour of the gods they serve. Several peculiarities of Nazarism will hereafter be noticed, in order to illustrate the texts in which they occur. The directions in this chapter are too clear to require much illustration. There is a custom in Persia which offers some remarkable analogies to the vow of Nazarism, particularly to that form under which the Nazarites were separated from their birth. It will be recollected that the male Persians, in common usage, have their heads constantly shaven. But it frequently happens, after the birth of a son, that if the parent be in distress, or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. If the child recovers, and the cause of grief be removed, and if the mother's vow be but for a time, then when the time has expired, and the vow has been properly fulfilled, she has his head shaved, making, at the same time, a small entertainment, and collects money and other things from her friends and relations, which are sent as *nezers* (offerings) to the mosque of Kerbelah (the most holy place of the Persians), and are there consecrated. (See Morier's 'Second Journey.') These offerings are similar to those at the completion of the Nazirite vow (verses 14 and 15). The analogy is stronger than at first view appears, because the interdiction of wine and strong drink would probably also appear in the Persian vow, were it not rendered unnecessary by the general law of their religion, which excludes *all* Mohammedans from such indulgence.

5. "*Shall let the locks of the hair of his head grow.*"—Bishop Patrick observes, in illustration of this text, that the Egyptians used sometimes to let their hair grow in honour of particular deities, and thinks that the custom was borrowed from the Hebrew Nazarites. We however feel so strongly persuaded of the previous existence of these customs, that we rather incline to the opinion of those who think that the Israelites had learnt this practice in Egypt, and that it was allowed in the law, with a reference to the true God, in order to take away occasion for its being preserved in honour of idols. A rooted custom, in itself harmless, but applied to purposes of evil, may with less difficulty have its object altered than be wholly eradicated. In viewing the laws of Moses it is always useful, so far as may be possible, to distinguish those which originate usages, from those which only correct, modify and alter usages already existing.

12. "*The days that were before shall be lost.*"—Cases of sudden death must sometimes occur, and the most careful Nazirite could not always avoid the pollution thus occasioned. The present law provides for this case, by directing that after he had purified himself by proper offerings and ceremonies, he should begin his period of Nazarism anew, the whole time previous to the defilement being lost in the computation. Had the restrictions of Nazarism been remarkably rigid, as they certainly were not, this would have been very severe upon those who had vowed for any long term, and happened to pollute themselves when the time of its expiration approached.

18. "*Take the hair of his head...and put it in the fire which is under the sacrifice.*"—The remark on verse 5 applies in a considerable degree to this text also. It was a very ancient custom among the heathen nations to consecrate to their gods the hair when cut off as well as when growing on the head. The hair was sometimes consumed on the altar, sometimes deposited in the temples and often suspended upon trees. A famous instance of the consecration of hair is that of Berenice, the consort of Ptolemy Euergetes. When the king went on his expedition to Syria, she was anxious for his safety and made a vow to consecrate her hair, which was much admired for its fineness and beauty, to Venus, if he returned safe. He did return safe; and she offered her hair in the temple at Cyprus. This consecrated hair, being afterwards missing, was fabled to have become a constellation in the heavens, which constellation is called *Coma Berenices* (the hair of Berenice) to this day. Another remarkable instance is that of Nero, who, according to Suetonius, cut off his first beard, put it in a casket of gold set with jewels, and consecrated it to Jupiter Capitolinus. In fact the hair of the head and beard has been held, more or less, in a sort of mystical respect in most countries. It may be traced in our own country, perhaps in the reputed use of the human hair in spells and incantations. To this day, the Arabs and other Orientals treat the hair which falls or is taken from them, with a degree of care which indicates the superstitious feelings which they connect with it. They bury it very carefully, that no one may see it or employ it to their prejudice. The impossibility of procuring a hair, while in the midst of a numerous population, prevented Ali Bey from being able to mend his hygrometer at Mecca.





THE PRINCES' OFFERING.—T. LANDSEER.

## CHAPTER VII.

<sup>1</sup> *The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully 'set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, <sup>2</sup>and were over them that were numbered, offered :

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service :

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

<sup>1</sup> Exod. 40. 18.<sup>2</sup> Heb. who stood.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a *'meat offering*:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a *'sin offering*:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39. One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering.

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, *offered*:

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

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64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideon.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of

the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with <sup>1</sup>Him, then he heard the voice of onespeaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and He spake unto him.

<sup>2</sup> That is, God.

Verse 6. "*Moses took the waggons, and the oxen, and gave them to the Levites.*"—The distribution among them of the draught carriages and cattle was regulated by the nature of their service. The Merarites had the largest proportion, as they had the charge of the more unwieldy parts of the tabernacle, such as the boards, bars, pillars and sockets; whereas the Gershonites had only the coverings and hangings. The Kohathites had no waggons, as the sacred utensils entrusted to them were to be carried on their shoulders. The unfortunate result of an attempt, on their part, to employ a cart in their service was calculated to teach them that they were not at liberty to depart from the appointed regulations (see 1 Chron. xiii. 7—10; and xv. 2. 12—15). As to the waggons, see the note on Gen. xiv. 27. It appears that each cart was drawn by two oxen, and a greater number does not seem to have been employed on any of the different occasions mentioned in Scripture. Oxen seem to have been generally used for draught in ancient times among other nations as well as the Hebrews; and they continue still to be employed in dragging the few carts, which are in use (as described in the note just referred to) in some parts of Western Asia; where also various other services are required from these useful animals which we do not expect them to render.

13, 14. "*One silver charger...one silver bowl...one spoon...of gold.*"—The offerings of all the princes were exactly alike, consisting of utensils of silver and gold, for the permanent service of the tabernacle; and of sacrifices and offerings for immediate use. The "silver chargers" are rendered *platters* by Boothroyd; the "bowls," *sprinkling-basins*; and the "spoons," *incense-pots*. The last rendering is unquestionably correct; but it is perhaps impossible to ascertain the exact form or use of the utensils in silver. The occasion must have been one of great and striking solemnity, and, from the account here given, reminding us strongly of the annual festival of Nurooz in Persia, when the king sits in great state and glory, with the nobles of his court attending in their most gorgeous attire, and thus receives in succession a long series of costly offerings, which the princes who govern the provinces of his empire send, at that season, to the capital for his acceptance, and which are of such value as to form one of the principal portions of his yearly revenue.

## CHAPTER VIII.

<sup>1</sup> How the lamps are to be lighted. <sup>5</sup> The consecration of the Levites. <sup>23</sup> The age and time of their service.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou <sup>1</sup>lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 <sup>2</sup>And this work of the candlestick *was* of beaten gold, unto the shaft thereof, unto the flowers thereof, *was* <sup>3</sup>beaten work: according unto the pattern which the LORD

had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and <sup>4</sup>let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before

<sup>1</sup> Exod. 35. 37, and 40. 25.

<sup>2</sup> Exod. 25. 31.

<sup>3</sup> Exod. 25. 18.

<sup>4</sup> Heb. let them cause a razor to pass over, &c.



CONSECRATION OF A LEVITE.—MELVILLE.

the tabernacle of the congregation : and thou shalt gather the whole assembly of the children of Israel together :

10 And thou shalt bring the Levites before the LORD : and the children of Israel shall put their hands upon the Levites :

11 And Aaron shall <sup>o</sup>offer the Levites before the LORD *for* an <sup>o</sup>offering of the children of Israel, that <sup>7</sup>they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks : and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel : and the Levites shall be <sup>o</sup>mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the

congregation : and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel ; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 <sup>7</sup>For all the firstborn of the children of Israel *are* mine, *both* man and beast : on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* <sup>10</sup>a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel : that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the

<sup>o</sup> Heb. wave.    <sup>o</sup> Heb. wave-offering.    <sup>7</sup> Heb. they may be to execute, &c.

<sup>o</sup> Chap. 3. 45.

<sup>o</sup> Exod. 13. 2.    Chap. 3. 13.    Luke 2. 23.

<sup>10</sup> Heb. given.



congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 *This is it that belongeth* unto the Levites: from twenty and five years old and upward they shall go in <sup>12</sup>to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall <sup>13</sup>cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

<sup>11</sup> Heb. to wear the warfare of, &c.

<sup>12</sup> Heb. return from the warfare of the service.

Verse 7. "*Thus shalt thou do unto them.*"—The mere circumstance of birth did not entitle the Levites to enter abruptly upon the duties which devolved on them. They were to receive a sort of consecration, which is described in this chapter, and which, although solemn, is different from, and more simple than that which the priests received. They were properly purified by sprinkling and shaving, and after suitable offerings and sacrifices were presented before the Lord. They were not washed, or anointed, or invested with official robes, like the priests. The direction to "*shave all their flesh*" is remarkable from the analogous usage among the Egyptian priests; but it does not appear that the Levites did so constantly, but only on this particular occasion. It does not seem that the Levites had any dress, or articles of dress, even when officially occupied, to distinguish them from other Israelites.

10. "*The children of Israel shall put their hands upon the Levites.*"—Several of the Jewish writers understand here that those who put their hands on the Levites were the firstborn in whose room they were substituted, each laying his hand on the head of his substitute. In this case the act had the same signification as the Levites laying *their* hands on the bullocks which were to be sacrificed for them (verse 12), or to suffer and die for them; and the application from the firstborn to the Levites would express, not only the consecration of the latter, but their substitution to attend to the service of the sanctuary in the room of the firstborn. Whether we accept this understanding or not, it is impossible that we should suppose the "*children of Israel*" to mean all the male Israelites, for how were 600,000 persons to lay their hands upon the heads of so comparatively small a number of men as the Levites? If, therefore, the term "*children of Israel*" does not here apply to the firstborn, we must probably understand it to denote the elders as representatives of the whole congregation. The act may in them be understood as one of benediction, or as formally constituting the Levites an offering in the name of all Israel (verse 11).

## CHAPTER IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep <sup>1</sup>the passover at his appointed season.

3 In the fourteenth day of this month, <sup>2</sup>at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in

the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, *We are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead

<sup>1</sup> Exod. 12. 1, &c. Levit. 23. 5. Chap. 28. 16.

Deut. 16. 2.

<sup>2</sup> Heb. between the two evenings.

body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the

place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

<sup>a</sup> Exod. 12. 46. John 19. 36.

<sup>b</sup> Exod. 12. 49.

<sup>c</sup> Exod. 40. 34.

<sup>d</sup> 1 Cor. 10. 1.

<sup>e</sup> Heb. prolonged.

<sup>f</sup> Heb. was.

<sup>g</sup> Exod. 40. 36, 37.

## CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which* are heads of the

thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye



TRUMPETS SOUNDING AN ALARM.—MELVILLE.

shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward accord-

<sup>1</sup> Chap. 2. 2.    <sup>2</sup> Chap. 1. 4.    <sup>3</sup> Chap. 4. 4.    <sup>4</sup> That is, the Gershonites and the Merarites. See verse 17.

ing to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 *Thus were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee

good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, 'Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the 'many thousands of Israel.

<sup>5</sup> Heb. these.

<sup>6</sup> Psal. 68. 1, 2.

<sup>7</sup> Heb. ten thousand thousands.

Verse 2. "*Two trumpets of silver.*"—The number *two* is mentioned probably because there were but two priests to blow them. The number seems to have been enlarged as the priests increased, so that in Solomon's time we read of a hundred and twenty priests sounding with trumpets. Josephus gives a particular description of them. He says they were little less than a cubit and a half long; and were composed of a narrow tube somewhat thicker than a flute, and ending in the form of a bell. He adds that they were like the common trumpets of his time; and, from his description and the concurrent testimony of those represented on the arch of Titus, they seem to have been also not unlike our own common trumpets. Josephus claims for Moses the invention of this form of the trumpet. The occasions on which these sacred trumpets were to be blown, are particularly specified in the ensuing verses. It was to be blown softly when the congregation was to be assembled; but was sounded with a deeper note as a signal for the camps to move forward, or when employed to animate the army as it went out to battle.

6. "*When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey, &c.*"—The text gives an account of the movement of only two of the grand divisions; but the Septuagint thus gives the account for the two other divisions:—"When ye blow a third alarm, the camps which lie on the west side shall march; and when ye blow a fourth alarm, the camps which lie on the north side shall march." In a note to chap. i. we have called attention to the admirable order and arrangement of the Hebrew camp; and the order observed in the march of this vast host deserves no less attention, and is not exceeded by any of those practices of the Greeks and Romans, in their military tactics, which have obtained a much larger measure of admiration. They marched by sound of trumpet, always in the same order, and quartered themselves always in the same situation about the tabernacle, which was in the centre of the camp. Every division was placed under the command of its own prince, and followed its own standard. We observe that, in the first place, the eastern grand division commenced its march, consisting of the tribe of Judah, followed by those of Issachar and Zebulun. Then the tabernacle was taken down, and the Gershonites and Merarites set forward with it. The southern grand division then commenced its march, consisting of Reuben, followed by Simeon and Gad; after whom, the Kohathites set forward with the sanctuary and sacred utensils—thus occupying the very centre of the line of march; and on their arrival at the new camp they found that the tabernacle was set up and properly prepared to receive the precious charge entrusted to them. After them, the western division began its march, composed of Ephraim, followed by Manasseh and Benjamin, under their respective chiefs: and lastly the northern division moved from the ground, Dan, being followed by Asher and Naphtali, bringing up the rear of the whole host. Nothing could be better contrived than this order of march, regulated by sound of trumpet, to prevent confusion and facilitate the movements of so vast a body. There is nothing in the world resembling this march of the Israelites so much as that of the pilgrim caravans which at this day annually traverse nearly the same region in their way to Mecca, the holy city of the Mohammedans. We may quote the description given by Pitts as the best that has fallen under our notice. It describes the return from Mecca to Cairo:—"The first day we set out from Mecca it was without any order at all, all hurly-burly; but the next day every one laboured to get forward, and in order to do it there was many times much quarrelling and fighting. But after every one had taken his place in the caravan, they orderly and peaceably kept the same pace till they came to Grand Cairo. They travel four camels in a breast, which are all tied one after another, like as in teams. The whole body is called a caravan, which is divided into several *cottors* or companies, each of which has its name, and consists, it may be, of several thousand camels; and they move,

one cottor after another, like distinct troops. At the head of each cottor is some great gentleman or officer, who is carried in a thing like a horse-litter, borne by two camels, one before and the other behind.....At the head of every cottor there goes likewise a sumpter camel, which carries his treasure, &c. This camel hath two bells, about the bigness of our market-bells, hanging one on each side, the sound of which may be heard a great way off. Some other of the camels have bells round about their necks, some about their necks like those which our carriers put about their fore horse's neck; which, together with the servants (who belong to the camels, and travel on foot) singing all night, make a pleasant noise, and the journey passes away delightfully. They say this music makes the camels brisk and lively. Thus they travel in good order, every day, till they come to Grand Cairo; and were it not for this order, you may guess what confusion would be among such a vast multitude. They have lights by night (which is the chief time of travelling, because of the exceeding heat of the sun), which are carried on the top of high poles to direct the *haggas* (pilgrims) on their march. They are somewhat like iron stoves, into which they put short dry wood, which some of the camels were loaded with; it is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fire needs a recruit. Every cottor has one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, or more or less; they are likewise different in figures as well as in numbers: one perhaps oval way, like a gate; another, triangular, or like N or M, &c.; so that every one knows by them his respective cottor. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted; but yet, by the figure and number of them, the haggas are directed to what cottor they belong; as soldiers are, by their colours, where to rendezvous: and without such directions it would be impossible to avoid confusion in such a vast number of people." Here we have a vast body of pilgrims divided into parties, each headed by its leader, and under its own standard, and having portable fires to light them and serve as banners by night. The Hebrews in their journeyings agreed in all this, except that when they travelled by night they had no need of the portable beacons, the pillar of fire furnishing a sufficient light to them. Overlooking this fact, Harmer conjectures that the "standards" of the tribes were of the same description as the stoves for holding fires described by Pitts. Pitts' own account omits one circumstance which suggests another analogy. The Moham-medan hadj caravan has an object to which general attention is directed, and which is regarded with peculiar reverence, answering, in a humble degree, to the ark in the Hebrew host. Each of the great caravans from Damascus and from Cairo has its holy camel, carrying on its back the *mahmal*, with presents for the Kaaba at Mecca, and which also serves as a sign or banner to the caravan. The mahmal of Damascus is described by Maundrell as "A large pavilion of black silk, pitched upon the back of a very great camel, and spreading its curtains all round about the beast down to the ground. This camel wants not also his ornaments of large ropes of beads, fish-shells, fox-tails, and other such fantastic finery, hanged upon his head, neck, and legs. All this is designed for the Koran, which thus rides in state both to and from Mecca, and is accompanied by a rich new carpet, sent every year by the Grand Seignior for the covering of Mahomet's tomb; having the old one brought back in return for it, which is esteemed of an inestimable value after having been so long next neighbour to the Prophet's bones." The camel and its burden are greatly venerated, both during the journey and after their return; and the former is, during the remainder of its life, exempted from any kind of labour,

## CHAPTER XI.

- 1 *The burning at Taberah quenched by Moses' prayer.*  
 4 *The people lust for flesh, and loathe manna.* 10  
*Moses complaineth of his charge.* 16 *God divideth*  
*his burden unto seventy elders.* 31 *Quails are*  
*given in wrath at Kibroth-hattaawah.*

AND when the people 'complained, 'it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt 'among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire 'was quenched.

3 And he called the name of the place 'Taberah: because the fire of the LORD burnt among them.

4 ¶ And the 'mixt multitude that was among them 'fell a lusting: and the children of Israel also 'wept again, and said, 'Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

7 And 'the manna was as coriander seed, and the 'colour thereof as the colour of bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a

<sup>1</sup> Or, were as it were complainers  
 As Exod. 15. 26. <sup>7</sup> Heb. lusted a lust.

<sup>2</sup> Heb. it was evil in the ears of, &c.  
 Heb. returned and wept.

<sup>3</sup> Psal. 78. 31.  
<sup>4</sup> Heb. snak.

<sup>5</sup> 1 Cor. 10. 6.

<sup>6</sup> Exod. 16. 14, 31.

<sup>7</sup> That is, A burning.  
<sup>8</sup> Heb. eye of it as the eye of.



nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a "whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, "Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the

people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a "wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, "as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the "flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place "Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and "abode at Hazeroth.

<sup>13</sup> Heb. month of days.

<sup>14</sup> Isa. 50. 2, and 50. 1.

<sup>15</sup> Exod. 16. 18. Psal. 78. 26.

<sup>16</sup> Heb. as it were the way of a day.

<sup>17</sup> Psal. 78. 30, 31.

<sup>18</sup> That is, The graves of lust.

<sup>19</sup> Heb. they were in, &c.

Verse 5. "*We remember the fish, which we did eat in Egypt freely.*"—As to the abundance of fish in Egypt and its common use as an article of food, see the note on Exod. vii. 21. We may here add, that although fish is at all times a common diet in that country, its use becomes particularly conspicuous in the hot season occasioned by the prevalence of the south winds in April and May, when the inhabitants scarcely eat any thing but fish with pulse and herbs, the great heat taking away the appetite for all sorts of flesh meat. All the inhabitants of Egypt, without distinction, then give into this custom, which is very ancient. The fish which they eat is either fresh or dried in the sun. It would therefore seem that the Israelites, being now in the midst of the hot season (rather later in Arabia than in Egypt), longed with too great impatience for the fish and refreshing vegetables which they had at such times been accustomed to enjoy. How desirable such food is to those who have been accustomed to it we have a striking instance in the fact related by De Vitriaco, who says that when Diametta was besieged in 1218, many of the more delicate Egyptians, although they had corn in abundance, pined away and died for want of the garlic, onions, fish, birds, fruits and herbs, to which they had been accustomed. (See Harmer's 'Observations,' iv. 44.)

"*Cucumbers*" (צֻמְצֻמִּים, *kishumim*, *cucumers*)—*Cucumis sativa*. The Arabic and Syriac names of this well known vegetable are from the same root as the Hebrew. Arabia and Egypt afford many varieties of the cucumber, some of which are soft, and are less apt to disagree with the digestive functions than the cucumbers of this country. This is owing, in all probability, to the mellowing effects of the sun's rays, which cannot be brought about by any heating contrivance of human invention. In Egypt and Asia, cucumbers are, when in season, eaten by all classes, to an extent which would scarcely seem credible in this country.

"*Melons*" (מִלּוֹנִים, *abattichim*, *melons*)—*Cucurbita citrullus*, or water-melon. The water-melon is a native of the warmer climes, and grows abundantly in the Levant and in Egypt. The fruit is about the size of the common pumpkin, which it very much resembles in appearance. The interior is a pulp of a blooming red, abounding with a copious irrigation of pellucid juice; and thus it becomes both meat and drink at the same time. A traveller in the East, who recollects the intense gratitude which the gift of a slice of melon inspired, while journeying over the hot and dry plains—or one who remembers the consciousness of wealth and security which he derived from the possession of a melon while prepared for a day's journey over the same plains—he will readily comprehend the regret with which the Hebrews in the Arabian desert looked back upon the melons of Egypt. The following account of the uses of melons in Egypt is from Hasselquist. "The water-melon is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people scarcely eat anything else, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice so refreshing these poor creatures that they have much less occasion for water than if they were to live on more substantial food in this burning climate."

"*Leeks*."—לֶעֶקֶב, *chatzir*. The word occurs sixteen times, but is no where rendered "leek" but here. In one instance it is translated "herb," in another "hay," and in another "a court;" but in all the other instances it is translated "grass." As the word is so variously rendered every where else, it has been thought that it can scarcely mean a leek here. The authority of the Seventy must however be here allowed very great weight, and they give here the word *scarus*. Hasselquist is quite of opinion that the kind of leek called *karrat* by the Arabs, the *allium porrum* of Linnæus, must certainly have been one of those after which the Hebrews pined. It has been cultivated and esteemed in Egypt from the earliest times to the present: the inhabitants are very fond of eating it raw, as sauce for their roasted meat; and the poor people also eat it raw with their bread, especially at breakfast. We confess however that, if the authority of the Septuagint did not dispose us to agree with the common reading, we should feel inclined to concur with Scheuchzer and others, who think that the word here denotes a plant of the lotus kind which grows very abundantly in the low lands of Egypt, and which was of very delicate taste and held in great estimation. They ate its root, and also made a kind of bread with it. Homer describes the lotus as the first of the plants that grew for the pleasure of the gods. The Arabs, when they can get it, make with it a drink which they highly relish. In India also the natives eat it boiled, or in curry, or make it into flour for gruels.

"*Onions*."—בֶּצַלִּים, *betzalim*, *ra nqamun*, *Allium cepa*. The native country of the onion is doubtful, but it is presumed that it came from India, whence it passed into Egypt. In warm countries the onion often constitutes a staple article of diet. The sun has the same mellowing effect upon it as upon the cucumber, so that its savour is more bland than when grown in this country, and its use far less likely to affect the stomach with any disagreeable consequences. Most of the people of Western Asia are remarkably fond of onions. The Arabs in particular have even a childish passion for them, and several of their proverbial phrases express this attachment. We have known poor Arabs wait for more than an hour, till the refuse of onions employed in cooking should be thrown away.

"*Garlick*."—שֶׁמֶן, *shumim*, *enqada*, *Allium scorodoprasum*; the *rocambole*, which is cultivated for the sake of the small bulbs that grow among the flowers. A variety of this plant cultivated in France is called the onion of Egypt. They are eaten like onions and are peculiarly agreeable to the palate. Garlic was so much in request among the ancients, that Homer makes it part of the entertainment which Nestor served up to his guest Machaon. It formed a favourite viand to the common people among the Greeks and Romans; but the estimation in which it was held by the Egyptians has been a matter of doubt. The fact is, that this people are said to have worshipped garlic as well as onions, and therefore did not eat them. This is founded on the authority of Juvenal, who says—

"How Egypt, mad with superstition grown,  
Makes gods of monsters, but too well is known.—  
'Tis mortal sin an onion to devour;  
Each clove of *garlic* is a sacred pow'r.  
Religious nation sure, and blest abodes,  
Where ev'ry garden is o'er-run with gods!"—DAYDEN.

A question has hence arisen, how the Hebrews could have been allowed to eat these deified vegetables in Egypt? The answer is, to disallow the authority of the satirist in such a matter. The Romans never knew the Egyptians well; and were perhaps mistaken in supposing these things objects of religious homage. The priests certainly did abstain from them and several other vegetables, and hence the mistake, if it be one, may have arisen. But allowing that the affair stood as described, in the time of Juvenal, it does not follow that the Egyptians were so far gone in superstition in the time of Moses, and this is the more certain from the fact that there are no traces of this superstition in Herodotus; and we know from him and other writers, that the people generally were allowed the free use of articles of diet in which the priesthood did not indulge. Indeed, Herodotus expressly says, that on the great pyramid there

[B.C. 1490,

...the seventy elders in Exodus xxiv. 9, who were with Moses in the wilderness, and who were called the nobles of Israel. It is therefore thought by some that the present Sanhedrin, constituted in the 214th verse, was merely temporary, and was perpetual under the name of the Sanhedrim. The Jewish writers are unanimous in giving new authorities and powers to a body already existing. It is a great question among the rabbins, whether this body was merely temporary, or was perpetual and the same which in the New Testament is called the Sanhedrim. The Jewish writers are strongly of opinion, which is also admitted by many Christian writers of great eminence. The former opinion is, however, that this conclusion is founded on a figure under the name of the Sanhedrim, and in which we are strongly disposed to concur. The principal reason on which this conclusion is founded may thus be stated:—No mention is made of the existence of such a council in all the Old Testament; and this silence seems quite decisive, as, if it existed, it could not have failed to occupy such a position, and to have been so connected with the public affairs of the country, that that notice would be much the same as to omit any notice of the senate in a history of Rome. We observe also that circumstances continually occur in which such a council must have acted and must have been mentioned, if it had been in existence. Besides, the Sanhedrim was a supreme college of justice and court of appeal. It was a judicial institution of later times, which is described as identical with the Mosaiical council of seventy, suggested by Jethro. Nor would a judicial assembly be required by the peculiar circumstances under which the plan of government originated. This was a rebellion; which led Moses to feel that he was unable alone to bear the burden of governing the unruly multitude, in consequence of which the Lord directed the appointment of seventy elders, persons of respectability and influence; who might form a senate to share with him the responsibilities and cares of government. This measure would naturally tend to obviate the jealousy with which the people appear at times to have regarded the extensive and sovereign powers which rested in, or were rather administered by, the hands of Moses. The later Sanhedrim would seem to have been quite another thing. It was doubtless intended as an imitation of the Mosaiical institution, and the difference may be accounted for by a reference to the period of its establishment, which was apparently in the age of the Maccabees, when the long interval of captivity in a strange land had rendered the Jews ignorant of the nature of the original institution, as they were indeed of many other customs of their ancestors. We need not here explain the character of the later Sanhedrim, as the New Testament will bring it more immediately under our notice.

26. "They prophesied in the camp."—Eldad and Medad were two of the seventy, who were, like the others, to have gone to the tabernacle to receive there a measure of that divine spirit which rested on Moses. It is generally understood that they declined to attend, from no culpable motive, but from extreme modesty and humility, inducing in them a deep sense of their own unworthiness of the intended distinction. But the divine favour, which is not limited to place, sought them, even in the camp, and marked them out by extraordinary gifts for that distinguished office which, if left to themselves, they would probably have declined.

31. "Quails."—See the note on Exod. xvi. 13. These birds, as well as the way of taking and preparing them, must have been well known to the Israelites while in Egypt. At the proper season these migratory birds resorted to Egypt in such vast flocks, that even the dense population of Egypt was unable to consume them while fresh, but they salted and dried great quantities for future use. It is still the same in those countries; and modern travellers, on witnessing the incredible numbers of these birds, have expressed their conviction that, as the text describes, such a suitable wind as the Almighty sent, could only have been necessary to supply even the great Hebrew host with a sufficient supply of quails to last for a month.

"As it were two cubits high upon the face of the earth."—Dr. Boothroyd, under the sanction of the Septuagint, of Josephus, and of Jerome, reads "at about two cubits above the face of the earth." That is, that they flew so low as to be easily caught, and this is what they always do when fattened with a long aerial voyage. This is also our impression, and not that they fell on the ground and lay there two cubits deep. As we understand, it would seem that the birds were so exhausted, or rather they were so strictly kept by the camp, that even when roused or attempting flight, they could not rise more than three feet from the ground, and were thus easily caught with nets or by the hand. Those commentators, who hesitate to admit this view from the feeling that it would have been difficult for the people to have collected the quantity they did if they had any thing more to do than to pick them up, are probably not aware of the almost proverbial facility with which quails are caught. They may be taken with almost any kind of net, or without any net. The method followed by the inhabitants of Rhinocolura, as described by Diodorus, is thus:—They placed long nets, made of split reeds, along the shore for many stadia, in which they caught the quails that were brought up in immense multitudes from the sea, and stored them up for future subsistence and sale. They are caught with equal ease, even when the birds are not in an exhausted state, or in such vast numbers as we are now considering. The process is curious. The men stick two poles in their girdles, upon which they place either their outer coat, or a pair of trowsers, and these, at a distance, are intended to look like the horns of an animal. They then with a hand-net prowl about the fields, and the quail, seeing a form more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it. In support of the view we have been catch quails in this way is astonishing. (See Morier's 'Second Journey,' p. 343.) The rapidity with which the Persians ed to take, we may add, that if the birds had lain two cubits deep upon the ground, the far greater part of them must have been dead before they could be collected, and would therefore have been unfit for food, since the Israelites could



QUAIL (*Coturnix dactylis*).

eat nothing that died of suffocation, or the blood of which had not been poured out. This alone would satisfy our minds as to the correctness of the view we have been led to take.

32. "*They spread them all abroad... round about the camp.*"—This is the first direct indication in Scripture of animal food being prepared so as to be preserved for future occasions. Our earliest information concerning the Egyptians describes them as salting and drying, for future use, great quantities of fish and fowl. A nomade people, as the Hebrews were when they went down to Egypt, never think of any such processes even at the present day. It is therefore natural to conclude that they had learnt this simple and useful art from the Egyptians. We are disposed to conclude with Calmet (in his note on this place), that the Hebrews salted their quails before they dried them. We have here then the earliest indication of processes, the benefits resulting from which have become so diffused and familiar that it costs an effort of recollection to recognise them as benefits. Yet many centuries have not elapsed since the Emperor Charles V. thought it became him to erect a statue to the man (G. Bukel) who found the secret of salting and barrel-herrings.

## CHAPTER XII.

- 1 *God rebuketh the sedition of Miriam and Aaron.*  
 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the host.*

AND Miriam and Aaron spake against Moses because of the 'Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth,

even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

<sup>1</sup> Or, Cushite.

<sup>2</sup> Heb. taken.

<sup>3</sup> Eccles. 45. 4.

<sup>4</sup> Heb. 3. 2.

<sup>5</sup> Exod. 33. 11.

<sup>6</sup> Levit. 13. 46.

Verse 1. "*Ethiopian woman.*"—The wife of Moses was a native of a part of Arabia which was originally occupied by the descendants of Cush the son of Ham, and which therefore, in common with other parts of Arabia and the other countries settled by Cush and his descendants, was called Cush or Ethiopia (see the notes on Gen. xxv. 16, and Exod. ii. 15). Our more restricted application of the name Ethiopia occasions some difficulty, at times, from its being so frequently used to translate the original "Cush." In the present instance it does not even follow that Zipporah was a Cushite by descent, but only by being born in a country called after Cush. There are some, however, who think that the woman in question was not Zipporah, but a new wife, Zipporah being dead. There is not the least ground for this supposition; nor does it remove any difficulty, as no other woman, whom Moses was likely to have an opportunity of espousing, could well be a Cushite in any other sense than the daughter of Jethro was. We know also that Zipporah had only lately been brought to her husband; and as her brother Hobab only returned home in the last chapter but one, it is natural, on finding this affair following so immediately, to suppose that his presence had hitherto restrained the expression of that jealousy or discontent with which Aaron and Miriam appear to have regarded the influence of Zipporah with her husband. Perhaps, however, some sort of quarrel with or about this woman may have only given occasion to the declaration of their dissatisfaction of the pre-eminent power and authority of their younger brother. Discontents begin to thicken now, until at last all parties exhibit in turn discontent with each other.

3. ("*Now the man Moses was very meek, &c.*")—This parenthetical clause has been eagerly taken hold of by Spinoza and other sceptics as furnishing an argument that Moses was not the author of these books, since no man, however great his egotism, would thus speak of himself. In reply, it may be allowed that Moses did not write this clause, which was probably, with some other small matters, introduced by Ezra or more other person. It has quite the

air of a gloss: the sense is complete without it; and the form of expression "the man Moses," no where else occurs. We may retain it however without any reflection on the humility of Moses, for the word (מִיָּד, *mev*.) translated "meek," may, with equal or greater propriety, be translated "depressed" or "afflicted;" and that he really was so and had cause to be so, is manifest in every chapter from the eleventh to the seventeenth. Some commentators, however, admit the current rendering, and contend that this declaration, by one who never hesitated to record his own faults, of the grace which God had given to him, was justified by the occasion which required him to repel an unjust aspersion upon his character and motives.

14. "If her father had but spit in her face, &c."—The word translated "in her face," may equally mean "before her face," or "in her presence." The force of the expression depends much upon its being understood that expectoration as a natural act, or even as excited by the abundant use of tobacco, scarcely ever takes place in the East; and when it does, is regarded with such strong disgust as to render it a medium for expressing the most intense abhorrence and detestation towards the person upon whom, or in whose presence, the discharge is made, or even towards an absent person to whose conduct it is applied. Indeed, so far is this idea carried, that it is the highest insult to any one, absent or present, for a person to say that he does or would discharge his saliva on his person or on the ground before him. Thus, "I spit on his beard," is in Persia an exceedingly strong expression of contempt and aversion, in proverbial use among all classes, from the king to the beggar. It appears from the text, that among the Hebrews, such an act on the part of a parent so disgraced his children as to render them unclean, and oblige them to live apart for seven days.

## CHAPTER XIII.

- 1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We

<sup>1</sup> Deut. i. 24.    <sup>2</sup> Or, valley.    <sup>3</sup> Or, valley.    <sup>4</sup> That is, a cluster of grapes.



came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

• Exod. 23. 3. • Heb. *men of stature.*

Verse 20. "*The time of the firstripe grapes.*"—This was in August: the first clusters then come to maturity and are gathered; the second clusters in September, and the third and last in October. As the spies departed at the season of the first ripe grapes, and were forty days absent, the clusters which they gathered at Eshcol on their return must have been of the second gathering. Harmer wonders that they did not bring with them melons, as well as grapes, figs, and pomegranates, and infers that melons were not then known in Palestine. But he forgets that the melon attains its ripe condition in that country three months sooner than the time when the second clusters of the vine are gathered and the figs and pomegranates are perfectly ripe. This sufficiently explains why it was not brought along with the fruits then in season.

21. "*So they went up,*" &c.—From the description of their route here given, it seems that the spies took a survey of the whole land from south to north; proceeding, apparently, near the course of the Jordan in their way out, and returning through the midst of the country along the borders of the Sidonians and Philistines. No course could be better calculated to make them acquainted with the character and resources of the country.

"*Wilderness of Zin.*"—We have already indicated generally, what we must now more precisely state, that the Desert of Zin must be identified with the low sandy plain or valley which extends from the Dead Sea to the Gulf of Akaba, and through which the river Jordan appears at one time to have flowed to the Red Sea. This plain is through its whole extent bounded on the east by the mountains of Seir, which so shut it in as to render a passage eastward from the valley impracticable to any large and encumbered body except through the valley (El Ghoeyr), in which the ancient city of Petra formerly stood; and failing, afterwards, to obtain leave to pass through which, the host of Israel was obliged to retrace its steps and go round the southern extremity of the chain near the head of the gulf of Akaba. The plain on its other or western side is bounded by a lower chain of hills which separate it from the Desert of Paran. The average breadth of this plain is about five miles. It is wholly destitute of water, and in every respect answers to the Scriptural account of the Desert of Zin, which, as distinguishing it from that of Paran, could never be definitely understood until Burckhardt's researches furnished the information which has contributed so materially to the elucidation of a very important but previously obscure portion of Sacred writ.

"*Rehob,*" elsewhere called Beth-rehob. This place is also mentioned in Judges xviii. 28; Josh. xix. 28; 2 Sam. x. 8, in such a manner that its general situation cannot be questioned, although we are not acquainted with its precise site. It must have stood in the north of the Holy Land, within mount Hermon, near the pass leading through that mountain to Hamath beyond, and not far from Dan. It was the capital of a Syrian kingdom, and continued to be such long after the city, in the division of the land, had fallen to the lot of Asher, that tribe being unable to drive out the old inhabitants. It seems to be mentioned as a distinct kingdom in 1 Sam. x. 8; and one of those which leagued with the Ammonites against David; but it is probable that, in common with the other small Syrian states there enumerated, it was tributary to the kingdom of Zobah with which they acted on that occasion, and afterwards to that of Damascus, by which Zobah was superseded.

"*Hamath.*" This is another capital of a small Syrian kingdom, beyond mount Hermon, and having Rehob on the south and Zobah on the north. The approach to it from the south is through a pass in Mount Hermon, called the entrance of "Hamath," and "the entering in of Hamath," which, being the passage from the northern extremity of Canaan into Syria, is employed, like Dan, to express the northern boundary of Israel. The kingdom of Hamath appears to have nearly corresponded, at least in its central and southern parts, with what was afterwards called Coele-Syria, or the great plain or valley between Libanus and anti-Libanus; but stretched northward so far as the city of Hamath on the Orontes, which seems to have been the capital of the country. This city was called Epiphania by the Greeks, and is mentioned under that name by Josephus and the Christian fathers. It has now, like many other sites in Asiatic Turkey, recovered its ancient name, which tradition had preserved. No part of this kingdom was allotted to the Israelites, with whom the Hamathites seem to have lived on very good terms. Toi, who was their king in the time of David, sent his son with presents to congratulate that monarch on his victory over the Syrians of Zobah, who, it would seem, had been dangerous neighbours to Hamath. (See 2 Sam. viii. 9.) The present government of Hamath comprises one hundred and twenty inhabited villages, and seventy or eighty that have been abandoned. The western part of the territory is the granary of Northern Syria, although the harvest never yields more than ten for one, in consequence of the immense numbers of mice, which sometimes wholly destroy the crops. Hamath, the capital, is situated on both sides of the Orontes, and is built partly on the declivity of a hill, and partly on the plain. The town is large, and (for the country) well built, though the walls are chiefly of mud. There are four bridges over the Orontes, and a stone aqueduct, supported on lofty arches, for supplying the upper town with water. There are few ancient remains, the materials having been taken away to be employed in modern buildings. Burckhardt thinks that the inhabitants of the town could not amount to less than 30,000. (See his "Travels in Syria," pp. 146—8.)

22. "*Zaan*."—The Seventy render this as "*Tanis*," which was a city of Egypt, situated near the mouth of one of the branches of the Nile, thence called Ostium Taniticum. Of this city we know little further than that it was one of the most ancient capitals of Egypt. This indeed appears from the Scriptures. The miracles wrought by the hand of Moses evidently took place at the then capital of Lower Egypt, the seat of the Pharaohs; and the Psalmist says that this was in the "*field of Zoan*" (Ps. lxxviii. 12). Even in the time of Isaiah it is mentioned as the capital, or as one of the capitals, of that country (Is. xix. 11); but as immediately after we find Noph (Memphis) similarly noticed, and as there were certainly not at that time two kings in such close vicinity, it is inferred that the kings of that period exchanged their residence between Zoan and Noph, according to the season, as the kings of Persia did between Susa and Ecbatana. This idea is countenanced by the respective positions of Memphis and Tanis, which must have ensured a considerable alternation of climate in a removal from the one to the other. Tanis, from its situation on the shores of the lake Menzaleh, being open to the refreshing breezes from the Mediterranean, was therefore, in all probability, the summer capital. It is thought by Bryant and others, however, that Tanis was too distant from the land of Goshen to have been the scene of the miracles recorded in Exodus; and they therefore decline the authority of the Septuagint, and rather look for Zoan at Sais, the "*Sin*" of the Scriptures—not that Sais on the Canopic branch of the Nile, but another more ancient Sais, which Bryant determines to have been situated a little above the point of the Delta, not far from Heliopolis, and therefore bordering close on the land of Goshen. It seems to us that the statement which considers Tanis too distant from the land of Goshen, restricts that region within narrower limits than we should be disposed to assign; but, in other respects, we quite concur in the disposition to look for the scene of the miracles rather at the point than at the base of the Delta. The subject is rather difficult; and we do not see how to elucidate it unless by supposing that the Seventy are mistaken in identifying Zoan with Tanis; or else that the Psalmist, by *שֵׂן* (*sedek-zoan*), rendered "*field of Zoan*," does not mean the city itself, but any place within the territory of which Zoan was the capital, and which therefore might be at the other royal residence, within the territory so denominated. This is not a more extensive sense than the word *sedek* will bear, for we find it often used in the general sense of country or territory, and is frequently so rendered in our translation.

23. "*—bare it between two upon a staff.*"—The cluster was doubtless very large; but the fact of its being borne between two upon a staff is less exclusively an evidence of size than it is usually considered. It was an obvious resource to prevent the grapes from being bruised in being transported to a considerable distance. Nevertheless, even under the present comparative neglect of the vine in Palestine, it is allowed that grapes and clusters of most extraordinary size are common—as indeed they often are in other parts of Western Asia, as compared with any that we are accustomed to see. The district in which the brook Eshcol is found, and particularly the valley through which that brook flows, is still noted for the superiority of its grapes. Doubdan, in traversing the country about Bethlehem, found a most delightful valley full of aromatic herbs and rose-bushes, and planted with vines, which appeared to him of the choicest kind. He was not there in proper time to make any observations on the size of the clusters; but he was assured by the monks that they still found some, even in the present neglected state of the country, weighing ten or twelve pounds. This valley corresponds to what is commonly thought that of the brook Eshcol. Reland also says, that a merchant who had resided several years at Ramah, in this neighbourhood, assured him that he had there seen bunches of grapes weighing ten pounds each. Forster mentions that he knew a monk who had spent eight years in Palestine, and had been at Hebron in the same district, where he saw clusters as large as two men could conveniently carry. We are at liberty to doubt this, if we please, as the majority of travellers concur in stating the weight of the largest clusters produced in Palestine at about ten or twelve pounds, or, at most, as a sufficient burden for one man; and because the statement looks as if *made for the text* by one who did not consider, that although two men did carry the cluster of grapes from Eshcol, it does not necessarily follow that the cluster was a full burden for them. Whatever opinion be entertained about the size of the cluster in question, it is agreed that the vines of Canaan are remarkably distinguished for the size of their grapes and clusters. This has been noticed even by travellers from the richest vine-growing countries of Europe; and we may therefore readily conceive how the Israelites must have been impressed by the sight of them, when it is recollected that Egypt, from which they came, was never remarkable for its vines, and that the grapes, though far from bad, are very small. The vines of Canaan are of different kinds and colours, white, red, and deep purple; the last are much more common than the others. The most esteemed of all is called *Sorek* in the Scriptures, and probably derived that name from being produced in the valley watered by the river of that name; and those of Eshcol were probably of the same valuable species, the brook so called being merely one of two which, by their junction, form the river Sorek. This is the common opinion; but it must be confessed that we know nothing precisely about this brook, except that it was somewhere in the vine district of the country which afterwards belonged to Judah. Some commentators hesitate to say whether there was any brook at all, as the Hebrew word *נָחַל*, *nahal*, means as well a valley as a brook; but we conceive that the word means here, and in some other places, a valley with a brook, that is, a brook which, like most others in Palestine, is dried up in the warm season.

26. "*Kadesh*."—This, then, is the nearest approach which the Israelites made to the Promised Land at this time. The intermediate stations were—1, the Desert of Paran (ch. x. 12); 2, Taberah (ch. x. 33); 3, Kibroth-Hattaavah (ch. xi. 34); 4, Hazeroth (ch. xi. 35). Nothing is positively known concerning these stations, but very much has been guessed. One thing, however, seems clear, that the Hebrews took the direct route northward from Sinai to Kadesh-barnea, which we may assume to have been somewhere on the southern border of Canaan, although it is much disputed whether there is not another Kadesh, and, if there be but one, where that one should be placed. Premising that nothing is positively known concerning either one Kadesh or two, we reserve some notice of the question for the note on chap. xx. 1.

32. "*A land that eateth up the inhabitants thereof.*"—This is evidently a proverbial expression, having, at the time, a recognised meaning, which is not very apparent in the mere form of words. Such are a large proportion of our own proverbial expressions. In the east we have met with the expression of the inhabitants eating up the land—implying that the country is so full of inhabitants that the land, however fertile, can scarcely afford them sufficient food. This would make a very good sense here; and although it seems to be scarcely compatible with the form of words in the text, it is supported by some good authorities. Among them, Hauman paraphrases it: "The number of the inhabitants is so great, that they eat up all the land in such a manner that we should have nothing to subsist on; much less should we be able to drive them out, for they are giants." The present expression is, however, in common use in India, but we are not sure that among the Hebrews it bore the same signification as it does now in that country, where, according to Mr. Roberts—"Of a very unhealthy place it is said: 'That evil country eats up all the people;' 'We cannot remain in these parts, the land is eating us up;' 'I go to that place! Never! it will eat me up.' Of England it is said, in reference to her victories, 'She has eaten up all countries.'" Many of the Rabbins think that the spies

thus intended to describe the country as unhealthy, although fertile; and they consider them to have said, that wherever they came they saw the people burying the dead as if there had been a plague among them. Some of them think that there actually was a plague sent by the Lord to weaken the inhabitants of the land; and that the spies, instead of recognising the Divine intention, attributed it to the unwholesomeness of the country.

"All the people that we saw in it are men of a great stature."—In the Hebrew "men of measures;" that is, men above the ordinary standard. This could hardly be true of all the inhabitants, although it seems to be so stated. They probably either spoke falsely, or made an unfounded inference as to all the inhabitants, from the sons of Anak, whom they saw in one part of the country.

33. "*Giants, the sons of Anak.*"—*אנכ*, *anak*, means, as a verb, "to surround like a necklace;" and, as a noun, "a necklace," or "neckchain," whence it is thought by some that these men were so distinguished on account of certain collars or chains which they proudly wore around their necks. But it is clear that they derived their name from Anak, the son of Arba (Josh. xv. 14), who, however, may have obtained his on account of some such ornament. We think that we must allow this family of Anakim to have been men of great stature. However doubtful the word "giant" may be in ordinary cases, the context states circumstances of comparison which make it evident that it is here correctly employed to translate the word *אנכ*, *anach*. (See the note on Gen. vi. 4.) It is a question which has been often started, whether the early inhabitants of the world were larger than at present. Considering that the duration of human life was much greater in the early ages after the deluge than at present, and assuming that the period of growth was longer in proportion, many have thought that men generally were of larger stature till the term of human life was reduced to its present standard. This reduction took place at so early a period, that perhaps this theory cannot be fairly disproved by reference to skeletons, monuments, mummies, personal ornaments, or sepulchral remains; for although we generally find these adapted to the present stature of men, we do not know that any of them are more ancient than the period when it is allowed that human life and human stature became reduced as we now find them. There seems to us, however, a fallacy in the reasoning from the greater duration of human life. It is true the period of growth may have been longer; but it does not follow that the growth was as rapid in the longer as in the shorter period. The analogy of other existences would rather say the contrary, as we generally see short-lived animals grow faster than those that are long-lived. Long-lived animals, also, are not generally larger than the short-lived; and in the existing human race we do not find that the people or families who attain a great age are generally larger than others. It is well here to notice this impression; but in admitting that the Anakim were a gigantic race, we are not required to suppose more than the existence of a family of men above the ordinary stature, and in this there would be no improbability even at the present time.

"And we were in our own sight as grasshoppers, and so we were in their sight."—This is of course an hyperbolical exaggeration; but although they might know what they were in their own sight, how came they to know what the sons of Anak thought of them? Some of the Rabbins have the bluntness to call them liars; but the majority do not consent to lose the opportunity of relating a story. One of their stories is given by Bishop Patrick from the Gemara; but other Jewish writers give a shorter one, to the effect that the spies were perceived by the Anakim, and heard them observe to one another, "There are pismires in the vineyards like unto men."

#### CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for

all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And <sup>10</sup>Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD *art* seen face to face, and *that* <sup>11</sup>thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not <sup>12</sup>able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* <sup>13</sup>longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, <sup>14</sup>visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even <sup>15</sup>until now.

20 And the LORD said, I have pardoned according to thy word:

21 But *as truly as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 <sup>16</sup>Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 But my servant <sup>17</sup>Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn

you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall* I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, <sup>18</sup>*As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I <sup>19</sup>swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall <sup>20</sup>wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* <sup>21</sup>forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know <sup>22</sup>my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, <sup>23</sup>died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and get them up into the top of the

<sup>10</sup> Exod. 32. 12. <sup>11</sup> Exod. 13. 21. <sup>12</sup> Deut. 9. 28. <sup>13</sup> Exod. 34. 6. Psal. 103. 8. <sup>14</sup> Exod. 20. 5, and 24. 7. <sup>15</sup> Or, *hitherto*  
<sup>16</sup> Heb. *if they see the land*. <sup>17</sup> Josh. 14. 6. <sup>18</sup> Chap. 26. 65, and 32. 11. Deut. 1. 35. <sup>19</sup> Heb. *lifted up my hand*. <sup>20</sup> Or *fore*.  
<sup>21</sup> Psal. 95. 10. Ezek. 4. 6. <sup>22</sup> Or, *altering of my purpose*. <sup>23</sup> 1 Cor. 10. 10, Heb. 3. 17, Jude 5.

mountain, saying, Lo, we *"be here, and will go up unto the place which the LORD hath promised: for we have sinned.*

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is not among you; that ye be not smitten before your enemies.*

43 For the Amalekites and the Canaanites *are there before you, and ye shall fall*

by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and *"discomfited them, even unto Hormah.*

<sup>16</sup> Deut. 1. 41.

<sup>17</sup> Deut. 1. 44.

Verse 4. "*Let us make a captain, and let us return into Egypt.*"—It appears from Nehem. ix. 17, that they actually did appoint a leader for this purpose. Nothing can more strikingly exhibit the utterly debased state of their minds than their design to return to the bondage of Egypt, rather than undergo those privations and make those exertions which were required to establish and secure their independence. And when we see them so insultingly ungrateful to God as to desire to return to the miserable condition from which, by so many signs and wonders, he had gloriously redeemed them, we are constrained to bow in devout acquiescence to the wisdom and justice of that decree which shut them out from that rich inheritance which they had so lightly esteemed.

8. "*A land which floweth with milk and honey.*"—This is a proverbial expression, characterizing a land exuberantly productive, not only in the necessities but the luxuries of life. It includes more than it expresses; yet even as more strictly understood, it is particularly applicable to Palestine, the rich pastures of which secure an ample supply of very excellent milk, while, for the superior quality of its honey, it seems at all times to have enjoyed a high reputation. We have already had occasion to notice the prominent place which milk and honey, in various preparations, occupy in the dietary system of the people of western Asia.

9. "*Their defence is departed from them.*"—The margin reads "shadow;" but as this word has a common application, which the original has not in view, perhaps "shade" would be better; but as even this is not unambiguous, perhaps the paraphrase "protecting shade" would be best of all. The force of this and other similar allusions in the Bible is in a great degree lost upon those who, under the scorching sun of the east, have not had occasion to experience that the shelter of some shady place is an enjoyment of such essential importance, as to be only inferior in value and gratification to that of drink to one who is dried up with thirst under the same circumstances. Hence, in the language of Asia, we generally find that the word "shade," or "shadow," is used as a metaphor to express defence and shelter; but it must be admitted that it is not always easy to understand where a person's *own* shadow, or a protecting shade *for* him is expressed. Both senses seem to be in use, the former implying the protection and favour he has the power to bestow, and the latter the protection and favour which he enjoys. Hence, in Arabia and Persia particularly, complimentary expressions continually refer to the shadow, in such phrases as—"May your shadow be continually extended;" "May your shadow never be diminished;" "May your shadow be extended over the heads of your well-wishers;" "May your shadow be a continual shelter to me," &c. Sometimes the phrase runs: "May the shadow of your prosperity"—"of your protection," &c. Mr. Roberts notices a similar use of the word in India, where a poor man, speaking of a rich friend, says, "He is my shadow," that is, he is my defence; "My shadow is gone," meaning, he has lost his defence; "Alas! those poor people have lost their shadow," &c. The Sultan of Turkey and the Shah of Persia are both styled "The Refuge of the World," unquestionably with a primary reference to a shadow: indeed both these monarchs lay claim to the title of "The Shadow of God" (*Zil-ullah*); and the idea which such a title is intended to convey will, after this explanation, be comprehended without difficulty.

22. "*Ten times.*"—This is no doubt a definite for an indefinite number, in which sense it is often used by the sacred writers. Indeed this use of the word *ten*, as representing an indefinite number, is common in all countries, our own not excepted: and it probably arose from the original use of the fingers in counting or expressing numbers; when a person, not feeling quite certain about a precise number below ten, or wishing to use a round number, would naturally exhibit the collective amount which the fingers of both hands represent. We say "*below ten*," in the impression that the word "*ten*" is seldom or never thus used to express a number larger than ten.

25. ("*Now the Amalekites and the Canaanites dwell in the valley.*")—This should be read without the parenthesis, and with the verb in the present tense. As it stands, it is not only obscure, but seems to contradict verse 45:—"Then the Amalekites *came down* and the Canaanites which *dwell in that hill.*" The meaning of verses 25, 43, and 45 will, with a little consideration, appear to be this:—The Lord tells them that the Amalekites and Canaanites were in readiness to oppose them, and held in military occupation (not resided in) the valley on the other side of the hill; and therefore tells them not to go forward, lest they should fall into their ambuscades; but to turn, on the morrow, and get into the wilderness by the way of the Red Sea. Instead of obeying, they determined the next morning to go up the mountain (verse 40); but were again dissuaded and assured (verse 43) that their enemies, ascending the valley on the other side, would gain the advantageous post on the hill top before them. But they persisted; and what might have been expected happened:—the Amalekites and Canaanites, who had gained previous possession of the summit, poured down upon them, and became the instruments of punishing them for their mutiny and rebellion.



## CHAPTER XV.

- 1 *The law of the meat offering and the drink offering.* 13, 29 *The stranger is under the same law.*  
 17 *The law of the first of the dough for an heave offering.* 22 *The sacrifice for sin of ignorance.*  
 30 *The punishment of presumption.* 32 *He that violated the sabbath is stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,

2 'Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice 'in performing a vow, or in a freewill offering, or in your solemn feasts, to make a 'sweet savour unto the LORD, of the herd, or of the flock:

4 Then 'shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD: as ye do, so shall he do.

15 'One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, if ought be committed by ignorance 'without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the 'manner, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And 'if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the

1 Levit. 23. 10.

2 Levit. 23. 31.

3 Heb. separating.

4 Exod. 29. 18.

5 Levit. 2. 1.

6 Exod. 12. 49. Chap. 9. 14.

7 Heb. from the eyes.

8 Or, ordinance.

9 Levit. 4. 37.

LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that "sinneth through ignorance, *both for him that is born among the children of Israel, and for the stranger that sojourneth among them.*

30 ¶ But the soul that doeth *ought* "presumptuously, *whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.*

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: his iniquity *shall be upon him.*

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him "in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The

man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid "them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

<sup>10</sup> Heb. doeth.

<sup>11</sup> Heb. with an high hand,

<sup>12</sup> Levit. 2. 4, 12.

<sup>13</sup> Deut. 22. 12. Matth. 23. 5.

24. "*If ought be committed by ignorance.*"—This law is different from that concerning sins of ignorance as specified in Levit. iv.: and it is therefore probable that a different class of offences is intended. It is very commonly thought that the law there is for the less aggravated infractions of the *moral* law, and that now before us for those of the *ceremonial* law, that is, of that law which prescribed the usages of divine worship; and the different ceremonies of purification which were to be performed in the various instances which the law specifies.

30. "*Presumptuously.*"—בִּיד רָמָחַ, *be-yad ramah*, "with a high hand." It is desirable to obtain a clear idea of what is here meant, as this will enable us the better to understand the apparent severity of the ensuing punishment of the sabbath-breaker, and of other punishments of a similar character. Upon the whole we think that the most explanatory understanding is that stated by Michaelis; who is of opinion that while it certainly implies will-transgression, it does not apply to the wilful violation of every Mosaic commandment, but only of the ceremonial law as distinguished from the criminal. This is indeed evident from the fact that many offences, which the criminal law must regard as wilful and deliberate, have a much milder punishment than is here assigned to sins of presumption. Sinning "with a high hand" would therefore indicate an offence against the ceremonial law, open and daring, in which the sinner has no desire to conceal that he has transgressed the law of God. Thus in the strongest manner he "reproacheth the Lord," and "hath despised the word of the Lord," "It appears to me," says Michaelis, "that transgressing the law *presumptuously*, or *with a high hand*, is here to be understood of transgressions committed publicly in defiance of the law, and therefore amounting to a sort of renouncement of religion.".... "Capital punishments," he continues, "on account of transgressions of the ceremonial law, must have been very frequent indeed, if we are to understand the phrase, *with a high hand*, as equivalent to *wilful* or *deliberate* in a moral sense; and yet in the Biblical history, we find but very little notice of the infliction of such punishments." ('Commentaries,' Art. 249.)

32. "*They found a man that gathered sticks upon the sabbath day.*"—This remarkable incident will perhaps be the better understood when regarded in connection with the immediately preceding law, relative to sins of presumption as distinguished from sins of ignorance and as to be punished with extirpation. It seems indeed that the fact is related as an example of the application of the preceding law. This is the only example in the Bible of a person punished capitally for breaking the sabbath, although the crime itself is often mentioned in the Prophets; and this therefore is the place for a few observations as to a punishment which to us is apt to seem severely disproportioned to the offence, which, taken in its mere external aspect, was merely that of picking up some sticks, or straw, or stubble. Was this labour? Might not the man have thought such an act allowable without infraction of the law? Few people have read this passage without asking such questions. The act itself of gathering sticks was certainly not forbidden on the sabbath; but the having a fire in a house, and the employment of it for dressing victuals, was expressly forbidden. Thus then if we acquit the man of one branch of offence, we must find him guilty of the other—guilty of sabbath-breaking. But then the question recurs, on what ground the crime itself of sabbath-breaking was made so highly penal by the Hebrew law? The answer is found in the strong probability that the man "sinned with a high hand"—audaciously, and with open contempt of a well known command. Let us therefore look to the declared object of the institution, to ascertain the degree of criminality which its presumptuous infraction involved. The seventh day was to be kept holy in remembrance of God's having, after the six days of creation, rested on the seventh day from all his works. The imitation of this rest was to be to the Hebrews a sign of the covenant between the God who made heaven and earth, and them—of his being peculiarly *their* God (see Exod. xxxi. 13. 17); and therefore the prescribed observance of this institution was equivalent to a weekly profession that the people acknowledged and revered the Creator of heaven and earth!

as the true and only God; and the law was thus, as Michaelis observes, closely connected with the fundamental principles of the Mosaic legislation, whose object was to keep the people from idolatry, and maintain the worship of one God. Thus we see how a man, by presumptuously violating this law, did in effect deny and despise Jehovah; and by doing so exposed himself to the punishment of death. It ought further to be observed, that Jehovah being in a civil sense the king of the Israelites and the founder of their government, to disown him, by this or any other act, was at the same time a crime against the state, and was therefore liable to punishment on this ground also. We think that these considerations will exhibit the grounds on which this sabbath-breaker was punished with death; his crime (though trifling in words) being evidently of the wilful and presumptuous character to which the statements in this and the preceding note refer.

34. "*And they put him in ward, because it was not declared what should be done to him.*"—Death had been declared the punishment of a profanation of the sabbath in Exod. xxi. 14; xxxv. 2; but not the manner of death. It is therefore thought by some that this was the question to be decided. Taken in connection with what had previously been said concerning sins of ignorance and sins of presumption, it seems, however, quite as probable that the doubtful point was, under which of the two classes of sin this man's crime should be classed, and, consequently, whether the capital punishment had been incurred or not. On many occasions it could only be clearly known to the criminal himself and to the great "Searcher of hearts," to whom the question was now submitted, whether the offender sinned through ignorance or error, or with that audacious defiance of the law and contempt against God, which seems to have constituted the deep crime to be punished with death.



JEWISH TALED, WITH ITS "FRINGES." ALTERED FROM PICART.

Verse 38. "*Fringes.*"—According to Herodotus, the dress of the Egyptians consisted of a linen garment, over which was worn a white woollen cloak or shawl. The former, which seems to have been often, if not generally, worn without the other, was fringed at the bottom; and as it is probable that the Israelites while in Egypt, and till they entered Canaan, conformed to the Egyptian costume, it is thought by Le Clerc and others, that the "fringes" now noticed were derived from the Egyptians. The text however has the appearance of being a direction concerning something previously unknown; and if there were any real analogy, it may as well have arisen from the Egyptians having borrowed a Jewish usage at some time in the course of the long period between the times of Moses and Herodotus. Con-

cerning the form of this fringe perhaps nothing positive can be determined. Some endeavour to ascertain its character by examining the two Hebrew words by which it is expressed. These are *זִיזִית*, *zizith*, in the present text, and *גִּדִּיִּם*, *gediim*, in Deut. xxii. 12. The former of these words elsewhere (as in Ezek. viii. 3) means a lock of hair; and the latter a rope, such as that with which Dalilah bound Samson (Judges xiv. 11, 12); and it is hence imagined that these fringes consisted of many threads which hung like hair, and were twisted like a rope. As to the "riband of blue" in the next verse, to be put upon the fringe; the word should be "thread," not "riband;" or else it may signify a lace, as it is rendered in Exod. xxxix. 31. It may therefore have been either a blue thread twisted with a white one through the whole fringe, or else a lace by which the fringe was fastened to the edge of the garment. There are many commentators of authority, however, who think, from the explanation in Deut. xxii., that the "fringes" were no other than strings with tassels at the end, fastened to the four corners of the upper garment, the proper use of these strings being to fasten the corners together. Of this opinion are the modern Jews, as appears by the following description, taken chiefly from Levi's 'Ceremonies of the Jews':—Every male of the Jewish nation is obliged to have a garment with fringes at the four corners; and every morning when they put on these garments they take the fringes in their hand, and say "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the fringes!" What they understand by the direction of the text appears from his description of the *zizith* or robe in question. It is made of two square pieces with two long pieces like straps joined to them, in order that one of the said pieces may hang down before upon the breast, and the other behind; at the extremity of the four corners are fastened the strings, each of which has five knots besides the tassel, signifying the five books of the law. The Rabbins, under whose instruction this profound analogy has been established, further observe that each string consisted of eight threads, which, with the number of knots and the numeral value of the letters in the word *zizith*, make 613, which is, according to them, the exact number of the precepts in the law. From this they argue the importance of this command, since he who observes it, they say, in effect observes the whole law!

There have been various conjectures as to the object of this law. The most probable is that the "fringe" was intended as a sort of badge or livery, by which, as well as by circumcision and by the fashion of their beards, and by their peculiar diet, the Hebrews were to be distinguished from other people. Be this as it may, much superstition came in the end to be connected with the use of these fringes. The Pharisees are severely censured by our Saviour for the ostentatious hypocrisy with which they made broad the "borders" of their garments. Our Lord himself wore the fringe, which is commonly called in the New Testament the "hem or border," and it was this part of his dress which the sick desired to touch, under the impression that the contact would make them whole. It was probably the peculiar sanctity of this part of the dress, which directed attention to it in preference, for we may be certain that Christ himself did not point it out. We think that we may thus obtain a new light on the subject which has escaped observation. In Luke viii. 43, a woman having an issue of blood comes *behind* him, touches the "border" of his garment, and is healed. She *afterwards* falls down at his feet and acknowledges what she had done. Hence the "fringe," so to call it, was not, as the modern Jews think, before exclusively, but behind also, if not wholly behind; and hence also the same fringe could scarcely have been at the bottom of the robe, as the other account supposes. We may therefore ask whether it was not in fact such an embroidered edge, of various breadth, as we now see wrought with coloured worsted or silk around the opening for the neck and down the breast of the *abba*, or woollen mantle, now in use among the Arabs (see the note on Exod. xxii. 27), and which is a very ancient article of dress, and probably in use among the Jews. This border might, on the one hand, be touched by a person behind the wearer, while on the other, the part in front would be under his own eye, as the law seems to require. We would by no means make a stand upon this conjecture; but being founded on a real Oriental usage, it is at least entitled to as much attention as the others, which are not so. Further information on the subject of these fringes may be found in Ainsworth's 'Annotations,' and Jennings's 'Jewish Antiquities.'

## CHAPTER XVI.

- 1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

Now 'Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, 'Ye take too much upon you, seeing all the congregation are holy,

every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard it, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but a small thing unto you,*

<sup>1</sup> Chap. 27. 3. <sup>2</sup> Eccles. 45. 18. <sup>3</sup> Jude 11. <sup>4</sup> Chap. 26. 9. <sup>5</sup> Heb. It is much for you.



DEATH OF KORAH, DATHAN, AND ABIRAM.—HOLT.

that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and

vineyards: wilt thou 'put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, 'Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of *you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.



20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them of mine own mind.*

29 If these men die <sup>the common death</sup> of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD <sup>make a new thing,</sup> and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ <sup>And it came to pass, as he had made an end of speaking all these words,</sup> and the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

<sup>6</sup> Heb. *as every man dieth.*

<sup>7</sup> Heb. *creates a creature.*

<sup>8</sup> Chap. 27. 3. Deut. 11. 6. Psal. 106. 17.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation : and the plague was stayed.



AARON STAYING THE PLAGUE.—B. WEST.

Verse 1. "*Korah . . . Dathan and Abiram . . . and On.*"—On seems to have afterwards withdrawn from the conspiracy as he is not subsequently mentioned as involved in the consequences. This sad affair seems to have originated in the jealousy with which Korah, himself of the same branch of the same tribe, and a near relative of Moses and Aaron, regarded the appointment of the family of Aaron to the hereditary priesthood, while the Levites were but their servants. That the other principal men, mentioned by name, were exclusively Reubenites, is a remarkable circumstance. We observe that the camp of Reuben was on the same side with that of the Kohathites; and this must have facilitated their intercourse. Probably Korah, who is described by the Jewish writers as a person of great wealth and influence, induced them to join him from the reflection that, according to patriarchal usage, which assigned the priestly functions to the firstborn, the hierarchy, if at all established, ought to have been taken from the tribe of Reuben rather than that of Levi. Korah may have flattered this feeling, to serve his own purposes, while, as himself a Levite, he probably thought more of his own fancied claims than of those of the tribe of Reuben. The discontent of the Reubenites may have been partly civil also, arising not only from the powers administered by Moses, but from the jealousy with which they might have seen the tribe of Judah advanced to the civil privileges of the firstborn. No

one can help feeling strongly for Moses in all these difficulties; but we seem to have little sympathy for Aaron, who had himself set the example of sedition. He had risen against his brother: now their cousin, with a strong party, rises against both.

17. "*Two hundred and fifty censers.*"—It is a question how such a number of censers were obtained. They certainly did not belong to Korah or the others in virtue of their Levitical character, it being exclusively the duty of the priest to offer incense, and the business in hand being, indeed, to try their right to officiate as priests in offering incense. Saurin remarks, that commentators produce on this occasion many passages out of profane history to prove that this kind of sacred utensil was very common in private families. In Egypt, Sicily, and Greece, they were so common that no house was without them. But it may be doubted whether interpreters have not taken *patera*, or libation-cups, for censers. Be this as it may, it is probable that the censers used on the present occasion were among the utensils which the Israelites obtained from the Egyptians. The censers were of brass, as we learn from verse 39; and were beaten into broad plates, as an additional covering for the brazen altar; thus forming a standing memorial of the judgment which befel those by whom the censers had been so presumptuously employed.

27. "*The tabernacle of Korah, Dathan, and Abiram.*"—Had Korah removed his tent near to those of Dathan and Abiram? As a Kohathite, his tent could not properly be in the camp of Reuben, and still less could the tents of Reubenites be in the camp of the Levites. The present direction seems to imply that the tents were together; yet further on, we only read of Dathan and Abiram; and it does not from this chapter appear, unless by inference, that Korah's tent was swallowed up; and that it actually was not, would appear from the fact, that whereas the children of the Reubenite rebels perished with their parents, those of Korah did not. (See chap. xxvi. 11, and 1 Chron. vi. 22—38, where his genealogy is reckoned.) We therefore think that Moses here merely uses the names of the leaders to describe the rebellious party; but that Korah's tent remained in the Kohathite camp, and that he was himself afterwards destroyed with those that offered incense. As a Levite aspiring to priestly functions, that is the place where we should certainly expect to find him. It is true that he is not mentioned by name among those destroyed there; and it is equally true that the present Hebrew text of chap. xxvi. 10, describes Korah as swallowed up with the rest. But that obscure passage is differently read in the Samaritan, which expressly says that Korah was destroyed by fire, with the men that offered incense. With this the narrative of Josephus concurs; and the Psalmist, in his rapid view of the transactions in the wilderness, only mentions the Reubenites as being swallowed up. (Ps. cvi. 17.)

41. "*Ye have killed the people of the Lord.*"—Josephus says that the result having been so favourable to Moses and Aaron, the people blamed them as having procured this punishment from God upon the rebels. It would certainly appear as if they thought that Moses might, as on former occasions, have averted the punishment if he had interceded with God; and that they considered him the cause of their death by having omitted to do so; and not only that, indeed, but by actually calling for, or at least declaring, the punishment which befel those whom the earth swallowed up. We can see that the case was one which required strong and summary measures; but the excited multitude would not see this.

46. "*Take a censer.*"—On ordinary occasions incense could only be offered on the golden altar within the holy place, but on this extraordinary occasion an extraordinary remedy was provided, and Aaron went out into the camp with the incense, and placing himself between the part where the destruction raged and that which it had not yet reached, the plague ceased on his offering the incense and making an atonement. God might have stayed the plague without the intervention of Aaron; but, in this time of discontent, it pleased him to afford another convincing testimony that the high-priest was acting in his sacred office by his appointment, and under his direction. They must have been hardened indeed who could doubt the authority under which the high-priest acted, after such a striking evidence of the Lord's respect to his official intervention.

## CHAPTER XVII.

: *Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall* be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, 'where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the

murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him 'a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses,

† Exod. 25, 22.    § Heb. a rod for one prince, a rod for one prince.

Bring 'Aaron's rod again before the testimony, to be kept for a token against the 'rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

\* Heb. 9. 4.    \* Heb. children of rebellion.

Verse 2. "*Twelve rods.*"—Twelve, because when Levi was numbered with the tribes, Ephraim and Manasseh counted but as one—that is, as the tribe of Joseph. When Levi was omitted, the number twelve was completed by considering Ephraim and Manasseh as two tribes. Some, however, think that there were twelve rods besides Aaron's. The rods, or staves, were doubtless official ensigns of the authority with which the heads of tribes were invested. Hence the Scripture frequently uses the word "rod" as equivalent to "sceptre;" and indeed the more modern use of sceptres is derived from this ancient custom. These staves were of course dry, and had probably been for years in use; and that such should blossom and bear fruit again, is such a moral impossibility, that the ancient heathen used to swear by their rods or sceptres with a view to that circumstance. Thus Achilles, in Homer, when enraged against Agamemnon, says—

"But hearken. I shall swear a solemn oath.  
By this sceptre, which shall never bud,  
Nor boughs bring forth, as once; which having left  
Its stock on the high mountains, at what time  
The woodman's axe lopt off its foliage green,  
And stript its bark, shall never grow again;—  
By this I swear," &c. COWPER.

The king Latinus, in Virgil, confirms, by a similar oath, his covenant with Æneas. To preclude mistake or imposition in the present transaction, the name of each tribe was inscribed on the rod of its chief; and the question being to try the right to the priesthood, this method of settling the point seems to indicate that other tribes (probably that of Reuben in particular) had thought their claims, *as tribes*, as good or better than those of Levi. In the result, the other rods remained as they were; but that of Aaron "brought forth buds, and bloomed blossoms, and yielded almonds." This miracle seems to have set the question at rest, as we hear of no more rebellious murmurings about the priesthood. The people, however, seem to have submitted to this evidence with a far less cheerful temper than Josephus describes. Their expressions, "Behold we die, we perish, we all perish!" (verse 12) savour more of fear than of cheerful acquiescence. The rod of Aaron was afterwards preserved in the tabernacle and Temple; and most commentators think that it continued to retain its leaves and fruit, the preservation of which indeed seems necessary to furnish a standing evidence of the miracle. Some learned writers are of opinion that the idea of the *thyrsus*, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod; and others think the same with respect to the club of Hercules, which, according to the Greek tradition, sprouted again when it was put into the earth.

## CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and

keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have 'taken your brethren the Levites from among the children of Israel: to you *they are given as a gift* for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee

<sup>1</sup> Chap. 8, 45.

have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto *thee*, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the *best* of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And whatsoever is first ripe* in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 *Every thing devoted* in Israel shall be thine.

15 Every thing that openeth *the matrix* in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, *which is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the *wave breast* and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for

ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, *and die*.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth part of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though it *were* the corn of the threshing floor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the *best* thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward

<sup>2</sup> Levit. 10. 14.

<sup>3</sup> Heb. *fat*.

<sup>4</sup> Levit. 27. 28.

<sup>5</sup> Exod. 13. 2, and 22. 29.

<sup>6</sup> Levit. 27. 26.

<sup>7</sup> Chr. sp. 2. 12.

<sup>8</sup> Exod. 30. 13.

<sup>9</sup> Levit. 27. 26.

<sup>10</sup> Chap. 3. 47.

<sup>11</sup> Ezek. 45. 12.

<sup>12</sup> Exod. 29. 24.

<sup>13</sup> Deut. 10. 9, and 14. 2.

<sup>14</sup> Josh. 14. 33.

<sup>15</sup> Ezek. 44. 26.

<sup>16</sup> Heb. *to die*.

<sup>17</sup> Heb. *fat*.



for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of

it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.



THRESHING-FLOOR.—DESCRIPTION DE L'EGYPTE.

Verse 8. "*Heave offerings.*"—The excellent old commentator Ainsworth gives in this place a very useful note, after the Rabbins, affording a summary view of all the dues which are assigned to the priests in different parts of the Pentateuch. We derive from this the materials of the following statement, having taken due care to verify the several items which it includes. The whole of the gifts to the priests are stated as twenty-four, classed as follows:—

*Eight*; which the priests might not eat but at the sanctuary, that is, within the bounds of the tabernacle court; these are:—1. The flesh of the sin offering (Lev. vi. 25, 26). 2. The flesh of the trespass offering (Lev. vii. 1. 6). 3. The peace offerings of the congregation (Lev. xxiii. 19, 20). 4. The remainder of the omer, or sheaf (Lev. xxiii. 10). 5. The remnants of the meat offerings of the Israelites (Lev. vi. 16). 6. The two loaves (Lev. xxiii. 17, 21). 7. The shew-bread (Lev. xxiv. 9). 8. The remainder of the leper's log of oil (Lev. xiv. 10, &c.)

*Five*; which might not be eaten but in the camp, and afterwards only in Jerusalem, which corresponded to the camp, as the Temple did to the tabernacle of the period of wandering:—1. The breast and shoulder of the peace offerings (Lev. vii. 31, 34). 2. The heave offering of the sacrifice of thanksgiving (Lev. vii. 12, 14). 3. The heave offering of the Nazirite's ram (Num. vi. 17, 20). 4. The firstling of the clean beast (Num. xviii. 15; Deut. xv. 19, 20). 5. The firstfruits (Num. xviii. 13).

*Five*; due to the priests only in the land of Israel:—1. The heave offering, or firstfruits (Num. xviii. 12). 2. The heave offering of the Levites' tithe (Num. xviii. 28). 3. The cake (Num. xv. 20). 4. The first of the fleece (Deut. xviii. 4). 5. The field of possession (Num. xxxv. The priests being included in the Levitical inheritance).

*Five*; due to the priests every where, within and without the land:—1. The gifts of the beast slain (Deut. xviii. 3). 2. The redemption of the firstborn son (Num. xviii. 15). 3. The firstling of the ass (Exod. xxxiv. 20; Num. xviii.). 4. The amount of the restitution for injury or fraud when it could not be made to the injured party or his kinsman, (Num. v. 8). 5. The devoted things (Num. xviii. 14).

*One*; due from the sanctuary:—The skins of the burnt offerings (Lev. vii. 8). The skins of the other offerings also belonged to the priests.

19. "*Covenant of salt.*"—It is generally agreed that this denotes a perpetual and incorruptible covenant, with a particular allusion to the preserving properties of salt, which has, in different countries, been very commonly held, on that account, as an emblem of incorruptibility and permanence, of fidelity and friendship. It also seems that there is a particular reference here to some use of salt in the act of contracting the covenant; and what this use was, is rather variously understood. Some think, that, as with all sacrifices salt was offered, a covenant of salt means one confirmed by solemn sacrifices. Others are of opinion that it contains an allusion to the fact that covenants were generally confirmed by the parties eating together—an act to which the use of salt was a necessary appendage. We are inclined to combine both ideas, and to say, that the phrase alludes generally to such a custom as in common use, and more particularly to the specific covenant in view, in which we may safely, from general analogy, understand, that salt was offered on the altar with the Lord's portion, and that the other contracting party ate the remainder with salt. Thus both parties ate the salt of the covenant; for whatever was offered on the altar was, in a certain sense, considered as

the Lord's meat. We deduce this interpretation from the fact that in the East it is the act of eating salt together which constitutes the inviolability of an engagement. And this selection of salt is, in our apprehension, not exclusively or principally with a reference to its peculiar properties, but because salt, being generally mixed with all kinds of food, does practically constitute a fair representation of the whole act of eating. Hence a man will say he has *eaten salt* with you, when he has partaken of any kind of food; and he will also say that he has *eaten* with you, when haste or any other circumstance prevents him from doing more than tasting salt. We have been the more desirous to explain this matter, because travellers have generally stated the oriental practice in such a way as to convey the impression that the act of eating salt as a pledge or token of engagement, was something different from, and more solemn than, the act of eating in a general way together. But the principle is really the same in both; or rather, salt is the part, colloquially or practically, taken for the whole. Thus understood, the act of "eating salt" is considered to imply, even without any explanation to that effect, that the parties will be faithful to each other and will not act to each other's prejudice. This is strictly incumbent on the person who eats the salt of another. In peculiar cases and emergencies this "covenant of salt" is entered into with a distinct understanding and declaration of its intention. Among the Desert Arabs and other uncivilized people, a covenant thus ratified is rendered, by usage and the sentiment of honour, far more inviolable than those engagements to which they have been solemnly sworn: and to such an extent does this feeling operate that the unintentional eating with, or what belonged to, a person against whom aggressive designs were entertained, is quite sufficient not only to secure him from offensive measures, but to ensure him protection from those who otherwise would have plundered or slain him without pity. A few anecdotes illustrating the Oriental practice in this matter will be found in the note to Ezra iv. 14.

27. "*Threshing-floor*."—In this chapter we give a cut, representing the Oriental process of separating the corn: for particulars see the note on Deut. xxv. 4.

## CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and <sup>s</sup>sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight; <sup>s</sup>her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the

children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any <sup>s</sup>man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the <sup>s</sup>ashes of the burnt heifer of purification for sin, and <sup>s</sup>running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon

<sup>1</sup> Heb. 13. 11.    <sup>2</sup> Heb. 9. 13.    <sup>3</sup> Exod. 29. 14.    Levit. 4. 11, 12.    <sup>4</sup> Heb. soul of man.    <sup>5</sup> Heb. dust.    <sup>6</sup> Heb. living waters shall be given.

the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave :

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall

be cut off from among the congregation, because he hath defiled the sanctuary of the LORD : the water of separation hath not been sprinkled upon him ; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes ; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean ; and the soul that toucheth *it* shall be unclean until even.

Verse 2. "*Red heifer.*"—Spencer and many other writers are strongly of opinion that the selection of this victim was dictated in opposition to the superstitions of Egypt. We have already observed that the Egyptians never sacrificed cows, which were sacred to Isis ; the Israelites also generally offered males in sacrifice : but on this occasion they were directed to choose a heifer. This heifer was also to be red, which is the only occasion on which any direction is given about the colour of the victim—a subject to which the priests of Egypt gave so much attention ; but red hair was abhorred by them, who believed Typhon—the Satan of their religious system—to be of that colour, and to whom, accordingly, they offered red bulls in sacrifice. Thus, whether intended or not, there is certainly an opposition to Egyptian ideas, differently exemplified. The selection of a heifer reduced one of the two greatest animal deities of Egypt to the level of other animals ; and the direction as to colour declared a red animal, which they devoted to their evil being, a fitting sacrifice on this peculiarly solemn occasion to the Creator of heaven and earth. The direction that it should be without spot, is understood to signify that it was to be wholly red. The Egyptian priests were also careful that there should be no white or black hair in the red bulls which they offered to Typhon ; as they also were that there should be no black or red hairs in the white bulls which they offered to Osiris. (See the note on Levit. i. 3.) There is reason to conclude that a red heifer, under this law, was sacrificed every year, and the ashes distributed to all the towns and cities of Israel, for the purposes which the sequel specifies. But the Rabbins are of a different opinion, which is thus stated by Maimonides :—"Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second Temple. Our master, Moses, sacrificed the first ; Ezra offered up the second ; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the (second) Temple ; the tenth, King Messiah himself shall sacrifice : by his speedy manifestation he shall cause great joy. Amen ; may he come quickly !" This tradition is very remarkable, when considered in connection with the very general opinion among Christians, that the red heifer was a peculiar and eminent type of Christ.

"*Upon which never came yoke.*"—Among most of the pagan nations of antiquity also, an animal which had been employed in any labour or for any common purpose, was not considered a proper sacrifice to the gods. This, as Dr. Adam Clarke remarks, is one of many usages in matters of sacrifice in which the identity of the heathen practice with that of the Hebrews seems to indicate the common patriarchal origin of both. We cannot too frequently repeat that, in this as in many other things, the Hebrew legislator is not to be considered as originating usages and institutions, but as modifying and improving, so as to render fit for adoption, those already in existence. Homer has several passages in allusion to the practice in question ; and the following from Virgil (Georg. iv. 550) may be quoted :—

"From his herd he culls,  
For slaughter, four the fairest of his bulls ;  
Four heifers from his female stock he took,  
All fair, and all unknown of the yoke."—DARREN.

3. "*Eleazar the priest.*"—The high-priest himself was not to officiate on this occasion, the reason of which is probably because the officiating priest became unclean until the evening. As there was but one high-priest, this, in his case, would be attended with considerable inconvenience ; besides which, we perceive that great care is on all occasions taken to keep from any act involving ceremonial uncleanness, one whose sacred function required him to minister before God in the most holy things.

9. "*Water of separation.*"—Commonly called "water of purification ;" but literally "water of impurity," perhaps because it was considered to contract the impurity from which it relieved those who were ceremonially unclean. In other words, this was the water which was to be used in the purification of those who had been separated from the congregation on account of legal impurities. There is reason to believe that the populace did, in subsequent times, attribute much larger powers to this water, deeming it in some sense a purification from sin itself : but we need not say that the text gives no countenance to this error, and St. Paul is careful to insist that the blood of bulls and goats, and the ashes of the heifer, were efficient only "to the purifying of the flesh." (Heb. ix. 13.) The religious system—if system it may be called—of classical paganism abounded in "lustrations," or purifications by water, some of which had considerable resemblance in principle to that which is now under our notice. Ovid mentions a kind of lustration made with the blood of a horse mingled with the ashes of a calf that had been offered in sacrifice : and the same poet describes a somewhat similar ceremony of purification which took place at the feast of the pastoral goddess Pales. Some of the lustrations of the ancient Greeks were performed with water in which a burning torch had been extinguished. Instances of this kind might be almost indefinitely multiplied.

11. "*He that toucheth the dead body of any man shall be unclean seven days.*" &c.—The idea of the pollution occasioned by the presence of, or by contact with, a dead body is carried very far in this chapter—a person being defiled even by touching a bone or a grave (v. 18). It is not difficult to discover reasons for these very minute and careful regulations, although it would be perhaps rather hazardous to say which or how many of these reasons actually operated. In the first place, they would tend to lessen the spread of any infectious disease of which the person may have died. There are infectious fevers, and particularly those of a putrid nature, which, owing to the effluvia from a corpse, are more dangerous to the public health after than before the death of the person, particularly in a warm climate. To prevent

such danger, few things could be more effectual than to make the person who touched a dead body, or even entered the tent or apartment in which it lay, subject to the inconvenience of being declared unclean, and consequently to be secluded from society for a week. It is true that, in ordinary circumstances, few persons die of disorders which render such precautions necessary; but, as Michaelis well remarks, "that legislator is surest of attaining his object whose prohibitions are extended rather beyond what necessity absolutely requires, and who avoids making too many exceptions." If he confined the prohibition merely to infectious disorders, the law would be inoperative, as people would then dispute the infectious character of the disease. The laws on this point would also necessarily have the effect of obliging the people to inter their dead, and that too more speedily than they might perhaps have been otherwise disposed to do. If this was one object contemplated by the law, it was probably not without the intention of establishing a practice contrary to that of the Egyptians, who sometimes kept the bodies of their forefathers embalmed in their houses for several generations; and even pawned them, and borrowed money upon them. As the Hebrews were evidently partial to Egyptian practices, they were probably inclined to this really revolting usage, which they would perhaps think to be sanctioned by the instance of the patriarch Joseph, whose embalmed corpse they actually had then in their camp. The present law rendered this practice impossible, unless a person were so mad or so infatuated as to keep in constant seclusion from society, on account of uncleanness, himself and all the inmates of the tent or house in which the dead body was preserved. Another important result was, that this law secured the interment even of those dead bodies, of strangers and others, with which no one had any particular concern. To preserve the living from continual defilement, the public, or at least the police, would be obliged to bury them. The effect of such a regulation must be most apparent after a battle within the limits of Palestine, when the Israelites must necessarily have felt obliged to inter the slain of both parties, thus preventing the calamities which sometimes arise from the slain multitudes being left unburied, to taint the air. It is, and was, by no means a general custom in the East to inter those slain in battle: their carcases were left to be devoured by birds of prey, wolves, dogs, jackals, and hyenas; sometimes so tainting the atmosphere as to occasion the deaths of more persons than were killed in the battle. In the prophet Ezekiel (chap. xxxix. 14, 15) there is an account which enables us to perceive the practice which resulted from this law. It seems that, after a great battle, two sets of men were appointed, one to find out the carcases and bones of the dead, near which they set up a mark which guided to the spot another set of men, whose business it was to inter the remains. Another effect of the same law, but also provided for by a distinct law, was, that malefactors were not gibbeted longer than during the day of execution. And the regulation in verse 18, as to the defilement contracted by touching a grave, must have operated, and in fact did operate, in obliging the Israelites to have their places of interment outside and apart from their towns. The injurious practice, in civilized Europe, of having cemeteries in towns, and even in churches, would be impossible under such a law. We thus see that the Hebrew law, by the simple principle of assigning a defiling quality to a dead body, effected many important objects without detailed legislation, at some of which modern civilization is only beginning to arrive. This legislation, obtaining extensive results by the operation of general and comprehensive principles, is common in the laws of Moses, and is entitled to much higher admiration and respect than that which ennumbers and perplexes its subject with numerous details, specifications, and exceptions. For a more enlarged consideration of this subject we may refer to Michaelis's 'Commentaries,' art. 215, to which we have been largely indebted in this note.

## CHAPTER XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moses smiting the rock bringeth forth water at Meribah.* 14 *Moses at Kadesh desireth passage through Edom, which is denied him.* 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people 'chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of

figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.





MOSES STRIKING THE ROCK.—RAFFAELE.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 \*This is the water of \*Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath \*befallen us :

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers :

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt : and, behold, we *are* in Kadesh, a city in the uttermost of thy border :

17 Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards, neither will we

drink of the water of the wells : we will go by the king's *high way*, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way : and if I and my cattle drink of thy water, then I will pay for it : I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border : wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from \*Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people :



for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor.

26 And strip Aaron of his garments, and put them upon Eleazar his son : and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD com-

manded : and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and Aaron died there in the top of the mount : and Moses and Eleazar came down from the mount.

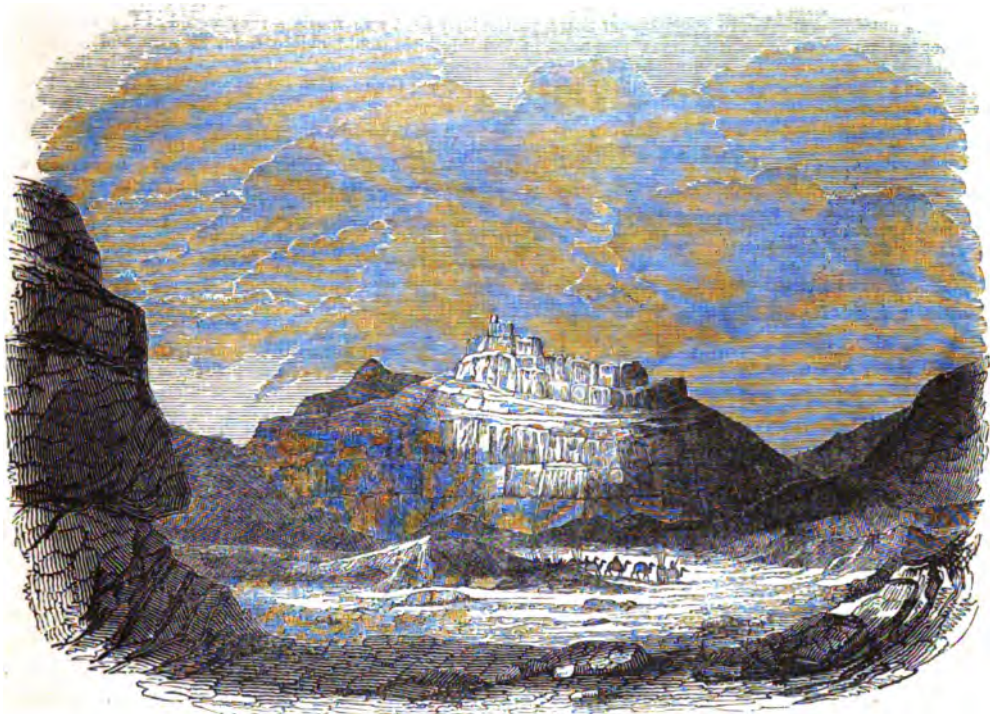
29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

<sup>7</sup> Heb. mouth.

<sup>8</sup> Chap. 33. 38.

Deut. 32. 50.

<sup>9</sup> Deut. 10. 6, and 32. 50



MOUNT HOR. AARON'S TOMB.—FROM LABORDE.

Verses 1. "*Then came the children of Israel... into the desert of Zin.*"—The chronology adopted in our Bibles very properly places a period of thirty-seven years between the transactions recorded in the 15th chapter, and those on which we now enter. But in assigning all the intermediate chapters to the year 1471 B.C., that is, the middle year of that period, no other consideration could have operated than the necessity of fixing some date or other to each chapter. We are by no means to suppose that all the events of these four chapters occurred, and that all the laws were delivered, in any one year of this period ; they more probably constitute a brief notice of the principal circumstances which occurred, perhaps at distant intervals, in the whole period during which the Israelites were doomed to wander in the deserts till the Egyptian-minded generation had died away in punishment for its rebellions. Most of this time was doubtless consumed in rest at different stations from which they removed from time to time as their Divine Guide indicated. And as they had no determinate object in view, beyond that, perhaps, of obtaining pasture for their flocks, it is of little consequence to ascertain their routes, nor have we materials to enable us to do so, unless in the list of names of some stations which we find given in ch. xxxiii. (see the notes there). The fact would seem to be that they wandered to and fro, again and again, through the length and breadth of the desert region between Egypt, Judaea, and Mount Sinai, and which region, in its present name of the Desert of Wandering (El Tyh), continues to this day to bear evidence to their long sojourn therein. This name is applied to all the country ; both to the desert plains and to the mountains which lie between them and Mount Sinai. Now the period of wandering has nearly expired, and the march of the armies of Israel once more assumes a definite purpose—the purpose of entering Canaan.

"Kadesh."—Is this Kadesh the same with the Kadesh-Barnea, where we find the Hebrews in the fifteenth chapter, and which was the point from which their wanderings commenced? This is one of the most perplexing questions in Scripture geography, and one on which the best authorities are nearly equally balanced. We have given our best attention to this subject, as it is really one of considerable interest, and the following are the most satisfactory conclu-

sions at which we are able to arrive. We conclude then that there is but one Kadesh mentioned in Scripture; and that the difficulties which have seemed to require that there should be a second, or even a third, place of this name, may be easily and effectually obviated by altering the position commonly assigned to Kadesh-Barnea—that is, the Kadesh from which the spies were sent in the fifteenth chapter, and from which the desert wanderings commenced. We are at perfect liberty to make such alteration, because nothing whatever is distinctly known of such a place, and its position has been entirely fixed according to conjectural probability. But being once fixed, it has generally been received and reasoned upon as a truth; and it has been thought better to create another Kadesh, to meet the difficulties which this location occasioned, than to disturb old maps and old topographical doctrines. Kadesh is usually placed within or close upon the southern frontier of Palestine, about midway between the Mediterranean and the Dead Sea. This location would seem in itself improbable, without any strong counter reasons; for we do not find that a hostile people, when not prepared for immediate action, confront themselves directly with their enemies, but encamp at some considerable distance, and send scouts and spies to reconnoitre the country; nor is it by any means likely that they would have remained so long at Kadesh, as they seem to have done at their first visit, if they had been in the very face of their enemies, as they must have been in the assigned position. We should therefore, on this ground alone, be inclined to place Kadesh more to the south or south-east than this. Besides, if this were Kadesh, how could it be described as on the border of Edom, since the Edomites did not, till some centuries later, occupy the country to the south of Canaan, and were at this time confined to the region of Seir? Moreover, from a Kadesh so far north, they were not likely to send to the king without moving down towards the place where they hoped to obtain permission to cross Mount Seir; particularly as, by so moving, they would at the same time be making progress towards the point which the refusal of the Edomites would oblige them to pass, and which they actually did pass. Therefore, the stay of the host at Kadesh, waiting for the king's answer, seems to imply that Kadesh was so near as not to make it worth their while to move till they knew the result of their application to him. Further, we read in chap. xxxiii. 36, after an enumeration of distances of evidently no very great length, that in the present instance the removal to Kadesh was from Ezion-gaber at the head of the Gulf of Akaba, the distance between which and the Kadesh of the map is about one hundred and twenty miles; and this is the consideration which has chiefly influenced those who determined that there must have been two places of this name; and we must confess that, while thinking over the other reasons we have stated, we were inclined to consider them as leading to that conclusion, and that the second Kadesh must have been very near Mount Hor. And this impression was confirmed when, happening to find that Eusebius describes the tomb of Miriam being still in his time shown at Kadesh, *near Petra, the capital of Arabia Petraea*, we perceived that it would be important to ascertain where this author fixed Petra, since one account places this city far more to the north than another. We found, accordingly, that he fixes Petra near Mount Hor, on which Aaron died and was buried; and, consequently, the Kadesh of this chapter—that is, the Kadesh where Miriam died—could be at no very great distance from Mount Hor. Another argument, of great apparent weight, has been deduced from recent discoveries in this region, to show not only that the Kadesh of this chapter was near Mount Hor, but also much nearer to the Gulf of Akaba than had previously been supposed. In the first place, it is said, in Num. xxxiii. 36, that the Israelites removed from Ezion-gaber, and entered the Desert of Zin, and came to Kadesh; and as this desert of Zin is the Wady-el-Araba and its continuation northward to the Red Sea, it is inferred that Kadesh was in this Wady, especially as the text seems expressly to identify Kadesh with Zin; and, further, that this Kadesh must have been between the Gulf of Akaba and Mount Hor, because, leaving Ezion-gaber on that Gulf, the host came to Kadesh before they reached Mount Hor (ch. xxxiii. 37). Now it does seem to us that these considerations do prove that there either was a second Kadesh much less distant than the first from the Mount Hor on which Aaron died, or that the single Kadesh was also nearer. We are willing to admit either of these conclusions; but, as we have said, we think all difficulties are sufficiently met by placing the single Kadesh neither close to the border of Canaan nor close to Mount Hor, but at a middle point between them, on the western border of the Wady-el-Ghor, which is the northern half of the Desert of Zin—say in or about lat. 30° 5', at nearly an equal distance between Mount Hor and the Kadesh-Barnea of the maps. This spot will be on or in the Desert of Zin, not too near to Canaan, nor too distant for Mount Hor and the capital of Edom. We have already shown that this could not be too far from the southern frontier of Canaan; and that it was not too far from the capital of Edom will appear on reflecting, that, if it had been quite near, it would not have been necessary to have told the king so particularly where they were at the time,—“We are at Kadesh, a city in the uttermost of thy border:” a form of expression quite averse to the interpretation that they were then close at hand, and had for some time been so. Kadesh, as we place it, is on the uttermost western border of the region of Seir, and is near enough to the capital of that region (Petra) to agree with the account of Eusebius, since “near,” in the sense he uses it, can only imply that it was nearer to Petra than to any other great and well known city. The argument for a Kadesh between Akaba and Mount Hor is of no weight in itself; because in that case the Israelites, in going to Mount Hor after receiving at Kadesh the refusal of the king of Edom, must have gone out of their way northward; whereas the direction which that refusal obliged them to take was southward, towards the head of the gulf, where the mountains become low, and the passage eastward may easily be made. This is sufficient to show that Kadesh was to the north of Mount Hor.

Under these views let us read the various texts which bear on the subject in chap. xx., xxi. 1—4, and xxxiii. 36—41, and observe whether the following paraphrastic exposition does not satisfactorily elucidate them. The Israelites left Ezion-gaber to resume their design of entering Canaan, and therefore to return to Kadesh, where they had formerly been with a similar design. They therefore proceeded up the desert of Zin, or Wady-el-Araba; but how far they proceeded in it before they emerged from it into the proper desert of Paran on the west, it is difficult to determine. They might have left it at the point (in N. lat. 30° 5') where the Roman road, direct from Ezion-gaber to Jerusalem, did in after-times leave it. This they would naturally do, if the object of their journey had been the supposed Kadesh between the Mediterranean and the Dead Sea; and this they might do even to our Kadesh, if they had any cause to prefer pursuing their journey rather along the Paran than the Zin side of the confining hills. But as we do not know this, it seems more probable that they followed the Nabathæan (or Edomite) commercial route, which led first from Ezion-gaber up the valley to the capital of Petra near Mount Hor, and then continued, still, up the valley, finally leaving it, and striking off N.N.W. for Phœnicia, at the point near which, on perfectly independent considerations, we have been led to fix Kadesh. Arrived at Kadesh, and their design being known, they were attacked by King Arad (or the King of Arad) whose dominions lay in the south of Canaan, and suffered some loss (see the note on chap. xxi. 1); in consequence of which, and perhaps other circumstances, they were led or instructed to give up the idea of penetrating by the southern frontier of Canaan, which was inhabited by a very warlike race, and to adopt the design of turning eastward and making a circuit through the countries on the southern and eastern sides of the Dead Sea. But their way in this direction was barred by the mountains of Seir, which extend from the Dead Sea to the Gulf of Akaba, and are only traversed

from west to east by a few narrow valleys, among which only one, that of Ghoeyr, furnishes an entrance that would not be extremely difficult to a hostile force. The generally impracticable character of these valleys will be seen from the annexed wood-cut, which represents a portion of that valley (Wady Mousa) in which stands Petra, the ancient capital of the Edomites. The great valley of Ghoeyr would therefore appear to have been, as Colonel Leake conjectures, the "high way" through which Moses, aware of the difficulty of forcing a passage, applied to the king to be allowed to penetrate eastward. The refusal of the King of Edom to comply with this application left the Hebrews no other alternative than again to proceed southward towards the head of the Red Sea, and there turning to the east, and then to the north, pass up along or through the eastern border of Edom, having been repelled from the strong frontier which Seir offered on the west. They accordingly returned along the Wady-el-Araba, and on their way stopped at Mount Hor, where Aaron died and was buried; after which they continued the route we have thus indicated so as to furnish a general view of their whole journey till they arrive in the plains of Moab.

It cannot be denied that the view we have taken with regard to Kadesh is liable to several objections, which we are the less anxious to notice, as we believe that the general considerations which we have furnished will enable any reader to find a suitable answer for them. The only one that seems of much weight is that which arises from the fact that the first Kadesh is mentioned as being in the desert of Paran, whereas the Kadesh of this chapter is in the desert of Zin. But we have already shown (note to Gen. xxi. 21.) that Paran, although it has a specific application, is also a general name applied to the whole desert region of which the desert of Zin is one out of several parts; and that a desert is sometimes mentioned by the general and sometimes by the specific designation. Besides, as we place Kadesh, it stands just on the line which separates the proper desert of Paran from that of Zin, so that it may with equal propriety be said to be in either. This objection is indeed fatal to the location of Kadesh immediately on the frontier line of Canaan, but in the present instance its only effect is to require either that there should be two places of the name of Kadesh, or that a single Kadesh should be placed somewhere near the position which we have thought it most expedient to assign.

12. "*Because ye believed me not,*" &c.—It is evident that the offence for which Moses and Aaron, and particularly Moses, were prohibited from entering the Promised Land, lay in some part of their conduct in the transaction which the preceding verses record. Some commentators, unable to discover any offensive matter in the narrative, conceive that the offence consisted in something which the text does not record. Others, however, find ample reason for the punishment in the passage before us, but still differ as to the part of their conduct on which criminal unbelief should be fixed. The Psalmist says (Ps. cvi. 33), that Moses "spake unadvisedly with his lips," whence some conclude that the offence lay in the certainly very unusual manner in which Moses addressed the murmuring people: "Hear now, ye rebels; must we fetch you water out of this rock?" But others conceive that the act of smiting the rock twice, as if once were not sufficient, or indeed his smiting the rock at all, since he was only commanded to *speak* to it, argues a mind impatient of delay, provoked, and apparently doubtful whether God would answer the first sign or not. This opinion is favoured by the distinct mention of his smiting the rock "twice," which seems to imply that there was some significance in the repetition of the act.

13. "*This is the water of Meribah.*"—It may assist the reader to some idea of the difficulties which beset one who attempts to elucidate Scripture geography, to understand that this Meribah is, by Scripture illustrators of no mean name, confounded with the rock, for a similar reason called Meribah, in Rephidim, from which a supply of water had been miraculously obtained about thirty-nine years before. The time, the place, the circumstances, are so perfectly distinct in the sacred narrative, and the reason for the similarity of name is so obvious, that it seems scarcely necessary to do more than notice the existence of so egregious an error, which is, however, a fair specimen of hundreds with which ingenious makers of difficulties have contrived to obscure some of the most clear and distinct passages of the sacred volume.

19. "*If I and my cattle drink of thy water, then I will pay for it.*"—See the note on Gen. xxvi. 20, and also on Lament. v. 4.

27. "*Mount Hor.*"—This name seems to have been anciently borne by the whole range of Mount Seir, and, when superseded by the latter denomination, continued to be preserved in the name of the particular summit on which Aaron died. Topographical probabilities concur with local traditions in identifying this Mount Hor with the high mountain which rises conspicuously above the surrounding rocks in the vicinity of Petra, the ancient capital of the Edomites, or Nabathæans, which is in a valley (Wady-Mousa) that cuts the range of Seir about halfway between the Gulf of Akaba and the Dead Sea, but rather nearer to the former than to the latter. This mountain, whose rugged pinnacle forms a very striking feature in one of the most interesting scenes in the world, is of very difficult and steep ascent, which is partly artificial, rude steps or niches being in some places formed in the rock. Dr. Macmichael, who visited the spot in 1818, in company with Mr. Banks and Captains Irby and Mangles, says that it took his party one hour and a half to ascend its almost perpendicular sides. If this were really Mount Hor, as there seems little reason to doubt, the high-priest, before he lay down and died on that mountain, must have been able to mark out with his eye much of that wild region in which the Israelites had, for so many long years, wandered to and fro. From its summit, Mount Sinai might clearly be distinguished in the south; whilst the boundless desert, marked by so many wonderful transactions, in which he had borne a conspicuous part, spread its wide expanse before him on the west. The supposed tomb of Aaron is enclosed by a small modern building, crowned with a cupola, such as usually cover the remains of Moslem saints. At the time of the above visit this spot formed the residence of an old Arab hermit, eighty years of age, the one half of which he had lived upon the mountain, from which he seldom descended, and where he chiefly subsisted through the charity of the native shepherds. He conducted the travellers into the building, and showed them the tomb, which lay at the further end of the building, behind two folding leaves of an iron grating. This monument, which is about three feet high, is patched together with fragments of stone and marble, and covered with a ragged pall. On the walls near the tomb are suspended beads, bits of cloth, leather, and yarn, with paras and similar articles, left as votive offerings by the Arabs. The old Arab lighted a lamp of butter, and conducted the travellers to a grotto or vault underneath, which is excavated in the rock, but contains nothing remarkable. The Arabs are in the habit of offering sacrifices to Haroun (Aaron), generally of a goat. When, however, they make a vow to slaughter a victim to him, they do not go to the top of the mountain, but think it sufficient to complete their sacrifice at a spot from which the cupola of the tomb is visible in the distance; where, after killing the animal, they throw a heap of stones over the blood that flows to the ground, and then feast on the carcase. The services thus rendered to the tomb of Aaron afford a striking picture of the debasing superstitions into which the Arabs have fallen. Burckhardt, who, in his Moslem character, sacrificed a goat, says, that while he did so, his guide gave utterance to such exclamations as



the following:—"O, Haroun, look upon us! it is for you we slaughter this victim. O, Haroun, protect us and forgive us! O, Haroun, be content with our good intentions, for it is but a lean goat! O, Haroun, smooth our paths: and praise be to the Lord of all creatures!" (See Burckhardt's 'Travels in Syria;' Macmichael's 'Journey;' Irby and Mangles' 'Travels' (unpublished); and also Laborde's 'Arabie Pétrée,' to which we are indebted for our wood-cut.



DEVILE IN IDUMEA, IN THE ROAD FROM PALESTINE TO EGYPT.—FROM LABORDE.

### CHAPTER XXI.

<sup>1</sup> *Israel, with some loss, destroy the Canaanites at Hormah.* <sup>4</sup> *The people murmuring are plagued with fiery serpents.* <sup>7</sup> *They, repenting, are healed by a brasen serpent.* <sup>10</sup> *Sundry journeys of the Israelites.* <sup>21</sup> *Sihon is overcome, 33 and Og.*

AND when 'king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this

people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place 'Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much 'discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought



THE BRASS SERPENT.--KUBENS.

us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water*; and *'our scul loatheth this light bread.*

6 And *'the LORD* sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And *'Moses* made a serpent of brass, and put it upon a pole, and it came to pass,

that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and *'pitched* in Oboth.

11 And they journeyed from Oboth, and pitched at *'Ije-abarim*, in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, *"What* he did in the Red sea, and in the brooks of Arnon.

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and *"lieth* upon the border of Moab.

<sup>1</sup> Chap. 11. 6.    <sup>2</sup> Wisd. 16. 1, 5.    <sup>3</sup> 1 Cor. 10. 9.    <sup>4</sup> 2 Kings 18. 4.    <sup>5</sup> John 3. 14.    <sup>6</sup> Chap. 33. 43.    <sup>7</sup> Or, *hcape of Abarim.*

<sup>8</sup> Cr, *'Fahak in Sephak.*    <sup>9</sup> Heb, *leaneth.*



16 And from thence *they went* to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, "Spring up, O well; "sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that is in the 'country of Moab, to the top of "Pisgah, which looketh toward "Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 "And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And "Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the "villages thereof.

26 For Heshbon *was* the city of Sihon the

king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of "Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaaser, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ "And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and "thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

<sup>15</sup> Heb. *second*. <sup>16</sup> Or, *corner*. <sup>17</sup> Heb. *field*. <sup>18</sup> Or, *the hill*.  
<sup>19</sup> Josh. 12. 2. <sup>20</sup> Psal. 135. 10, 11. <sup>21</sup> Amos 2. 9. <sup>22</sup> Heb. *daughters*.

<sup>23</sup> Or, *the wilderness*. <sup>24</sup> Deut. 2. 27. <sup>25</sup> Judg. 11. 12. <sup>26</sup> Deut. 29. 7.  
<sup>27</sup> 1 Kings 11. 7, 53. <sup>28</sup> Deut. 8. 1, and 27. 9. <sup>29</sup> Psal. 135. 10, 11.

Verse 1. "*King Arad the Canaanite*."—More properly "the king of Arad, a Canaanite." We understand this to mean, that when this king heard of their approach and their designs, he marched out to meet them, and took some of them captive, in consequence of which the Israelites vowed, that if the cities of this king were delivered into their hands, they would utterly destroy them. They thus *devoted* them to future destruction, and called the place *Hormah*, "the devoted place," to remind themselves of that bann and its obligation. We hence think that the account of their destruction here given is interpolated by a later hand to complete the history; for we find that effect was not given to this devotion till after the death of Joshua (Judges i. 16, 17), although the king of Arad had before this been defeated by that general (Josh. xii. 14). Indeed it seems obvious that a name describing its devoted condition would scarcely have been given to the place if it had at the time been utterly destroyed.

—"the way of the spies."—The word rendered "spies" is not considered by the ancient versions to bear that sense. The Chaldee, Syriac, and Samaritan render it by "place," and read, "were on the way to those places;" while the Septuagint and Arabic, followed by Dr. Boothroyd, retain the original word as a proper name, and read, "by the way of Atharim."

4. "*They journeyed from mount Hor by the way of the Red sea*."—Down the Wady-el-Araba, towards the head of the Gulf of Akaba. This Wady-el-Araba is undoubtedly the "way of the Red sea" of the text; and the discouragement which the Israelites felt "because of the way" may be accounted for no less by the naturally depressing influence of the obligation of going so far about to their destination, which they had hoped to reach by a shorter and more pleasant route, than by the naturally cheerless aspect of the country which they were traversing. The Wady-el-Araba, although a natural road to the countries north and north-west of the Red Sea, is yet as sterile as the desert, although the small bushy tufts, which grow here and there in the sand, retain for some time a little of the verdure which they receive during the rainy season. It is indeed in some respects worse than the common desert, being, to an extent beyond the latitude of Mount Hor, an expanse of shifting sand, of which the surface is broken by innumerable undulations and low hills. This sand appears to have been brought from the shores of the Red Sea by the southerly winds. The few travellers who have visited this region reiterate the complaints of the Israelites as to the scarcity of water in this district. Indeed when we consider the general want of water in the Arabian deserts, and the vast quantity which the Hebrew host must

have required, there is less cause to wonder at their frequent complaints on the subject than that they were enabled, for so many years, to subsist in a collective body in regions thus consumed with drought. It is our firm conviction that they must utterly have perished long before but for the miraculous supplies which, on occasions of emergency, were granted to them.

6. "*Fiery serpents.*"—It is disputed whether the epithet *אֲשֵׁרִי*, *seraphim*, or *fiery*, is given to these serpents on account of their brilliant appearance, or because of the burning agony occasioned by their bites or stings. The latter seems the most probable opinion, and appears to be sanctioned by the Septuagint, which renders *αἱ εἰς Σαβαρώνας* "deadly serpents;" and the Arabic version of the Pentateuch has "serpents of burning bites." In another place (Deut. viii. 15), the region through which the Israelites wandered is thus described, probably with a particular reference to this part: "The great and terrible wilderness wherein were fiery serpents, and scorpions, and drought, where there was no water." This description answers, to this day, with remarkable precision to these desert regions, and particularly to that part, about the head of the gulf of Akaba, where the Israelites now were. Scorpions abound in all the desert, and are particularly common here, and they inflict a wound scarcely less *burning* than the serpents of the same region. As to the serpents, both Burekhardt and Laborde bear witness to the extraordinary numbers which are found about the head of the gulf; but it is to be regretted that neither of these travellers speaks particularly of the species. Burekhardt, who at the time of making this observation did himself not see much of the head of the gulf, and was only on the western coast, nearly opposite the spot where the Israelites appear to have been thus visited, says:—"Ayd told me that serpents are very common in these parts; that the fishermen were much afraid of them, and extinguished their fires in the evening before they went to sleep, because the light was known to attract them. As serpents then are so numerous on this side, they are probably not deficient towards the head of the gulf on its opposite shore, where it appears that the Israelites passed when they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom, and when the Lord sent fiery serpents among the people." ('Tour in the Peninsula of Sinai,' p. 499.) To these testimonies we may add that of Herodotus, who speaks of the immense number of serpents which are found in Arabia. It is true that he describes them as "winged" and migratory, and his account is mixed with much hearsay fable; but thus much we may certainly gather, that the parts of Arabia near Egypt had a dreadful renown for the number and venom of their serpents. After speaking of the serpents worshipped at Thebes in Egypt, (apparently the *cerastes*), he proceeds abruptly to speak of the "winged" serpents of Arabia. He says there was a district of Arabia, nearly opposite to Butoe, which he visited for the sake of obtaining information concerning these serpents. He does not tell us that he saw any "winged" serpents there; but he does say that he beheld the skeletons of an immense multitude of serpents in heaps of various sizes. The district where he found these was, as described by him, in a mountain defile opening upon an extensive plain which bordered upon the plain of Egypt. (Euterpe, lxxv.) Returning to the same subject in a subsequent page (Thalia, cviii.), he observes, that Arabia would not be habitable if the serpents multiplied so fast as their nature admits; but that their numbers were checked by a strange propensity among these reptiles to destroy each other. It is observable that commentators and old painters usually represent the serpents which afflicted the Israelites as winged, in conformity with the account of Herodotus. There is nothing to countenance this idea in the Pentateuch; but the prophet Isaiah (ch. xiv. 19, and xxx. 6), without any allusion to the present transactions, mentions the *seraph*, serpent, and employs the additional epithet *אֲשֵׁרִי*, *meopheth*, translated "flying," and the whole, "fiery flying serpents," and it is apprehended that the same must be understood here also. But on this subject see the note on Isa. xiv. 9. It would thus appear that no creation of serpents for this occasion was required, but that they were collected perhaps in extraordinary numbers, and ended probably with a stronger propensity than usual to assault all persons who fell in their way, until it pleased God, through an agency which would have been wholly inoperative but through Him, to heal those who had been wounded and were dying of their wounds.

9. "*A serpent of brass.*"—The power of God alone could have given efficacy to the mode of cure here described. The brazen serpent was preserved as a memorial of this miracle till the time of Hezekiah, when, in consequence of its having become an object of idolatrous reverence to the Israelites, it was destroyed. (See the note on 2 Kings xviii. 4.) It is thought by some writers, not perhaps without reason, that the worship of Esculapius, the god of physic, under the form of a serpent, was derived from some tradition concerning the animal the sight of which made the Hebrews whole.

"*Put it upon a pole.*"—The word rendered pole (*דָּבָר*, *nai*) is often used in the Prophets and Psalms in the sense of an ensign or banner, used for assembling the people, particularly, it would seem, from its being erected on the hills for that purpose on the invasion of an enemy or after a defeat. It is also used to denote the ensign of a ship. Although the word is different from that employed in ch. ii. to denote the great standards (*דָּגָל*, *degel*), and also from that which describes the standards of the individual tribes (*אֹתוֹת*, *oth*), still it is a remarkable fact that a pole, upon which an animal figure was fixed, should be described by the same general word which in other places denotes an ensign. See the note on standards in Num. ii.

10. "*The children of Israel set forward.*"—On their arrival somewhere near the head of the Eilatitic gulf, the Hebrew host must have turned to the east. They doubtless took the first practicable opening which occurred for this purpose south of the Ghoeir, through which they seem to have desired in the first instance to pass. Such an opening occurs in the ridge of Mount Seir, a little to the south of Ezion-geber, where Burekhardt remarked from the opposite coast that the mountains are very much lower than more to the northward. In following this direction they of course came into the great elevated plains which are traversed by the Syrian pilgrims in their route to Mecca, and which we have already described in the note to Gen. xxxvi. 9. After proceeding for an undetermined period in an easterly direction, the divine command came: "Ye have compassed this mountain long enough: turn you northward." (Deut. ii. 3.) In telling them thus to pass through or along the comparatively weak and exposed eastern frontier of the Edomites, whose king had repelled them from his strong and inaccessible western border, the Lord assured the Israelites that the Edomites would now be afraid of them; but they were not to avail themselves of the alarm which that kindred people would feel in seeing the Hebrews on their weak frontier, nor make any attempt to revenge the insult with which they had been treated; as the Lord had given to the eldest son of Isaac Mount Seir for a possession, in which his descendants were not to be disturbed. Therefore they were to march along peaceably, adhering, in this passage against the consent of the Edomites, to the very same terms which they had purposed to observe if that consent had been granted. (See Deut. ii. 1—8, and compare with Num. xx. 14—21.) They were to purchase their "meat and water for money," in the same manner as the great pilgrim caravan is at the present day supplied by the people of the same mountains, who meet the pilgrims in the Hadj route, and many of whom at this season make a profit sufficient to support them during the rest of the year. This treatment of the king of Edom is remarkably contrasted with that of

Sihon, king of the Amorites, in the sequel of this chapter, in very nearly similar circumstances. But the latter monarch was not protected by any affinity to the seed of Israel. Of the stations mentioned in this chapter and in ch. xxxiii. 43, which are Zalmonah, Punon, Oboth, and Ije-Abarim on the border of Moab, we know nothing precisely, and therefore the map-makers conveniently place them at about equal distances from one another. Of Punon, however, it may be observed, that its name is nearly identical with that of *Phanon* or *Phynon*, an ancient town to which Eusebius assigns a position answering, as nearly as may be, to that of the modern Tafyle (N. lat. 30° 48', E. long. 35° 53'), which name Burckhardt says, has some resemblance to the other. The resemblance is certainly very faint. This town of Tafyle, which is surrounded by fruit trees, contains about six hundred houses, and is situated in a very pleasant and fertile neighbourhood, which might well induce the Israelites to select it for a resting place. The inhabitants are chiefly employed in cultivation, the produce of which they dispose of advantageously to the great pilgrim caravan. If this were Punon, probably its ancient inhabitants did the same to the Israelites.

12. "*Valley of Zared*."—See the note on Deut. ii. 13.

13. "*Arnon*."—This river, which is frequently mentioned in Scripture, is undoubtedly that which is at present known under the name of *Modjeb*, and which now divides the province of Belka from that of Kerek, as it formerly divided the kingdoms of the Moabites and Canaanites. The principal source of this stream is at a short distance north-east from Katrane, a station of the Syrian Hadj, or pilgrim caravan. Katrane is in N. lat. 31° 8', and E. long. 36° 20'; from this place the direction of about half its course is N.N.W., after which it inclines W. by N. to the Dead Sea, into which it empties itself a few miles below the N.E. extremity of that great lake, after a course of about fifty miles. The river flows through a rocky bed, and is almost or quite dried up in summer, like most of the other small rivers of this region; but even then its bed bears evident marks of its copiousness and impetuosity during the rainy season, the shattered fragments of large pieces of rock, detached from the banks nearest the river, and carried away by the torrent, being deposited at a considerable height above the summer channel of the stream. Burckhardt, whose observations were made about twenty miles from the estuary of the river, and certainly at no great distance from the point where the Hebrew host first saw it, with the intense delight which their long sojourn in the thirsty desert must have inspired, says: "The view which the Modjeb (here) presents is very striking: from the bottom, where the river runs through a narrow stripe of verdant level about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata, so that, when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom; the distance from the edge of one precipice to that of the opposite one is about two miles in a straight line." ('Travels in Syria,' p. 372). He adds, that he was thirty-five minutes in descending to the valley of the river, and that in all his travels he never felt such suffocating heat as he experienced there, from the concentrated rays of the sun, and their reflection from the rocks. This was in July. The common road crosses the valley at this place, where there are the remains of a bridge, of which one arch only now remains. Burckhardt calls it modern, but Dr. Macmichael says it is ancient Roman; and he is probably right, as a Roman causeway, about fifteen feet broad, and which was well paved, though at present in a bad state, begins here, and runs all the way up the mountain, and from thence as far as Rabbah. The bridge is not now of any use. It took Burckhardt an hour and three quarters in ascending, from the bridge, the opposite or southern declivity of the mountains cut by the valley of the Arnon.

14. "*The book of the wars of the LORD*."—What book this was has been largely debated by Biblical critics, whose opinions are thus summed up by the Rev. T. H. Horne. "Aben-Ezra, Hottinger, and others, are of opinion that it refers to this book of the Pentateuch, because in it are related various battles of the Israelites with the Amalekites. Hezelius, and after him Michaelis, think it was an Amorite writing, containing triumphal songs in honour of the victories obtained by Sihon, king of the Amorites, from which Moses cited the words that immediately follow. Fonseca and others refer it to the book of Judges. Le Clerc understands it of the wars of the Israelites who fought under the direction of Jehovah, and instead of book, he translates it, with most of the Jewish doctors, *narration*: and proposes to render the verse thus:—'Wherefore, in the narration of the wars of the Lord, there is (or shall be) mention of what he did in the Red Sea, and in the brooks of Arnon.' Lastly, Dr. Lightfoot considers this book to have been some book of remembrances and directions written by Moses for Joshua's private instruction, for the prosecution of the wars after his decease. (See Exod. xvii. 14—16.)" Mr. Horne thinks that this opinion is the most simple, and is, in all probability, the true one. We must confess however that, as the quotation in this chapter is poetical, and as it does not seem likely that Moses would have written in poetry private military instructions, we incline to the opinion that the book consisted of poetical compositions celebrating particular events, and from which so much is here introduced as seemed proper for the occasion.

15. "*The stream of the brooks*."—This "stream of the brooks," near which Ar, the capital of Moab (see note to Deut. ii. 9), was built, is probably that now called Beni-Hamad, which, after a course of about eighteen miles, nearly due west, falls into the Dead Sea about twenty-five miles south of the estuary of the Arnon, or in N. lat. 31° 21'. The country for many miles south and north of this part consists of fine elevated plains, richly cultivated in many parts, and almost everywhere susceptible of cultivation. On entering this country the Israelites may fairly be considered to have quitted permanently the desert region to which they had so long been accustomed. The ruins of numerous towns continue to indicate that it was at a former period no less populous than fertile.

20. "*Pisgah*."—See the note on Deut. xxxii. 49.

26. "*Heshbon*."—This name is still preserved in the site of a ruined town, built upon a hill, about sixteen miles north of the Arnon (N. lat. 31° 53', E. long. 36° 10'). The town must have been large, and among its ruins are found the remains of some edifices built with small stones: a few broken columns are still standing; and there are a number of deep wells cut in the rocks, and also a large reservoir of water for the summer supply of the inhabitants. This place is often mentioned in Scripture, and is celebrated in the Canticles (vii. 4) for its "fish-pools." Dr. Macmichael and his party went to look for these pools; they found only one, which is described as extremely insignificant. This was perhaps what Burckhardt mentions as a reservoir. The Doctor saw many bones and human skulls in the cisterns among the ruins, which he describes as of small extent.

30. "*Dibon*."—This name is still preserved in a ruined town called *Diban*, about three miles north of the Arnon, near the road mentioned, under verse 13, as that taken by Burckhardt and other travellers. This, with other towns of this district, was originally assigned to the tribe of Gad (ch. xxxii. 3, 33, 34), but we afterwards find it in the possession of Reuben (Josh. xiii. 17).

"*Medeba*."—This name is preserved in that of "*Madeba*," applied to a large ruined town about six miles south-east from Heshbon. In Isaiah xv. 2, its name is connected with that of Mount Nebo:—"Moab shall howl over Nebo and

over Medeba." By which we are probably to understand that this was, in the time of the prophet, the principal town of this rich district. "Medeba" was built upon a round hill, and is now most completely ruined. There are many remains of the walls of private houses, constructed with blocks of silex; but not a single edifice is standing. On the west side of the town may be seen the remains of a temple, built with large stones, and apparently of great antiquity. A part of its eastern wall remains; and at the entrance to one of the courts stand two Doric columns, which have the peculiarity of being thicker in the centre than at either extremity: a circumstance which Burckhardt, to whom Scripture geography owes the discovery of this site, never elsewhere observed in Syria. There is no spring or river near this town; but the large tank or reservoir of hewn stone still remains, which appears to have secured the inhabitants a supply of water.

33. "*Bashan....Edrei*."—See the note to Josh. xii. 4.



BALAAM.—NORTHCOTE.

## CHAPTER XXII.

1 *Balak's first message for Balaam is refused.* 15  
*His second message obtaineth him.* 22 *An angel*  
*would have slain him, if his ass had not saved him.*  
 36 *Balak entertaineth him.*

AND the children of Israel set forward, and

pitched in the plains of Moab on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab

was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 'He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the *face* of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure 'I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor,

'Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And *the* ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

<sup>1</sup> Josh. 24. 9.

<sup>2</sup> Heb. eye.

<sup>3</sup> Heb. I shall prevail in fighting against him.

<sup>4</sup> 2 Pet. 1. 16. Jude 11.

<sup>5</sup> Heb. Be not then letted from, &c.

<sup>6</sup> Chap. 24. 18.



30 And the ass said unto Balaam, *Am not I thine ass, 'upon which thou hast ridden 'ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.*

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and 'fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out <sup>10</sup>to withstand thee, because *thy way is perverse before me:*

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it <sup>11</sup>displease thee, I will get me back again.

35 And the angel of the LORD said unto

Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto <sup>12</sup>Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

<sup>7</sup> Heb. *who hast ridden upon me.*

<sup>8</sup> Or, *over time thou wast, &c.*  
<sup>11</sup> Heb. *be evil in thine eyes.*

<sup>9</sup> Or, *bowed himself.*  
<sup>12</sup> Or, *a city of streets.*

<sup>10</sup> Heb. *to be an adversary unto thee.*

Verse 5. "*The river of the land of the children of his people.*"—What river? This precise explanation rather confuses than elucidates the indication. We have therefore little hesitation in accepting the reading given in a considerable number of ancient Hebrew manuscripts and versions, which, instead of בְּנֵי אַמּוֹן (*beni-ammon*), "children of his people," read בְּנֵי אַמְּוֹן (*beni-ammon*), "children of Ammon." The river of the children of Ammon was the Euphrates; and Pethor was a town on that river—as we learn from chap. xxiii. 7, and Deut. xxiii. 4, that Balaam came from *Aram-Naharaim*, or Mesopotamia.

Verse 6. "*Curse me this people.*"—It has been an opinion very extensively prevalent in different countries and different ages of the world, and which still exists, that there were individuals who had power, through the performance of certain rites, or by an exertion of an occult influence with the hidden powers, to devote others to inevitable destruction. It was even thought among most ancient nations, and even at present in the barbarous and semi-barbarous nations of Asia and Africa, that there were such persons whose power brought a curse upon entire armies. This was done sometimes by words of imprecation, and sometimes was preceded by or connected with certain solemn rites and sacrifices, as in this instance of Balaam. Several examples of such curses or bans occur in classical history, both on individuals and collective bodies, and in the Scripture history itself instances of something very similar are found. The recent case, in which Hormah was devoted to entire destruction, is in principle not wholly unlike this and several parallel examples. Thus also Goliath cursed David by his gods, devoting him to utter destruction. In similar cases we frequently read of the Romans devoting a person to the infernal deities. This people had proper officers, whose business it was to perform the ceremonies which were connected with such an act, when a public measure. Some of these ceremonies are noticed by Plutarch, who, in his life of Crassus, relates that the tribune Atticus made a fire at the gate out of which the general was to march against the Parthians, into which he threw certain ingredients to make a fume, and offered sacrifice to the most angry gods, with horrid imprecations. These imprecations, he adds, according to ancient traditions, had such an extraordinary power, that no man who was loaded with them could avoid being undone. At the present day the Indian nations, not to mention other instances, have always their magicians with them in their wars, to use incantation against the adverse party. In the late war with the British the Burmese generals had several magicians with them, who found plenty of employment in cursing our troops; and when their zealous exertions in this duty were discovered to have been without success, a number of witches were sent for with the same purpose. Mr. Roberts, who mentions this fact, adds, that the expedient is also sometimes resorted to, of introducing a potent charm among the opposing troops, to secure their destruction.

22. "*God's anger was kindled because he went.*"—Not simply because he went, for he had been told to go; but because "the wages of unrighteousness" made him but too willing to go. He had been directed to go if the princes of Moab came to call him; but it appears that he did not wait for their calling, but arose in the morning and went with them. Besides, the Arabic version of the Pentateuch reads, "because he went with a *covetous disposition*;" and this reading is probable, as it coincides with the motive of conduct which the apostle (2 Pet. ii. 15) assigns to Balaam.

28. "*The Lord opened the mouth of the ass.*"—No better observations on this subject can be offered than are contained in the following extract from Bishop Newton's excellent "Dissertations on the Prophecies":—"The speaking ass, from that time to this, hath been the standing jest of every infidel brother. Maimonides and others have conceived that the matter was transacted in a vision: but it appears rather more probable, from the whole tenour of the narration, that this was no visionary but a real transaction. The words of St. Peter show that it is to be understood, as he himself

understood it, literally. (2 Pet. ii. 14—16.) The ass was enabled to utter such and such sounds, probably as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, that 'The Lord opened the mouth of the ass:' and no one who believes in a God can doubt of his power of doing this, and much more. The miracle was by no means needless or superfluous; it was very proper to convince Balaam that the mouth and tongue were under God's direction, and that the same Divine power which caused the dumb ass to speak, contrary to its nature, could make him, in like manner, utter blessings contrary to his inclination."

## CHAPTER XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: per-adventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And 'he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let 'me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I

pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of 'Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and 'put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 'God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment 'against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto

<sup>1</sup> Or, *he went solitary.*

<sup>2</sup> Heb, *my soul, or, my life.*

<sup>3</sup> Or, *the hill.*

<sup>4</sup> Chap. 22. 35.

<sup>5</sup> Chap. 24. 8.

<sup>6</sup> Or, *in.*

Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto

the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

Verse 1. "*Build me here seven altars, and prepare me here seven oxen and seven rams.*"—Without entering into the large question respecting the true character of the remarkable man who gives these directions, we must admit that, with reference to the mystical number seven, they savour strongly of the tricks of magic and incantation. Israel had but one altar for sacrifice, nor could more than one have been necessary for any real purpose which Balaam could have had in view, except that of mystifying the king. It is indeed possible that he sacrificed to a different deity on each altar; but this the bearing of the context seems rather to forbid. It is certain, however, that Balaam was not the only ancient personage who, in religious services, manifested much regard for the number seven, with which some superstitions or other continue to be connected in most countries, our own not excepted; for, as observed by Sir Thomas Brown, who has largely investigated the subject in his learned dissertation on the 'Great Climacterical Year,'—"Number, though wonderful in itself, and sufficiently magnifiable from its demonstrable affections, hath yet received adjections from the multiplying conceits of men, and stands laden with additions which its equity will not admit." Of these additions, the number *seven*, and, after it, the numbers *nine* and *three*, have received the largest measure. Many instances of superstitions connected with these numbers, and of odd numbers in general, might be adduced from the writings of classical antiquity. The following from Virgil (Ecl. viii. 73), with respect to the number *three*, is as remarkable, of its kind, as that concerning *seven* in the text:

"Around his waxen image first I wind  
Three woollen fillets of three colours joined;  
Thrice bind about his thrice devoted head,  
Which round the sacred altar thrice is led.  
Unequal numbers please the gods," &c.—DRYDEN.

We learn from the 'Oriental Illustrations,' that the number *seven* is generally attended to by the Hindoos in their offerings. The poorer sort will offer seven areka nuts, or limes, or plantains, or betel leaves, or seven measures of rice; and, if they cannot go so high, will at least take care to present an *odd* number. The same excellent work gives the most striking illustrative analogy to the present procedure of Balaam which has ever fallen under our notice. It is there stated, that when a king goes forth to battle, he makes a sacrifice to the goddess of the royal family (Veerma-kali) to ascertain the result of the approaching conflict, and to enable him to curse his enemies. For this purpose, seven altars are placed in front of the temple, near to which are seven vessels filled with water, upon each of which are mangoes leaves, and a cocoa-nut with its tuft on. Near to each altar is a hole containing fire. The victims, which may be *seven*, or *fourteen*, or *twenty-one*, and consist of buffaloes, rams, or cocks, are then brought forward, and a strong man strikes off the head of each victim at one blow, after which the carcass is thrown into the burning pit, with prayers and incantations. The priest then proceeds to the temple, and offers incense, and after some time returns, with frantic gestures, declaring what will be the result of the battle. Should this response be favourable to the inquiring prince, the priest takes a portion of the ashes from each hole, and, throwing them in the direction of the enemy, pronounces upon them the most terrible imprecations.

10. "*Who can count the dust of Jacob, and the number of the fourth part of Israel?*"—"Who can count the dust-like seed of Jacob?" is Boothroyd's reading. The frequent comparison of a great multitude to the dust, or to the sand, is quite in conformity with modern Oriental usage. The people of the East generally, whether in towns or camps, have the most confused and indeterminate ideas of numbers, as we have already had one or two occasions to notice. Thus, a Bedouin Arab, when questioned concerning the number of people in a town he has visited, or even concerning the numbers of his own tribe, or of the cattle belonging to it, will generally look bewildered, and ask in return, "Who can count the sands of the desert?" and sometimes he will otherwise express the same idea (or rather, want of idea) by grasping a handful of dust or sand, and throwing it into the air, to describe the incalculable numbers concerning which he is questioned.

21. "*He hath not beheld iniquity in Jacob, neither. . . perverseness in Israel.*"—This is not true, literally taken. How often had God seen and been most provoked at the iniquity and perverseness of Israel! The text has been variously read. The Samaritan and Syriac understand the perception as that of Balaam himself, not expressing the perception of God; and read, "I do not behold," instead of, "he hath not beheld;" and, besides the high authority, this reading certainly accords best with the narrative, and with the order of the context. Then the words rendered "iniquity" and "perverseness," may and, we think, ought to be differently rendered. The first word (אָוֶן, *aven*) means, in its primary signification, *nothingness* and *vanity*, particularly as applied to *idolatry*; wickedness in general, is another signification; and evil, affliction, sorrow, the third. Our translation prefers the second sense, and Boothroyd selects the third; but we certainly incline to the primary sense of *idolatry*; and then it will mean that Balaam saw in Israel none of those idolatrous vanities in which other nations were immersed, and that he attributed their safety to that cause. That this was his real opinion, we see from the advice he gave the Midianites, that to seduce the Israelites into idolatry was the way to effect their ruin. The other word (מַרְכָּס, *marcas*), rendered "perverseness," has the general sense of *labour* or *distress*, and so we would understand it; and then the whole sentence would mean, that Balaam saw no idolatry in Israel, and to this attributed the highly prosperous condition in which he saw them. The second clause is a deduction from the first. Dr. Boothroyd thus renders the sentence:

"I behold no trouble in Jacob,  
Nor do I see distress in Israel;"

and here we see, that by choosing the subordinate sense of the word אָוֶן, in the first clause, he makes the second merely a repetition of the preceding.

27. "*And Balak said unto Balaam.*"—We should be inclined to place somewhere about this place a conversation between Balak and Balaam which is omitted here, but has been preserved by the prophet Micah, chap. vi. 5—8; in which the sixth and seventh verses are to be read as questions put by the King of Moab, and the eighth as the response of Balaam. From this, and indeed from all the history, we may infer that his religion was that of the patriarchs, and that he saw and despised the vanity of the idolatrous systems around him. We see, however, that his conduct was not in conformity with the comparative purity of his belief.

28. "*Jeshimon.*"—We know nothing further of this place than that it was in the plains of Moab, and that it afterwards belonged to the tribe of Reuben. It is probably the same as the city called Bethsimuth by Eusebius, and described by him as lying on the east of the Jordan, about ten miles from Jericho towards the south. This is the more probable, as this Jeshimon is called Beth-jeshimoth in chap. xxxiii. 49, and from comparing that passage with this, it would seem that the camp of Israel was pitched there at the time when Balaam beheld it from Mount Peor.

## CHAPTER XXIV.

1 *Balaam, leaving divinations, prophesieth the happiness of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

<sup>1</sup> Chap. 23, 3, 15. <sup>2</sup> Heb. to the meeting of enchantments. <sup>3</sup> Chap. 23, 7, 18. <sup>4</sup> Heb. who had his eyes shut, but now open.  
<sup>5</sup> Chap. 23, 22. <sup>6</sup> Gen. 49, 9. <sup>7</sup> Or, smile through the princes of Moab. <sup>8</sup> the first of the nations that warred against Israel, Exod. 17.  
<sup>9</sup> Or, shall be even to destruction.

22 Nevertheless <sup>10</sup>the Kenite shall be wasted, <sup>11</sup>until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

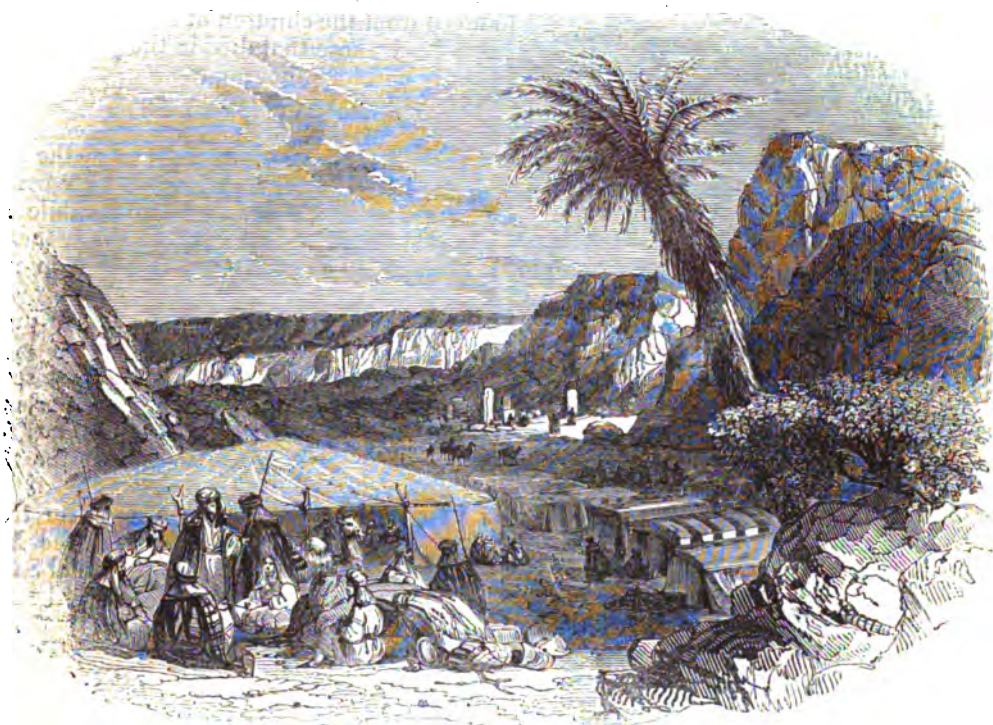
24 And ships *shall come* from the coast

of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

<sup>10</sup> Heb. *Kain*.

<sup>11</sup> Or, *how long* shall it be ere *Asshur* carry thee away captive?



TENTS. ARAB ENCAMPMENT IN THE WILDERNESS.—CARNE AND LABORDE.

Verse 5. "*How goodly are thy tents, O Jacob!*" &c.—See the notes on Gen. xxv. 27, and Num. ii. 3; the former referring to the tents of the Arabians, which probably bore a general resemblance to those of the Hebrews; and the latter to the beautiful arrangement of the camp, which seems more particularly to have excited the strong and finely-expressed admiration of Balaam on this occasion. The prefixed woodcut will serve as a general illustration of the subject, affording a view of a Bedouin encampment, and exhibiting the form of its tents.

6. "*Lign aloes.*"—This was some kind of tree remarkable for the beauty of its foliage and the fragrance of its wood. But such terrible "defeatures" have been committed in those once flourishing regions, that it would be difficult to say precisely what tree it was. It belonged perhaps to the cone-bearing family, inasmuch as the word denotes also a tent, which, from the manner of "pitching" it, resembles in measure a fir or pine-tree. This was perhaps the same as the *Agallochum* of Dioscorides, which he tells us was burnt for sake of the odorous fumes that it produced.

7. "*Higher than Agag.*"—The comparison strongly implies the national importance of the Amalekites at this period. It is thought that Agag was a name common to all the kings of the Amalekites. Another king of this name occurs in the history of Saul (1 Sam. xv. 9, 33); and in Esther iii. 1, the term "Agagite" is used as equivalent to "Amalekite." Concerning the Amalekites, see the note on Deut. xxv. 9.

17. "*I shall see him, but not now,*" &c.—Dr. Boothroyd renders this clause,—

"I see it, though it will not be now:

I behold it, though the event is not near."

21. "*Kenites.*"—See the note on Judges i. 16.

"*Thou puttest thy nest in a rock.*"—The Hebrew word from which Kenite is formed signifies a nest, and is no doubt an allusion to the eagle, which delights to form its nest among the inaccessible rocks and mountains. The metaphor signifies security; which security, in the intended sense, the Kenites derived from having followed and dwelt among the Israelites—expressed by the fine figure of building their nest in a rock.

22. "*Asshur,*" that is, Assyria.—See the note on 2 Kings xv. 29.

24. "*Chittim.*"—Writers on the geography of the Bible entertain remarkably different ideas as to the country or



countries intended by this denomination. The most probable opinion seems to us to be that which considers that the Hebrews used it to express, in a general sense, all the coasts and islands of the Mediterranean Sea, so far as known to them. The meaning of this remarkable prophecy seems very clear, and was accomplished in all its details. It appears to mean generally, that Moab, Edom, and Amalek should be smitten by the Israelites; who should, in their turn, be overcome and taken captive (with the Kenites) by the Assyrians; who should themselves, ultimately, be "afflicted" by the Greeks and Romans; and that, in the fulness of time, they also should utterly perish.

"*Eber.*"—The Hebrews are doubtless principally intended; but perhaps including also the kindred nations equally descended from Abraham.

## CHAPTER XXV.

1 *Israel at Shittim commit whoredom and idolatry.*  
6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.*  
16 *The Midianites are to be vexed.*

AND Israel abode in 'Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, "Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7 And "when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman

through her belly. So the plague was stayed from the children of Israel.

9 And "those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, "Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a 'chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 "Vex the Midianites, and smite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

<sup>1</sup> Chap. 33. 49.

<sup>2</sup> Deut. 4. 3. Josh. 22. 17.

<sup>3</sup> Gal. 106. 30. 1 Mac. 2. 54.

<sup>4</sup> 1 Cor. 10. 8.

<sup>5</sup> Psal. 106. 30.

<sup>6</sup> Ecclus. 45. 24. 1 Mac. 2. 54.

<sup>7</sup> Heb. *house of a father.*

<sup>8</sup> Chap. 31. 2.

Verse 1. "*Shittim.*"—The observation on Jeshimon (chap. xxiii. 28) applies equally to this place. We know nothing about it. It is probably the same place which is called Abel-Shittim in chap. xxxiii. 49. It was sixty stadia distant from the Jordan, according to Josephus. It was from this place that Joshua sent the spies to Jericho (Josh. ii. 1), and from which the host departed to encamp close to the river, previous to the passage over Jordan (Josh. iii. 1).

3. "*Israel joined himself unto Baal-peor.*"—Boothroyd follows Michaelis in rendering this, "wore the badges of Baal-peor;" that is, by binding themselves with fillets in his honour, and thus openly avowing their idolatry. This seems very probably the true sense of the original word *tzamad*, as used in this place. The Israelites would thus seem to have manifested every form of devotion to the idol of Moab; they worshipped him; they ate of his sacrifices; they wore his festival badges; and they defiled themselves by participating in the lustful abominations with which his worship was celebrated. Those who have given their attention to the elucidation of the idolatries mentioned in Scripture are not agreed about Baal-peor. We may observe that the same god was often worshipped by the same people, but almost always under different names, and with different ceremonies; and as the worship

of the Baal so frequently mentioned in Scripture was most extensively diffused, it is not improbable that this was the same idol, distinguished as the national deity of the Moabites by the affix "Peor," derived probably from Mount Peor, within their territory (chap. xxiii. 28), being the chief seat of his worship. We all know how common a custom it was to call the same deity by different surnames according to the different places where he was worshipped. The Olympian and Dodonæan Jupiter form an instance of this. As, however, Baal (lord) is rather the titular distinction of a chief deity (the sun generally) rather than a proper name, it may be doubted whether precisely the same deity is always intended by this term, particularly when a distinctive surname is given. Jerome, Origen, and many other high authorities, are of opinion that Baal-peor was the same, or nearly the same, as the Priapus of the Romans, and was worshipped with similar obscene rites. Such rites were not indeed by any means peculiar to any one deity, but were more or less common to many, whence the Scripture, with just severity, frequently calls the deities of the surrounding nations, not "gods," or even "idols," but "abominations,"—"the abomination of Moab," "the abomination of the Ammonites," "the abomination of the Zidonians," &c. This view as to Baal-peor seems rather to be sanctioned by the striking passage in Hosea (ix. 10), which we thus read in Boothroyd's version:

"They went to Baal-peor, and separated themselves to shame;  
And became abominable as the object of their love."

Whichever view we take, there is little question that the worship of this idol was celebrated by the most immodest actions, and that the unholy connections of the Israelites with the daughters of Moab and Midian were as much crimes of idolatry as of lust. We learn from chap. xxxi. 16, that in this melancholy affair, the Israelites were designedly seduced by the people of the land, by the advice of Balaam, who having, much against his inclination, been obliged to bless those whom he desired to curse, and being probably aware of the consequences which attended their worship of the golden calf, suggested the attempt to seduce them from their allegiance to Jehovah as the most likely way to bring down ruin upon them.

It is believed by many commentators, that Chemosh, "the abomination of Moab," from whom the Moabites are called, in chap. xxi. 29, "the people of Chemosh," and to whom Solomon erected an altar on the Mount of Olives (1 Kings xi. 7), was the same as Baal-peor. This opinion was entertained by Milton, who thus alludes to the present transaction, and defines the limits to which the worship of this idol extended:

"Chemos, th' obscene dread of Moab's sons,  
From Aroer to Nebo, and the wild  
Of southmost Abarim; in Hesebon  
And Horonaim, Sihon's realm, beyond  
The flow'ry vale of Sibma, clad with vines;  
And Eleale, to the Asphaltic pool:  
Peor his other name, when he enticed  
Israel in Sittim, on their march from Nile,  
To do him wanton rites, which cost them woe."

PARADISE LOST, B. i. 406.

4. "Take all the heads of the people, and hang them up."—The heads of the people were the princes of tribes: if these were the same as those addressed in the following verse, they were assembled not to be themselves hanged up but to slay those who had been joined to Baal-peor. This is the understanding of Jarchi and other Rabbins; and is sanctioned by the Samaritan, which retains a clause that appears to have dropped from the Hebrew text, and is introduced by Boothroyd, whose translation thus reads this part of the verse:—"Take all the heads of the people, and let them slay those men who have worn the badges of Baal-peor, and hang them up before Jehovah until sun-setting." The following verse would then mean that every chief was in his own division to execute the Divine judgment upon the idolaters. Some commentators however are of opinion that the passage is to be understood as it appears in our version, and that the directions in the following verse were addressed to the judges appointed under the advice of Jethro. By hanging up we are to understand the ignominious gibbeting of the body, after the criminal had been stoned or slain with the sword—hanging alive not being a Hebrew punishment.

9. "Twenty and four thousand."—St. Paul says twenty-three thousand. The account of Moses includes, most probably, the total number, as well those that were put to death and hanged up, as those that died of the plague; while the Apostle limits his notice to those only who died of the plague. The persons hanged up probably did not exceed the one thousand, which is the amount of the difference between the numbers.

## CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

<sup>1</sup> Chap. 1. 3.    <sup>2</sup> Chap. 1. 1.    <sup>3</sup> Gen. 46. 8.    Exod. 6. 14.    1 Chron. 3. 1.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families *were*; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez *were*; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ Of the sons of Issachar after their

families: of Tola, the family of the Tolaïtes: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manassch and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *came* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaïtes: and of Hephher, the family of the Hephherites.

33 ¶ And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manassch, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

<sup>4</sup> Chap. 16. 2.    <sup>5</sup> Gen. 38. 2, &c. and 46. 12.    <sup>6</sup> Josh. 17. 1.    <sup>7</sup> Chap. 27. 1.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand, and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 \*To many thou shalt \*give the more inheritance, and to few thou shalt \*give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be \*divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ \*And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* \*Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron *was* born Nadab, and Abihu, Eleazar, and Ithamar.

61 And \*Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them *were* twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there *was* no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there *was* not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They \*shall surely die in the wilderness. And there *was* not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

\* Chap. 33. 54.

\* Heb. multiply his inheritance.

\* Heb. diminish his inheritance.

\* Chap. 33. 54. Josh. 11. 23, and 14. 2.

12 Exod. 6. 16, 17, 18, 19.

13 Exod. 2. 1, 2, and 6. 20.

14 Levit. 10. 2.

Chap. 3. 4. 1 Chron. 24. 5.

15 Chap. 14. 28. 1 Cor. 10. 5, 6.

Verse 2. "Take the sum of all the congregation."—The following table furnishes a view of the results of this census as compared with that which was taken soon after the exodus, showing the increase or decrease which took place in each tribe during the intervening period:

	CHAP. I.	CHAP. XXVI.	INCREASE.	DECREASE.
Reuben . . .	46,500 . . .	43,730 . . .	— . . .	2,770
Simeon . . .	59,300 . . .	22,200 . . .	— . . .	37,100
Gad . . .	45,650 . . .	40,500 . . .	— . . .	5,150
Judah . . .	74,600 . . .	76,500 . . .	1,900 . . .	—
Issachar . . .	54,400 . . .	64,800 . . .	9,900 . . .	—
Zebulun . . .	57,400 . . .	60,500 . . .	3,100 . . .	—
Ephraim . . .	40,500 . . .	32,500 . . .	— . . .	8,000
Manasseh . . .	32,200 . . .	52,700 . . .	20,500 . . .	—
Benjamin . . .	35,400 . . .	45,600 . . .	10,200 . . .	—
Dan . . .	62,700 . . .	64,400 . . .	1,700 . . .	—
Asher . . .	41,500 . . .	53,400 . . .	11,900 . . .	—
Naphtali . . .	53,400 . . .	45,400 . . .	— . . .	8,000
	603,550 . . .	601,730 . . .	59,200 . . .	61,020
			Decrease on the whole	1,820
Levites, from a } month old }	22,273 . . .	23,000 . . .	727 . . .	—

That there should have been a decrease may at the first view seem surprising when we recollect the great rapidity with which the Israelites had previously increased. But there is not the least difficulty in accounting for it. The difference between the plenty of Egypt and the sterility and privations of the desert may be taken into the account; but still we can see that there actually would have been a large increase if the frequent perversity and rebellion of the people had not from time to time occasioned vast numbers of them to be destroyed. Perhaps we should not be far wide of the mark in estimating at about 100,000 the loss thus occasioned to the population; and the probability of this conjecture may be seen by considering the different circumstances which operated in causing this reduction.

1. (Num. xi. 1.) Murmuring; in consequence of which "the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." 2. (xi. 35.) "Very great plague" for loathing manna. 3. (xiv. 45.) Smitten by the Amalekites. 4. (xvi. 32. 35. 49.) Korah's rebellion and its consequences caused the destruction of about 15,000. 5. (xxi. 1.) Smitten by the king of Arad. 6. (xxi. 6.) Plague of fiery serpents: "much people died." 7. (xxv. 5. 9.) 24,000 destroyed by plague for their sin in the matter of Baal-peor, besides those previously slain with the sword.

The remarkable difference of the rate of increase and decrease in the several tribes, might give occasion for much curious investigation. The most striking points are the astonishing increase in Manasseh, and the still more astonishing decrease in Simeon. The former, from being numerically the lowest of the tribes at the former census, is at this becomes the sixth; and the latter, from being the third, has become the lowest of all, having lost not very much less than two-thirds of its former numbers. For the increase in Manasseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph; but as to the decrease in Simeon it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor. We know that Zimri, one of the ringleaders, was a chief of this tribe, and nothing is more probable than that a large number of its members should have been induced to follow the example of so influential a person.

55. "The land shall be divided by lot."—The numbers of the tribes being so different, there must necessarily be an inequality in the extent and importance of their respective territories. The country also which they were to inherit was of an unequal and diversified character. The distribution was probably therefore directed to be by lot, in order to prevent the charges of partiality or prejudice which the tribes might have been ready to make against those who, in the absence of the lot, would have had to direct the distribution. The people would not doubt that their inheritance was appointed by God when they saw that, being thus taken, each tribe received the portion that was suited to its wants. The manner in which the lot was taken is quite a matter of conjecture. Some of the Rabbins say that the limits were defined on scrolls of parchment, which the princes of the respective tribes drew in succession (beginning with Reuben), from the urn in which they were placed. But others have it that there were two urns, one containing the name of the tribe, and the other the definition of the limits of a province, and that a person who drew the lots took first a scroll containing the name of a tribe from one urn, and then took from the other another scroll, the district defined in which belonged to the tribe previously drawn. It will be recollected that only nine tribes and a half thus received their inheritance by lot, Reuben, Gad, and half the tribe of Manasseh, having previously settled on the east of the Jordan.

64. "Among these there was not a man of them whom Moses and Aaron the priest numbered...in the wilderness of Sinai."—This shows that the census was not a mere counting of heads, but a regular registration of names and families, for else this fact could not well have been ascertained. It also forms one circumstance to account for the diminished population, it being ordained that all the males above twenty at the first enumeration should die before the second. This could not have happened according to the ordinary laws of mortality. It will of course be recollected that the effect of this must have been that in all the tribes (Levi excepted) there were only two men above sixty years of age at the period of the second census. In ordinary circumstances a great number must have exceeded this age, particularly as at this early period of the world the average duration of human life seems not to have been quite reduced to its present standard. It has been stated as an objection to the account in the text, that Caleb and Joshua were not the only persons numbered in Sinai who entered Canaan, as Eleazar and Phinehas are mentioned (Josh. xiv. 1, and xxii. 13) among those who did so. The answer is easy—The Levites were not included in the general enumeration at Sinai, but were numbered distinctly and on a different principle (from a month old, not from twenty years old). Neither had they any share in the transaction which brought the sentence of death on the mass of the people. This tribe did not, like the others, send a spy into Canaan, nor does it appear that it concurred in the general murmuring which the report of the spies occasioned.



## CHAPTER XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of 'Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglan, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father 'died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be 'done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto

the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, 'Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as 'Aaron thy brother was gathered.

14 For ye 'rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the 'water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him 'after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

<sup>1</sup> Chap. 26. 33. Josh. 17. 3.

<sup>2</sup> Chap. 14. 35, and 26. 64, 65.

<sup>3</sup> Heb. *diminished*.

<sup>4</sup> Deut. 32. 49.

<sup>5</sup> Chap. 30. 24.

<sup>6</sup> Chap. 26. 24.

<sup>7</sup> Exod. 17. 7.

<sup>8</sup> Exod. 28. 30.

Verse 7. "*Thou shalt surely give them a possession of an inheritance.*"—This application of Zelophehad's daughters, and the determination founded upon it, is replete with instruction in the Hebrew law of inheritance. It is evident that the women considered their claim as entirely new, and rather opposed to existing usages; and, certainly, cases must often have arisen before this, in which a man died leaving no male children, and some usage must have existed with which the daughters of Zelophehad were not satisfied, and which perhaps ceased to be applicable when the Israelites had exchanged or were about to exchange the character of a nomade for that of a settled people. In this view it is remarkable that the application immediately follows the census and the directions concerning the distribution of the

land. Further, it is observed that the daughters are careful to avoid stating the matter so as to convey the impression that they thought they had any right, as daughters, to inherit the property of their father, in preference to a male kinsman not his descendant, or that they had any claims individually; but they made it rest on the honour of their father, that his name might not be lost in Israel, and therefore that his land might become theirs and be possessed by their posterity in his name. Their request was complied with; and the law of succession was in other respects also settled with more precision. Turning to the last chapter of this book, we find a more particular account of the terms under which this concession was made to daughters: this was, that they should not marry out of their own tribe:—"Let them marry to whom they think best; only to the family of the tribe of their father they shall marry. So shall not the inheritance of the children of Israel remove from tribe to tribe." (xxxvi. 6, 7.) It is evident that this restriction was only in the comparatively rare case of daughters becoming heiresses; in ordinary circumstances there was nothing to prevent them from marrying into other tribes, although it is probable that usage, resulting from the principle of clanship, operated much in restricting marriages to members of the same tribe (see the note on Gen. xxiv. 4). However, the daughters of Zelophehad did more than was required of them, as they all married their cousins, whom, in virtue of the newly established right, they had superseded in the inheritance. Michaelis points out a remarkable similarity between this law and that of the Athenians on the same subject. At Athens, daughters, in like manner, inherited nothing when there was a son alive; and a daughter who had no brother, and consequently was herself heiress, was bound to marry her nearest relation. This was a closer limitation than in the law of Moses, which gave heiresses freedom of choice within their own tribe, notwithstanding which there is reason to conclude that they generally did, like Zelophehad's daughters, marry their nearest relations.

## CHAPTER XXVIII.

1 Offerings are to be observed. 3 The continual burnt offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of firstfruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* 'a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, 'This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot 'day by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer 'at even;

5 And a tenth *part* of an ephah of flour for a 'meat offering, mingled with the fourth *part* of an 'hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 'And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the 'first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

<sup>1</sup> Heb. a saviour of my rest.

<sup>2</sup> Exod. 29. 38.

<sup>3</sup> Heb. in a day.

<sup>4</sup> Heb. between the two evenings.

<sup>5</sup> Levit. 2. 1.

<sup>6</sup> Exod. 12. 40.

<sup>7</sup> Exod. 12. 18. Levit. 23. 5.

<sup>8</sup> Levit. 23. 7.

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

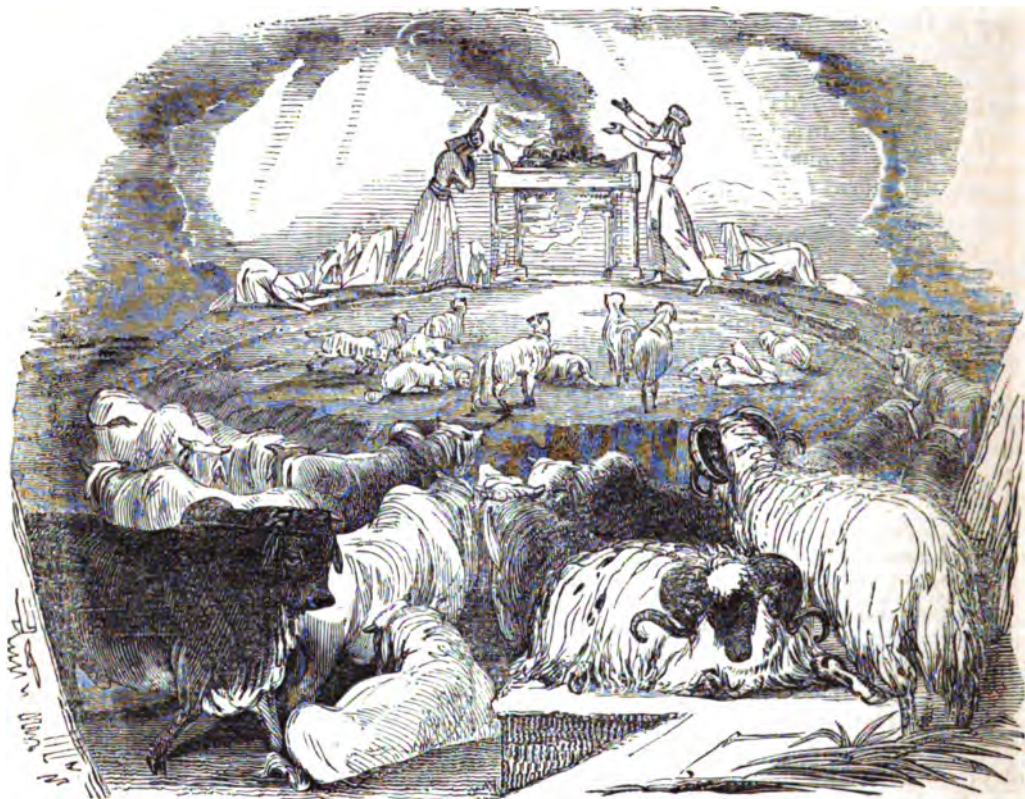
30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Verse 11. "*In the beginnings of your months ye shall offer a burnt offering.*"—This was the feast of the new moon, concerning which we have no other direction in the law than that a larger number of sacrifices should be offered, and that, as on other solemn days, the trumpets should be blown over the sacrifices (ch. x. 10). It would seem from Amos viii. 5, that the people abstained from traffic on these days; from 1 Sam. xx. 5, 6, that it was customary to make feasts on the occasion; and the new moons seem to be mentioned together with the sabbath, by several of the prophets, as days of public worship. None of these particulars are however found in the law; and the Rabbins inform us that on the new moons, except the seventh, people pursued their ordinary avocations, the women only being exempted from labour. The sacrifices, as we observe, consisted of two young bullocks, a ram, and seven lambs, with a suitable bread and drink offering. The Rabbins find something mystical in the eleven animal sacrifices, the reason for which, they say, was, because the lunar year was shorter than the solar by so many days.

It was an ancient heathen custom, in various countries, to offer sacrifices to the new moon, and it may be conceived that a new moon festival was introduced into the Hebrew service in order to prevent this idolatry, by assigning to the practice a legitimate object. Another reason may have been to make the time of the new moon more carefully observed, which, as Jennings remarks, "was a matter of considerable importance, not only to prevent confusion in their chronology, since they reckoned by lunar months, but likewise because the true time of observing all their great festivals depended upon it." The Scripture does not acquaint us by what method the ancient Jews fixed the time of the new moon—whether they understood by the "new moon" the new moon properly so called, that is, the time when the moon is in conjunction with the sun, or the time when, in clear weather, the moon first became visible. The Rabbins themselves are not agreed on this subject; but the majority of them are of the latter opinion. There can be little question that they are in the right when they state that the Jews did not use astronomical calculations and cycles for fixing the commencement of their months and years, until they acquired this art from the Chaldeans during the captivity; and that they were previously guided by actual observation. Their account of the mode in which the requisite observation was taken, we are not required to believe. They say that about the time when the moon's appearance was expected, the Sanhedrin sent men to keep watch upon the mountain tops, who gave immediate notice of its first appearance. When this was announced, a fire was kindled on Mount Olivet, and the signal was transmitted from mountain to mountain through the land. They proceed to state, that this procedure was rendered abortive by the Samaritans and other profane persons, who sometimes kindled such fires at improper seasons, for the purpose of deceiving the people and deranging the order of the sacred festivals. In later times, therefore, the Sanhedrin was obliged to send expressers throughout the country to announce the appearance of the moon. This is perfectly absurd; and seems to proceed on the supposition that the new moon was nowhere visible but at Jerusalem. The people in distant parts of the land must generally have seen the moon as soon as those at Jerusalem, or at least sooner than any express could announce its appearance. Then also the delay would have prevented the festival from being simultaneously observed in the different parts of the country. Indeed this account contradicts the further explanation, which states that, as the Hebrews had no month exceeding thirty days, if they did not perceive the new moon on the thirtieth day they concluded that its appearance was obstructed by clouds, and made the next day the first of the following month. There is something very similar in this to what is observed among the Moslems whose months are also lunar, and who have to pay particular attention to the moon's appearance, as their yearly lent, or month's fast, begins with the appearance of the moon Ramazan, and gives place to festivity when the following new moon appears. We cannot explain the Moslem practice more expressively than in the words of Joseph Pitts:—"As the Christians date by the month, so the Turks date by the moon, so that this month of Ramazan, or month of fast, doth every year fall back ten or eleven days; so that this month, in the space of thirty years or thereabouts, goes round the whole year. And here the reader may be pleased to note that they are altogether ignorant of astronomy, and hold it to be a great piece of arrogance for any to dive into those things which belong to that science. And they moreover say, that no man in the world knows when the new moon is, but God alone knows. And they say, that none but Christians will presume to inquire into such hidden and abstruse matters. And therefore many will not believe there is a new moon till they see it: so that they begin their fast the next day after the moon appears, and fast till they see the next moon. Unless it so happen that the weather hinder the sight of the moon and then they complete thirty days' fast, after they have seen the Ramazan moon." The appearance of the moon both at the beginning and end of the fast is, in towns, announced by the

firing of a cannon; and during the period of the writer's own residence in the East, he recollects no instance in which the fast was protracted on account of the non-appearance of the moon, for a reward being given to him who brings to the proper authorities the first news of its appearance, there are never wanting persons ready to swear that they have seen, at the usual season, what the mass of the people may have been unable to perceive. There is a chapter, 'On Seeing the New Moon,' in the *Mischat-ul-Masabih*, in which authority for most of these practices is found. One tradition reports Mohammed to have said—"A month is twenty nights: then keep not fast till you have seen the new moon; which being hid from you by clouds, then complete thirty days." In another instance, a Bedouin came and told him that he had seen the new moon; on which Mohammed questioned him as to his faith; and finding that he was a Moslem, turned to Billal, the crier, and told him to proclaim the fast.



FIRST DAY'S OFFERING AT THE FEAST OF TRUMPETS.—T. LANDSEER.

### CHAPTER XXIX.

<sup>1</sup> *The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.*

AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: 'it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering *shall be of flour mingled with oil*, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt offering unto

<sup>1</sup> Levit. 23. 24.

<sup>2</sup> Levit. 16, 29, and 23. 27.

the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering *shall be of flour mingled with oil*, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of flour mingled with oil*, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner:*

19 And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner:*

22 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks,

two rams, and fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner:*

25 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner:*

28 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner:*

31 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner:*

34 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein:

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be according to their number, after the manner:*

38 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These things ye shall do unto the LORD in your set feasts, beside your vows, and your

<sup>2</sup> Levit. 23. 36.

<sup>4</sup> Or, offer.



freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

Verse 1. "*A day of blowing the trumpets.*"—This was one of the new moon days, celebrated with more than ordinary solemnity, on account, probably, of its commencing the new year; for the first day of the seventh month of the sacred year was the new year's day of the more ancient civil year. It is the only one of the new moon days on which servile work is interdicted. It is called "the feast of trumpets:" and we are to understand that the trumpet-blowing was greater on this day than on any other of the solemn festivals. The Scripture gives no reason for this peculiarity, or indeed for the festival itself. Numerous conjectures have been offered to supply the omission. Many Jewish writers think that the trumpets were blown in order to awaken men to repentance against the great fast, or day of expiation, which followed nine days after. But to this it has been well objected by Bishop Patrick, that the words (זכרון תרועה) *zikhron teruah* translated "a memorial of blowing of trumpets" in the parallel text, Lev. xxiii. 24, properly signifies a memorial of triumph, a shouting for joy, the word *teruah* being never used in Scripture but for a sound or shout of rejoicing. The opinion most commonly received by the Jews is, that the trumpets were blown in memory of the intention to offer Isaac in sacrifice, and the substitution of a ram in his place. On which account they say that the trumpets used on this occasion were made of rams' horns, and they still use such in their synagogues under this impression. They also inform us that a ram's head was eaten on this day for the same reason, and also to betoken that the Jews would be the head and not the tail. A notion, derived from the Mishna, is also entertained that on this day God sits to determine the events of the following year, and to judge the conduct of men, who pass before him as a flock before the shepherd; and that the blowing of trumpets is to disturb Satan when he comes to accuse the Israelites. Some of the Christian fathers think that the institution was to commemorate the delivery of the law on Mount Sinai, which was attended by the sound of the trumpet. The most general opinion however, both among Jews and Christians, is, that the observance was instituted to commemorate the creation of the world when "the morning stars sang together and all the sons of God shouted for joy" (Job xxxviii. 7). This opinion has the advantage that it may be held in common with any of the others; and is not incompatible even with the view which we entertain, which is, that the day, being new year's day, was celebrated by the blowing of trumpets, for much the same reason that we celebrate the commencement of our new year by the ringing of bells, namely, to usher in the year with tokens of public rejoicing. It will be observed that the opinions concerning the creation of the world, of the judgment which takes place on that day, and of the intended sacrifice of Isaac, are not stated as opposite notions, since they are all entertained by the modern Jews, whose prayers for the day make frequent allusions to all three.

39. "*These things ye shall do unto the Lord in your set feasts.*"—The laws in this and the preceding chapter contain a repetition of previous injunctions. They are here given again, probably, like the recapitulation in Deuteronomy, to remind the new generation about to enter Canaan of the obligations laid upon their fathers, and which were to continue in force under the approaching alteration in their condition of life. Of all the sacrifices enjoined in the law, the Jews, who have now abode "many days without a king, and without a prince, and without a sacrifice" (Hos. iii. 4), offer none. Instead of sacrifices they have certain observances, with appropriate prayers and readings of Scripture; and on a day when there should be a sacrifice they read in their synagogues the passage of Scripture enjoining that sacrifice, under the impression that, in their present depressed circumstances, the public reading of the injunction will be accepted in place of compliance with it. (See Leo of Modena's 'History of the Rites, &c. of the Jews'.)

### CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exception of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not 'break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when 'she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

<sup>1</sup> Heb. profane.

<sup>2</sup> Heb. her vows were upon her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to

afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Verse 2. "*If a man vow a vow.*"—This chapter relates wholly to vows; and its contents were, not improbably, delivered in answer to some questions or difficulties which had been propounded to Moses on the subject. It will be right to observe that nothing is said either in approval or disapprobation of vows in general, and it may be reasonably concluded that these laws were intended to regulate and modify practices already existing. Moses nowhere exhorts to the practice of vowing, and sometimes speaks of vows as if they might be rashly taken. Michaelis has a good general remark, which is applicable to the whole subject:—"Moses appears to have retained vows as an ancient usage among his people; only taking care that the *jus tertii*, the rights of a father, or a husband, should not be affected by them, and that where rashly made, they should not become too burdensome; and with this view ordaining an authority, for the purpose of alleviating and buying them off. This is nearly the spirit of his law. Of many vows that became common in later times, he had not even an idea, and, of course, could enjoin nothing respecting them. The most common vow, to which he often alludes, and which he pre-supposes as known, was the promising an offering to God—a sort of vow which we can no longer make. By other vows, either something was presented as a gift to God, who had then a visible sanctuary and priests; or else there was promised a piece of self-denial, uninjurious to the commonwealth, and, in general, not of perpetual endurance. It was to a people who made vows of this sort that Moses gave his laws." The Rabbins very properly observe, that no vow could be admitted as coming within the scope of these laws if it bound the person to do a forbidden thing, or any thing contrary to the honour and known will of God. Such vows were in themselves void.

"According to all that proceedeth out of his mouth."—This phrase frequently occurs in connection with vows; and it would seem from hence, that to render a vow binding it was necessary that it should be actually uttered—not merely made in the heart. Such a mental act would appear to have been regarded rather as a resolution to vow than as a vow itself. This limitation is of more importance than would at first sight appear, and was probably intended to prevent the anxiety which conscientious persons might sometimes be led to entertain on account of the difficulty which might occur of distinguishing between a bare intention and a vow actually completed.

3. "*In her youth.*"—The Rabbins say that this means till she was twelve years of age. We should rather think that there was no distinct reference to age; for as we find the husband possessing a power of nullifying his wife's vows, without any restriction as to her age, it is but reasonable to conclude that the father possessed the same power till she was married. And this seems the more probable when we consider that among the Hebrews, as at present in most nations of the East, it was a very rare circumstance for a female to remain unmarried beyond girlhood, and that she was often betrothed long before the actual marriage took place. The same authorities inform us that when a girl was betrothed, the concurrence of her father and betrothed husband was requisite to nullify her vow. We see from verse 9, that a woman seems never to have been independent in this matter, or perhaps in any other, until she either become a widow or a divorced wife.

## CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.*

13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasury of the Lord.*

And the LORD spake unto Moses, saying,

2 'Avenge the children of Israel of the Midianites: afterward shalt thou 'be gathered unto thy people.

3 And Moses spake unto the people, say-

ing, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 'Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

<sup>1</sup> Chap. 25. 17.

<sup>2</sup> Chap. 27. 13.

<sup>3</sup> Heb. *a thousand of a tribe, a thousand of a tribe.*



PURIFICATION OF THE SOLDIER AND HIS SPOIL.—MELVILLE.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, 'Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest,

and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the 'battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, 'these caused the children of Israel, through the 'counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore 'kill every male among the little ones, and kill every woman that hath known man by lying with 'him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and 'whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all

<sup>1</sup> Josh. 13. 21.

<sup>2</sup> Heb. *host of war*.

<sup>3</sup> Chap. 25. 2.

<sup>4</sup> 2 Pet. 2. 15.

<sup>5</sup> Judg. 21. 11.

<sup>6</sup> Heb. *a male*.

<sup>7</sup> Chap. 19. 11, &c.

<sup>11</sup>that is made of skins, and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey <sup>12</sup>that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the <sup>13</sup>flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, which was the portion

of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand: of which the LORD's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one.

40 And the persons were sixteen thousand; of which the LORD's tribute was thirty and two persons.

41 And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our <sup>14</sup>charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath <sup>15</sup>gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

52 And all the gold of the <sup>16</sup>offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

<sup>11</sup> Heb. instrument, or vessel of skins.

<sup>12</sup> Heb. of the captivity.

<sup>13</sup> Heb. heave offering.

<sup>14</sup> Or, goats.

<sup>15</sup> Heb. hand.

<sup>16</sup> Heb. found.

53 (*For the men of war had taken spoil, every man for himself.*)

54 And Moses and Eleazar the priest took the gold of the captains of thousands

and of hundreds, and brought it into the tabernacle of the congregation, *for a memorial for the children of Israel before the LORD.*

Verse 2. "*The Midianites.*"—See the note on Exod. ii. 15. Whatever opinion be entertained concerning the origin of the Midianites on the Red Sea, among whom Moses found a refuge from the wrath of Pharaoh, there is no question that those who now engage our attention were the descendants of Midian, the son of Abraham by Keturah, who, together with his brethren, were sent away by the patriarch, during his life-time, "eastward into the east country;" that is, into the country eastward from that part of Canaan in which Abraham then was. This was at Beersheba, in the south of Canaan; and now accordingly we find the Midianites settled in, or at least occupying the region where, after this direction, we should expect to look for them, namely, to the east and south-east of the Moabites, who dwell on the eastern coast of the Dead Sea. Or rather perhaps we should say, that, as they appear to have been to a considerable extent a nomade people, they pastured their flocks in the unsettled country beyond the Moabites, with whom, as a kindred though a more settled people, they appear to have been on the most friendly terms; and on whose borders were situated those "cities and goodly castles" which they possessed. It will contribute to the better understanding of the subsequent history of this people, in connection with the Israelites, to keep in mind this often forgotten fact, that the Midianites were, to a considerable extent, a nomade people, extending their wanderings much beyond any limits which could be assigned to them as a territorial possession. This people were induced, by the wicked advice of Balaam—and with an express and diabolical intention of depriving them of Jehovah's protection—to attempt to seduce the Hebrews to idolatry and idolatrous whoredom. To their success in this endeavour, the 24,000 lives which were lost in the matter of Baal-peor bore awful testimony. Were the people of Israel to be thus punished, and should the primary instigators of the idolatry and rebellion escape? Such was not the Divine will; and now we find the Israelites ordered to execute the Lord's vengeance upon Midian. No one can doubt that, in this case, the Hebrews were the executioners of a judicial sentence; and it is well to remember this, that we may, from this affair, be led to draw no inference as to the conduct and results of a war in ordinary circumstances. The sequel exhibits the result. It appears, however, that only the Midianites who were in the neighbourhood of the Hebrew camp, and who were the actual criminals, were involved in the recorded destruction, great as it was; and this is one proof, among many, of the wide-spread and partially nomade character of this people. Accordingly, at no great distance of time afterwards, we find them so powerful as to render the Israelites their tributaries, and to oppress them greatly for seven years, obliging them to seek refuge in "dens which are in the mountains, and caves, and strong holds" (Judg. vi. 2). From this oppression the Hebrews were delivered by Gideon, who, with a very inferior force, almost annihilated the Midianites, so that from that time they appear to have lost their distinct national existence, and became mixed with the kindred nations, the Moabites, Ammonites, Edomites, and Arabians.

6. "*The holy instruments, and the trumpets.*"—What these holy instruments were, as distinct from the trumpets, is not very evident; and the Hebrew, as well as the Christian commentators, are much divided on the subject. Some think that the Urim and Thummim are intended, whereby the Lord might be consulted about any difficulty that might arise in the management of the war; others think it was the ark, which we in future times find, on some occasions, accompanying the army (Joah. vi. 4, 6, 7; 1 Sam. iv. 4, 5; xiv. 18; 2 Sam. xi. 1). There are serious objections to both of these opinions; and it seems more probable that we should regard the ׀ (*war*) prefixed to the word "trumpets" not as copulative (*and*), but as explanative (*even*), and then read, "the holy instruments, *even* the trumpets." It will be recollected that the silver trumpets were to accompany the army, in charge of the priests, who were to sound the war alarm with them.

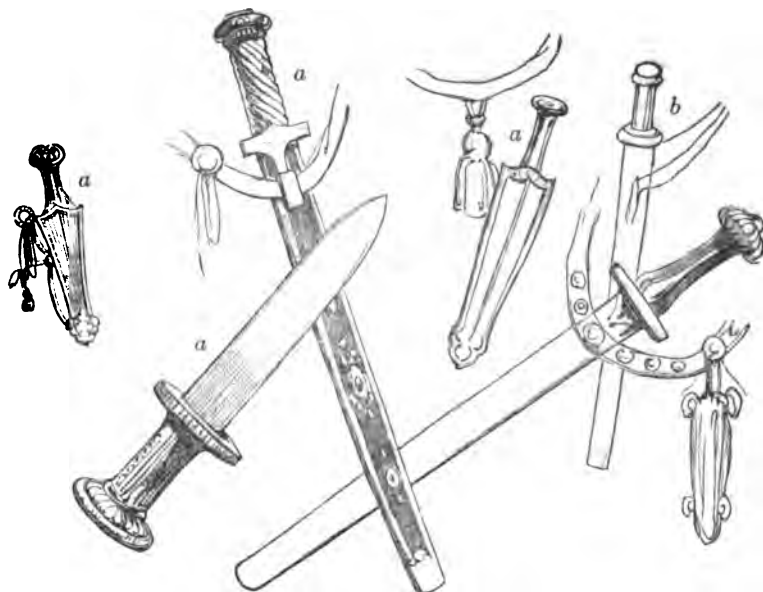
7. "*Slew all the males.*"—This slaughter of the males is not a peculiarity of the present transaction, since it formed part of the general war-law, as given in Deut. xx., to which we must refer for remarks on the general subject. Our present observations are confined to the circumstances which the ordinary military laws do not explain.

8. "*Balaam also...they slew with the sword.*"—It is said, in chap. xxiv. 25, that Balaam went and returned to his own country, that is, Mesopotamia. It seems more probable that he stopped among the Midianites, after having set out with an intention to return home, than that he had already come back from so considerable a distance as the Euphrates. However, if he did go home, there was certainly sufficient inducement for him to come back after he had learned the success of the villainous advice he had given to the Midianites on his way. This is the opinion of the Hebrew writers, who say, that when he heard that the Israelites had fallen into the snare which he had laid for them, he made no doubt that they would then be easily defeated, and hastened to obtain a share in the spoil. But others only say that on hearing of the plague which had swept away so many thousand Hebrews, he delayed not to return and claim the due wages of his iniquity from the princes of Midian. His iniquity found other wages.

"*Sword.*"—The history of warlike weapons forms a curious and instructive chapter in the history of man. Swords of metal could by no means be the earliest, or one of the earliest, of those weapons which in process of time men devised for the purpose of defending themselves or offending others. Such an instrument as a sword cannot well be of any thing but metal; and therefore a considerable advance in civilization, indicated by the existence of the art of working metals, must have been made before the sword was invented. Hence it is that swords and sabres have never been known to any but civilized or semi-civilized nations; nothing of the kind being ever found among savages. Yet we see this weapon in the most remote ages known in Asia. It is in fact the most early weapon mentioned in Scripture. It was with the sword that Simeon and Levi did such terrible execution at Sechem; and the patriarch Jacob mentions the sword and the bow as the weapons with which he had defeated the Amorites (Gen. xlviii. 22). There is no doubt that the swords of the most ancient times were of brass, or rather copper. To speak of a copper sword may seem strange; but it is certain that copper was wrought long before iron, and applied to every domestic, operative, and warlike purpose for which metal was required. That this was the case in the time of Homer, we see from his poems, where we observe brass applied to almost every use. The Iliad, from its great antiquity and from its frequent descriptions of arms and armour, is our most valuable guide in this class of subjects. We there find that there is no sort of weapon which is not in some instances, if not always, made of brass; and indeed where the material of a metallic weapon is mentioned at all, we usually find it to be brass. As to swords, their material is not generally mentioned; but the famous sword of Achilles himself was of brass, whence we may conclude that they were generally of that metal. Swords were also at that early time highly enriched, as we see by the description of Agamemnon's:—



"He slung his sword  
Athwart his shoulders; dazzling bright it shone  
With gold emboss'd, and silver was the sheath  
Suspended graceful in a belt of gold."—COWPER.



ANCIENT PERSIAN SWORDS AND DAGGERS.

From Sculptures at (a) PERSEPOLIS, (b) SHIRAZ, (c) TAKHT-I-BOSTAN.

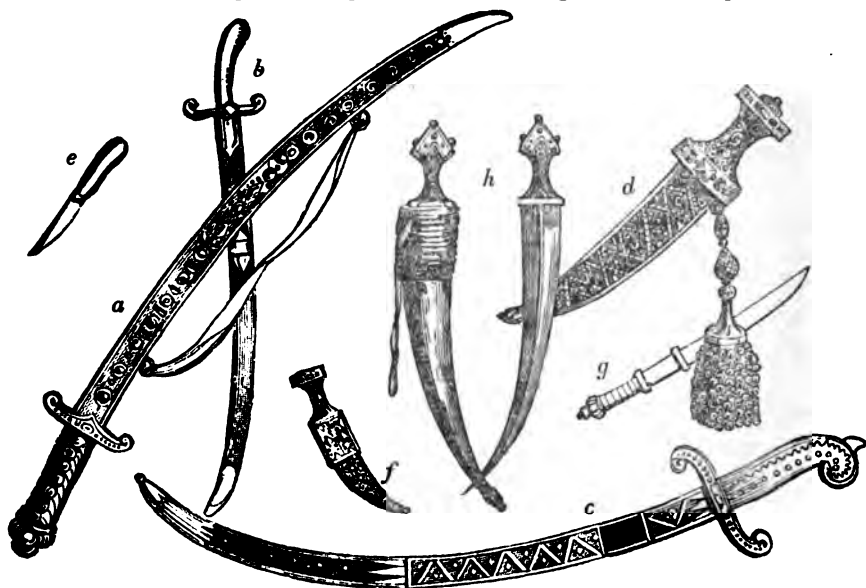
The swords of the Greeks and Romans continued in times long subsequent to be of copper. Specimens also of swords of this metal, supposed to have belonged to the Phœnicians, and their descendants the Carthaginians, have been dug up in various countries. Specimens found in Ireland, Cornwall, and elsewhere, in countries known to these



ANCIENT SWORDS AND DAGGERS.—FROM MONTEFAUCON.

a, Greek; b, Roman; c, Ancient, but uncertain. d, a

people, have been found to coincide with others dug up at Canaan, where the Romans sustained their great overthrow, and which are supposed to have belonged to their conquerors. Such weapons are of peculiar interest in our inquiry, as they may thus, with great probability, be traced to the near neighbours of the Israelites in Canaan, whence we may be allowed to suppose that *theirs*, after their settlement in that country, were of similar form and material. There are specimens of them in Sir William Hamilton's collection in the British Museum. In their general form they resemble the Roman swords in the centre of the group represented in the preceding wood-cut; but are not generally so broad in proportion to their length, and are without the cross bar as a guard. They are straight and tapering, with two edges and a sharp point, adapted either for cutting or thrusting; and their breadth somewhat contracts towards the hilt, as in the second figure from the right hand in the above cut. These sort of weapons vary in length, from a dagger of two spans, to a sword of two feet three inches; the last being the size of the largest of those found in Ireland, and described by Governor Pownall in the 'Archæologia,' vol. iii. The general resemblance of these swords to those in most common use among the Romans is accounted for by the fact that they borrowed the shape of the blade from Spain, which country had immemorially been the seat of commercial colonies of the Phœnicians and Carthaginians, and a considerable part of which the latter people ultimately held in military possession. As copper is a soft metal, and easily blunted, it may be asked how it could be adapted to form cutting instruments? Some means must certainly have been resorted to for the purpose of hardening it. Tempering seems to have been the means most commonly used. The ancient writers themselves say this; and the observations which have been made on Greek and Roman antiquities seem to confirm this account. The Irish weapons were assayed by Mr. Alchorn, who says, "the metal appears to me to be chiefly copper, interspersed with particles of iron, and perhaps some zinc, but without containing either gold or silver: it seems probable, that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either be obtained with the copper from the ore, or added afterwards in the fusion, to give the necessary rigidity of a weapon. But I confess myself unable to determine any thing with certainty." (Archæologia, iii. 355.) Governor Pownall, in the same paper, says of this metal, that it is of a temper which carries a sharp edge, and is in a great degree firm and elastic, and very heavy. It does not rust, and takes a fine polish. He indeed thinks it superior to iron for its purpose, until the art of tempering steel was brought to a considerable degree of perfection. It is probably on account of this perfection to which the preparation of copper had been brought in consequence of the want of iron, that it continued to be preferred long after the art of working iron had been acquired.



MODERN ORIENTAL SWORDS AND DAGGERS.

a, Syrian Sabre; b, Syrian Dervish's Sabre; c, Turkish Sabre; d, Dagger of the Prince Royal of Persia; e, Albanian Knife-Dagger; f, Yataghan of a domestic of the Turkish Grand Vizier; g, Janissary's Dagger; h, Bedouin Arab's Dagger and Sheath.

As a general remark upon ancient swords, it may be observed that the swords of civilized nations were straight, and those of barbarians curved. The swords used by cavalry were long; but antiquity had no such thin-bladed narrow swords as are in use in modern Europe; a guard for the fingers is also usually wanting in the most ancient swords. The Egyptian swords seem to have been cutting swords; one sort is straight with a curved point, and reminds one of a carving knife; another resembles a scimitar, or curved razor. There is also a sort of straight tapering dagger quite similar to one that is still used in Western Asia, but not so broad in the blade. These swords and daggers are usually represented with cords and tassels at the hilt. Dr. Meyrick calls these sorts Egyptian-Greek; and does not notice any others. Conceding this point to so high an authority, we are left at liberty to conclude that other swords, not noticed by him, but which often occur in the Egyptian paintings, are pure and ancient Egyptian. One of these has a remarkable resemblance to a sickle (see the cut to Exod. xiv. 7); and the other looks like a broad-bladed and curved knife (see the second cut to Exod. xv.) It is interesting to note these forms, from the probability that the weapons of the Israelites in the wilderness were of a similar character. We learn from Scripture that the Israelites had daggers and swords, some of the latter with two edges, and were "girded upon the thigh." It does not appear that they wore them continually, but only as occasion required. The ancient Persians wore their swords suspended from a belt on the right side. Herodotus speaks of "golden swords" as among the spoils taken by the Greeks from the Persians; by which he

must probably be understood to mean that the Persians had the art of inlaying with gold the hilts and blades of their swords—a practice in which that people still excel. The cut from the ancient sculptures of Persia will exhibit the variety and style of their swords. Some of them have a resemblance to the Phœnician copper swords which we have mentioned; and their straightness would, according to the above quoted Roman rule, show the civilization of that people. But the same rule would make the Egyptians, with their curved weapons, “barbarous;” whereas, in truth, both the Persians and the Egyptians were people at least as civilized as those who applied that degrading epithet to them. The early Greeks wore the sword under the left arm-pit, so that the pommel touched the nipple of their breast; it hung by a belt, and its length was nearly equal to that of the arm. The scabbard, of the same breadth as the sword, terminated in a knob like a mushroom. Dr. Meyrick describes different sorts of Greek swords, but we cannot enter into the account further than to state that some sorts were straight for cutting and thrusting; some, intended for cutting, were curved, and had the edge on the inner curve of the blade. The hilts were sometimes of ivory and gold, and occasionally guarded by a cross-bar. The Romans, when they relinquished brass and copper for the blade, retained it for the hilt. Our cut will show the principal varieties of the Roman swords. The resemblance of the favourite weapon to the Phœnician or Carthaginian has already been mentioned and accounted for. Several of those which the cut exhibits are only slight varieties of the same weapon; and those with the most obtuse points are thought the most ancient. The Romans wore the sword on the right thigh, probably that it might not obstruct the free motion of the buckler; but in ancient monuments the soldiers are sometimes seen to wear them on the left side. As the Jews were at different periods connected with all the people to whose swords we have alluded, and probably used the same kinds of weapons, these accounts form, with the cuts, the most suitable elucidations we can furnish. The cut of modern Oriental swords and daggers forms a useful supplement, as the ancient forms of common articles are still retained in the East. The Arabian dagger, for instance, is unquestionably most ancient—perhaps patriarchal.

14. “*Moses was wroth*,” &c.—This is thought to imply that Moses had previously given the army particular instructions on the subject; but that, instead of following them, the soldiers had extended to the Midianites the comparatively favourable treatment allowed by the general war-law to all the nations except the devoted nations of Canaan. Of the latter, they were to “save alive nothing that breathed” (Deut. xx. 16); but in their wars with other people they were only to slay the males bearing or able to bear arms, and not even so until terms of peace had been offered and refused. No such offer had been made to the Midianites, and their cities were utterly destroyed; and in these two respects they had already been more unfavourably dealt with than any except the devoted nations. But Moses was angry that they had saved the women alive, considering the calamities which their enticements had brought upon Israel, and fearing probably from the same cause a repetition of the crime and the punishment; he therefore directed the younger females, as less tainted with idolatry and crime, to be spared, but all the others, and also the male children, to be destroyed. If we estimate the number of the women who had seduced the Israelites to sin, by that of the men slain for that sin, and also by the proportion of the young females who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor; and it is therefore easier to understand the grounds of their destruction than why the male children were involved in the same fate. Here also, however, we are to understand that the word “children” comprehends all under twenty years of age, the majority of whom would therefore be old enough to be imbued with the abominable principles and practice of the Midianites. We shall also fail to form a true estimate of this order, without recollecting that the war principles, among all known nations, were very different from those which now prevail in civilized Europe; and that, after all, enormous as their offence against God and against Israel was, they were dealt with less severely than the devoted nations of Canaan. There are some writers who think that, in issuing this order, Moses acted on his own views of policy, as we do not read that the Lord gave him any instructions on the subject. But as it was the Divine command, in the case of the seven nations of Canaan, that they should be wholly extirpated for their infinite abominations, and as we find it imputed to the Israelites as a crime that they did not give full effect to this sentence, we cannot perhaps do better than to consider the Midianites as being placed in the same condition; that is, under a judicial sentence, which the Almighty might have executed by plague, or famine, or fire, or flood, but which he saw proper to execute by the swords of the Israelites, and the full effect of which they had no right to compromise or modify. For further remarks, derived from the generally stern character of ancient warfare, we must refer to Deut. xx.

19. “*Purify both yourselves and your captives*.”—It is an idea, of which we discover frequent traces in Scripture, that the life of man was a thing so sacred that no man could take life from another, even in a just cause, by war, or by accident, or even touch the corpse of the slain, without contracting defilement, for which some process of purification, generally by water, was necessary. Under the operation of this respect for human life, the man-slayer was obliged to leave his own home and flee to a city of refuge: and because he was a man who had shed much blood in war, David was not allowed to build the Temple. We discover the same feeling among other nations of antiquity. Thus, in Homer, Hector, fresh from battle, declines to pour out a libation to Jove:—

“I dare not pour, with unwash’d hands, to Jove  
The rich libation forth; it cannot be  
That I should supplicate, thus foul with stains  
Of gory battle, the tempestuous God.”—COWPER.

And Æneas is made to speak much to the same effect in Virgil:—

“These hands, yet horrid with the stains of war,  
Refrain their touch unhallow’d, till the day  
When the pure stream shall wash their guilt away.”—PERR.

27. “*Divide the prey into two parts*.”—It will have been observed in this chapter, that “the spoil” and “the prey” are mentioned as distinct things. (See verses 11 and 12.) The spoil (שָׁלָל, *shalal*) means properly the *spolium*, *exuvie*, the clothes, armour, and valuables of the enemy, together with their moveables and money. These were not divided in common, as we see in the sequel, but belonged individually to the captors. It is true that, in the present instance, the soldiers made an oblation of the spoil (verse 50); but this was voluntary, and did not take place till after the division of the prey had been made. The “prey” (מַלְכוּת, *malchoch*) consisted of the live stock and the captives, and was divided into two parts, one for those who went to the battle, and the other for the whole congregation; both parts being subject to a deduction for the use of the sanctuary. The principle of distribution here adopted seems to have been only intended for the particular occasion; but as it is the only rule on the subject which the Pentateuch contains, and evidently formed the basis of subsequent practice, it may be well to give it particular attention, with a view to the illustration of the whole subject. Perhaps the value of this part only of the booty, and the mode of its distribution, will be best exhibited tabularly:

Sheep	675,000	{ The soldiers 337,500; therefrom to the Lord	675
		{ The people 337,500; therefrom to the Levites	6750
Beesves	72,000	{ The soldiers 36,000; therefrom to the Lord	72
		{ The people 36,000; therefrom to the Levites	720
Asses	61,000	{ The soldiers 30,500; therefrom to the Lord	61
		{ The people 30,500; therefrom to the Levites	610
Persons	32,000	{ The soldiers 16,000; therefrom to the Lord	32
		{ The people 16,000; therefrom to the Levites	320

This distribution is greatly to the advantage of the soldiers. They had the sole right to the "spoil," and in the division of the "prey," each man who went to the war had about fifty times as much as those who remained at home, for the congregation half was to be divided among 591,550 persons, and the warriors' half only among 12,000. Besides, the congregation had to give a fiftieth part of their half to the Levites, whereas the soldiers had only to contribute a five-hundredth part, ten times less, to the use of the sanctuary. It was but equitable that those who had undergone the fatigue and danger of the service should be thus liberally distinguished; and the principle, if followed out, was calculated to encourage bold enterprises, since the fewer the actual combatants were, the larger would be the proportion which each received. But, on the other hand, it was equally fair that the people at large should be considered, since they were all in an equal degree soldiers, and all liable and ready to have been called into active service. In fact, in a body constituted like the Hebrew host, the men of full age occupied the place of the men who in an army stay to guard the baggage while others are engaged in actual conflict. There is, however, no other example in which half the prey was given to the congregation at large; there may have been other instances, however, though not recorded. The custom probably fell gradually into disuse with the increase of the population and the change in the condition of the people. When the subject is again brought under our notice (1 Sam. xxi.), we find the custom was, that only the actual army divided the prey, but that those who kept the baggage, or were disabled by weariness or wounds, shared equally with those who were engaged in the fight. On one occasion, in David's vagabond troop, four hundred men who went to battle, murmured at having to divide the prey with two hundred who, from weariness, had remained behind at the brook Besor. But this only gave occasion for the regulation to be more firmly established. If we may trust the Rabbins, the army only divided thus half the prey among themselves after the monarchy was established; for that the king had the "spoil" of precious articles, or at least so much as he chose to take of it, and also half the "prey," as distinguished from the "spoil." If we understand the matter, the "spoil" was the king's proper portion; and the half of the "prey" was still nominally the portion of the people, but claimed by him, as head of the people, to be employed for the public service. Or, in other words, that the "spoil" was his portion as commander-in-chief of the army, and the moiety of the "prey" as head of the nation. We do not know on what authority the Rabbins make this statement. But it is by no means improbable, and it well accounts for the enormous wealth which David was enabled to accumulate and leave to his son Solomon. In the time of the Maccabees, something like a return to the old system took place, for we read that the army which defeated Nicanor under the conduct of Judas did not confine the distribution to the army, but "made the maimed, orphans, widows, and the aged also, equal in spoils with themselves."

Many very interesting illustrations of the facts we have thus condensedly stated might be derived from the writings of classical antiquity, particularly from the *Iliad* of Homer. A greediness for spoil in general characterizes all the kings and chiefs who figure in the Trojan war. The plenary power over the spoils which the Rabbins assign to the commander, or the king when there was one, we see fully possessed by the Grecian commander Agamemnon, to whom the kings and chiefs acting with him brought the spoil they obtained, of which he reserved what he pleased, and gave what he pleased to the others. Achilles himself gives the best account of the process. He says:

"I have destroy'd  
Twelve cities with my fleet, and twelve, save one,  
On foot, contending in the fields of Troy.  
From all these cities precious spoils I took  
Abundant, and to Agamemnon's hand  
Gave all the treasure. He within his ships  
Abode the while, and having all received  
Little distributed, and much retain'd;  
He gave, however, to the kings and chiefs  
A portion, and they kept it."—*COWPER*.

Every one also knows that the interest of this famous poem hinges upon the disgust of Achilles, which was occasioned by the harsh exercise, on the part of Agamemnon, of a right to reclaim the spoil he had once awarded.

The rule concerning the equal division of the spoil, as well to those who stayed with the baggage as to those who fought, was also in use among the Romans; and it is interesting to hear Polybius applauding, as one of the masterpieces of Roman discipline, a custom which was, so many ages before, in practical operation among the Hebrews. Perhaps his account may tend to illustrate the brief indications of the Sacred text, for where the principle was the same, we may suppose that there was some analogy in the details. He is speaking particularly of the pillage of a city, and states that a certain number of cohorts, never exceeding half the force, were employed in this work. When it was accomplished, a sale was made of all that had been taken, and the money divided into equal shares, which were allotted to all alike: not only to those who were stationed under arms in the several posts, but to those that were left in the camp, also to the sick, and even to those who had been sent away from the camp on distant service. And that no part of the plunder might be concealed, the soldiers, before they began to march, were obliged to swear, that whatever they took from the enemy they would faithfully bring to the camp. Polybius then expatiates on the advantages of this arrangement, and the fatal consequences which followed in other nations from allowing every man to keep what he might take; the men then, in their ardour for gain, throwing off all restraint, and often bringing the army into the utmost danger; whilst, under the Roman system, every man remained quiet and steady at his post, being as certain of his due portion as if he were actually engaged in the pillage.

It will not fail to be observed that the right of spoil is distinctly recognised in the Mosaic law. This is explained when we recollect that the Hebrew army received no pay; and as Michaelis observes (Art. 178)—"Where there are no soldiers paid by the state, but all the citizens take the field, either as volunteers or by selection, it is quite obvious that to take spoil must be permitted; for the man who hazards his life must have some means of recompense put in his power; and what his country does not give him, he must have to hope for from the enemy.... Where there is not a regular and paid army, spoil must be the reward of victory."

## CHAPTER XXXII.

*The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.*

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore 'discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For 'when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, 'from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not 'wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And 'Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead.

27 'But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben

<sup>1</sup> Heb. break.

<sup>2</sup> Chap. 13. 24.

<sup>3</sup> Chap. 14. 28, 29.

<sup>4</sup> Heb. fulfilled after me.

<sup>5</sup> Josh. 1. 13.

<sup>6</sup> Josh. 4. 12.



will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be our's.

33 And 'Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and 'gave other names unto the cities which they builded.

39 And the children of 'Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And 'Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

<sup>7</sup> Deut. 3. 12. Josh. 12. 8, and 22. 4.

<sup>8</sup> Heb. *they called by names the names of the cities.*

<sup>9</sup> Gen. 50. 23.

<sup>10</sup> Deut. 3. 14.

CHAP. XXXII.—As in this and other chapters a great number of proper names of towns, &c., occur in a collective form, it may be well to explain in this place how we purpose to proceed in such cases. It will be understood that the object of the geographical notes is to furnish the reader with such information as may be really useful and elucidatory, without encumbering our pages with unimportant explanations and discussions on points of no material consequence. Therefore, as many places are mentioned only once or twice in all the Bible, and then in connection with no circumstances of particular interest, we conceive that the maps, which it is intended to publish, as a separate work, in illustration of this and of other editions of the Bible, will furnish all requisite information concerning such places; and they will therefore not be mentioned in the notes, unless for the sake of noticing some fact which may help to determine their sites, or to rectify the common maps. This may be sometimes necessary, as, with respect to a great number of these obscure places, nothing is positively known concerning their situation. When, therefore, a name occurs in the text which has not been previously noticed, and concerning which there is no explanation in the notes, it will be understood that the name rarely recurs in the Sacred books, is unconnected with any event of importance, and that there is nothing to observe concerning its site or condition. Then, the remaining names, of which some notice must be taken, will sometimes be so thickly crowded in one chapter, that, in order to effect a proper distribution of the notes, the necessary explanation will be referred to some future texts, in which the same names again occur. In such cases, the place where the postponed note may be found will be properly indicated, by which means such names will be distinguished from those of unimportant places, concerning which it is not intended to furnish any explanation.

Verse 1. "*The land of Jazer.*"—Biblical geographers seem to have felt considerable difficulty here, as they have in general avoided saying to what district this denomination should be applied. In a note to verse 3, it is shown that the town called Jazer was a principal city of the country between the Arnon and the Jabbok; and it is therefore to this region that our researches for the land of Jazer should be limited. This being the case, we have little hesitation in hazarding the opinion that the term denotes the whole, or nearly the whole, of this region;—that is, with the conventional exception of a small part south of the Jabbok, which is considered as belonging to Gilead, although unquestionably the Jabbok is the proper geographical boundary southward of that famous region. Our reasons for this conclusion are, that this district, which formed the country of Reuben, is in the singular situation of having no ancient name, if it be not the land of Jazer; whereas, considering it to be such, we have a complete series of definite names for all the trans-Jordanic region occupied by the Israelites: that is, "the land of Jazer" for the southern portion between the Arnon and Jabbok; "Gilead" for the central portion, between the Jabbok and the Jarmouk or Hieromax; and "Bashan" for the portion extending northward from the Jarmouk. We see also that the form of expression, placing the "land of Jazer" in juxtaposition with the "land of Gilead," implies some coincidence between the two districts in extent and importance, while the prior mention of Jazer seems to denote that it was the nearer of the two, and it could not be nearer except where we place it. In fact, if we have rightly defined the region, the Israelites were at this time actually encamped in it. Finally, it is, equally with Gilead, and rather more so, "a place for cattle;" and as it was certainly included in the desired land, whether our opinion as to its identity with the land of Jazer be right or not, we may here cite the observation which Burckhardt makes with reference to its pastures. The greater part of this territory is now called the *Belka*; and after noticing the contests of the Bedouin Arabs for the right of pasturage within its limits, he goes on to say: "The superiority of the pasturage of the *Belka* over that of all southern Syria is the cause of its possession being thus contested. The Bedouins have this saying, 'Thou canst not find a country like the *Belka*.'—*Methel el Belka ma teltaka*. The beef and mutton of this district are preferred to those of all others." Buckingham bears even stronger testimony to the picturesque beauty, the fine climate, and exuberant fertility of this part of the country east of the Jordan; and

seems to have no hesitation in declaring it far superior to any part of the country west of the Jordan, through which he had travelled ('Travels among the Arab Tribes,' p. 141). It is therefore no wonder that the two tribes and a half who had plenty of cattle desired to remain on that side Jordan.

"The land of Gilead."—See Deut. iii.

3. "Jazer."—We do not see with some the necessity of fixing this town on the margin of a lake, because the "waters of Jazer" are mentioned. The expression, according to the use of the Hebrew language, need imply no more than that there was an abundant stream or streams in the district or near the town of Jazer. Burckhardt, apparently aware of this, conjectures that Jazer may be fixed at a fine spring, called *Ain Hazier*, in a narrow valley to the south of Szalt. This spring turns several mills, and empties itself into the Wady Shoeb. Near it are the ruins of a considerable town, consisting of the foundations of buildings and heaps of stones ('Travels in Syria,' p. 355). Besides the analogy of name, the situation coincides tolerably well with the statement of Eusebius and Jerome, who place Jazer fifteen miles from Heshbon, and ten miles west of Philadelphia, or Rabbath Ammon. This is one of the towns that the Moabites appropriated while lying vacant during the captivity of Israel.

"Nimrah."—This place has in Scripture the several names of Nimrah, Nimrim, and Beth-Nimrah. Near the point where the small river Shoeb, mentioned in the preceding note, empties itself into the Jordan (in N. lat. 32° 8'), there are the ruins of a city called *Nymrein*. The analogy of name is of great weight in so limited a district, and would lead us to conjecture that this is the place denoted in the text.

"Elealeh."—About midway between the Jabbok and the Arnon, on the common road (in N. lat. 31° 57', E. long. 36° 10'), Burckhardt found a place called *El Aal*, which he, with very good reason, supposes to have been the Elealeh of Scripture. Aal in Arabic means "the high," as it does in the Hebrew name; and accordingly the ruins are upon the summit of a hill, whence a very extensive view over the plain is commanded. The town was surrounded by a well-built wall, of which some parts yet remain; and among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses, but nothing that claims particular notice. The place is of no Scriptural importance. It is mentioned sometimes in the Prophets, and always in connection with Heshbon, from which it was but a mile distant, according to Eusebius; and this is as nearly as may be the distance (half an hour) at which Burckhardt found El-Aal. The three towns here mentioned together, Heshbon, Elealeh, and Shebam (Sibmah in verse 38) are described as famous for their vines in Isaiah xvi. 9, 10, and Jer. xlviii. 32—34.

"Shebam," called also *Sibmah*, *Sibmah*, and *Siphmoth*.—This place was proverbially famous for its vines, and is generally mentioned by the Prophets in such a way as to imply its proximity to Heshbon; and this is confirmed by Jerome, who says that the two places were scarcely more than five hundred paces distant from each other. We are not aware that any trace of the name now exists in that neighbourhood. Sibmah was in the territory of Reuben, and together with the other towns in this tribe was taken possession of by the Moabites when the two tribes and a half were carried into captivity.

"Nebo."—We see from verse 38, that this was a town, built, no doubt, near or on the mountain of that name.

"Beon," also *Baal-Meon* (verse 38), *Beth-Meon* (Jer. xlviii. 23), and *Beth-Baal-Meon* (Josh. xiii. 7), that is, the house or temple of Baal-Meon. It was probably a place where Baal was worshipped. Its site seems to be marked by the name Myoun, given to a ruined place about two miles south-east from Heshbon. This town was occupied by the Moabites in the time of Ezekiel, who (chap. xxv. 9) mentions it with Beth-jeshimon and Kiriathaim as frontier cities of Moab, and "the glory of the country."

21. "Go all of you armed over Jordan."—Not all who were fit for war. We see from Josh. iv. 13, that the number of the two tribes and a half that passed over Jordan was 40,000; but, according to the late census, the whole number fit for war in Reuben, Gad, and half Manasseh, was 110,580, so that 70,580 remained on the east of Jordan to form the new establishments and watch over their safety.

34. "Built."—Not founded, for these towns have already been mentioned as belonging to the former proprietors of the country; but, rebuilt, or fortified. The latter is a very frequent sense of the word here and elsewhere rendered "built."

"Aroer."—Described, in Deut. ii. 36, as being "by the brink of the river Arnon." In this situation, on the edge of the northern precipice above the valley of the Modjeb (Arnon), Burckhardt found the ruins of a town now called Araayr, which is precisely the same name, allowing for the difference in spelling the Hebrew and Arabic letters. In Josh. xiii. 9, and in several parallel texts, such a form of expression as the following occurs: "Aroer, that is upon the brink of the river Arnon, and the city that is in the midst of the river." This occasions some perplexity; and most commentators have understood it to mean that the city of Aroer was divided into two parts, one of which stood on the bank of the river, and the other in the river, that is, in a spot of ground surrounded by the river, or on a little island made by the Arnon. This only proves that nothing has, until recently, been known of the Arnon, its deep burning valley, and its steep enclosing hills. The passages are confessedly difficult; but on carefully examining them we are quite of opinion that the rendering "in the midst of the river" is untenable. It rather seems that the second clause, as in the above-quoted sentence, refers not to the Aroer, as explanatory of its site, but to other cities, and that the expression with reference to them rendered "in the midst of the river," should be "within the river." It will be recollected that the Arnon was a frontier river, and therefore to speak of "Aroer, which is on the bank of the Arnon, and the other cities within (that is, on the near or interior side) the river," is by no means a useless or unimportant specification. Dr. Boothroyd, after Rosenmuller, seems to concur in this view; but Dr. Waterland had long before thus rendered the passage in Josh. xiii. 16:—"From Aroer that is on the bank of the river Arnon, and the cities between that river and the whole plain." For a remark on the Aroer of Gad, see the note on Josh. xiii. 25. But we know nothing further about this other Aroer.

35. "Atroth, Shophan."—The Septuagint drops the *Atroth*, perhaps confounding it with the Ataroth of the preceding verse. The Hebrew however, and, after it, all the ancient Oriental versions, read the two words here as one name, "Atroth-Shophan," which obviates the difficulty by which the Seventy seem to have been perplexed. This Shophan is probably the same as the Zaphon of Josh. xiii. 27, which appears to have taken its name from Zephon (Num. xxvi.) the son of Gad and ancestor of the Zephonites.

36. "Beth-haran."—Eusebius and Jerome state that this place was rebuilt by Herod the Great, and called Livias, in honour of Livia, the wife of Augustus. With this fact before us, we fear it is not safe to follow those who attempt to identify Beth-haran with the ruined place called El Herath, about six miles south of the Jabbok (N. lat. 32° 18'); for D'Anville places Livias full (N. lat. 31° 56') twenty-five miles south of the Jabbok, and any correction which might be suggested in this position would rather carry it more to the south than remove it farther north to approximate it to El Herath.

37. "*Kirjathaim*."—There was another place of the same name in the tribe of Naphtali, which was given to the Levites. Burckhardt imagines that this site may be found at the ruins of El Teym, nearly two miles west of Madeba, where, as he was informed by his guide, there is a very large reservoir cut entirely in the rock, and still filled in the winter with rain water, there being no springs in the upper plains where it is found. As Burckhardt seems to have no other foundation for his conjecture than the analogy between the word *teym* and *thaim*, we may be allowed to doubt whether the site be not too near to Madeba to agree with the distinct statements of Eusebius and Jerome, who place Kirjathaim ten miles west from Madeba.

## CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the pass-over the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and

encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagid-gad.

33 And they went from Hor-hagid-gad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh,

<sup>1</sup> Exod. 12. 37.

<sup>2</sup> Exod. 12. 36.

<sup>3</sup> Exod. 12. 22.

<sup>4</sup> Exod. 12. 27.

<sup>5</sup> Exod. 16. 1.

<sup>6</sup> Exod. 17. 1.

<sup>7</sup> Exod. 19. 1.

<sup>8</sup> Chap. 11. 24.

<sup>9</sup> That is, the graves of Isht.

<sup>10</sup> Chap. 11. 35.

<sup>11</sup> Deut. 10. 6.

<sup>12</sup> Chap. 20. 1.

<sup>13</sup> Chap. 20. 22.

and pitched in mount Hor, in the edge of the land of Edom.

38 And <sup>14</sup>Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron ~~was~~ an hundred and twenty and three years old when he died in mount Hor.

40 And <sup>15</sup>king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount <sup>16</sup>Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in <sup>17</sup>Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto <sup>18</sup><sup>19</sup>Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, <sup>20</sup>When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein : for I have given you the land to possess it.

54 And <sup>21</sup>ye shall divide the land by lot for an inheritance among your families : *and* to the more ye shall <sup>22</sup>give the more inheritance, and to the fewer ye shall <sup>23</sup>give the less inheritance : every man's *inheritance* shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them *shall be* <sup>24</sup>"pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

<sup>14</sup> Chap. 20. 25. Deut. 32. 50. <sup>15</sup> Chap. 21. 1, &c. <sup>16</sup> Chap. 21. 4. <sup>17</sup> Or, *keeps of Abarim*. <sup>18</sup> Or, *the plains of Shittim*.  
<sup>19</sup> Chap. 25. 1. <sup>20</sup> Deut. 7. 2. Josh. 11. 12. <sup>21</sup> Chap. 26. 53. <sup>22</sup> Heb. *multiply his inheritance*. <sup>23</sup> Heb. *diminish his inheritance*.  
<sup>24</sup> Josh. 23. 12. Judg. 2. 8.

Verse 1. "*These are the journeys of the children of Israel.*"—The valuable itinerary contained in this chapter has already been to a considerable extent illustrated, and many points of difficulty which it offers, elucidated. It will be observed that many names occur in Exodus and the previous portion of Numbers, and others in Deuteronomy, which are not found in this chapter. Our labour on this subject does not therefore here terminate. But to enable the reader to obtain a collective view of the whole, we shall, when all the incidental and dispersed notices have been given, furnish a tabular view, based on that given by Dr. Hales in his 'New Analysis of Chronology,' bringing together the various stations in proper order, distinguishing the known or conjectured from the unknown, and stating such identifications of site as we conceive our various and dispersed notes to have established, or to have rendered probable.

It is evident that the stations mentioned in this chapter and elsewhere do not indicate *all* the places at which the Israelites encamped during a period of forty years. It is more probable that, in general, only those are mentioned where some considerable stay was made, and from which, as from a centre, they, like the Arabs, sent forth their flocks and herds for pasture, until the consumption of all the herbage within a reasonable distance, rendered a removal necessary. This was probably the case, in a peculiar degree, with regard to the names in the middle portion of the itinerary, the first and last routes being actual *journeys*, with a view to arrive at a particular place ; whereas the long period after the sentence at Kadesh were literally "*wanderings*," with no determinate conclusion immediately in view. In considering the stations here enumerated, it will be convenient to divide them into four portions or journeys ; namely—1. From Egypt to Sinai ; 2. From Sinai to Kadesh ; 3. The Wandering ; 4. From Elath to Kadesh again, and thence to the "*Plains of Moab.*"

I. *From Egypt to Sinai.*—This portion has been very fully illustrated in the notes to Exodus, and little remains to be observed in this place. The account of this part of the journey extends from verse 1 to verse 15. In the list of stages we observe *three* which do not occur in Exodus. These are "*the encampment by the Red Sea*" (v. 10) ; at Dophkah (v. 12) ; and at Alush—all between Elim and Rephidim. It is on all hands acknowledged that we know nothing of either of these stations. As to the encampment by the Red Sea, most of the journey hitherto must have lain along its shore ; and from its being mentioned here only, we may infer that the place had no particular name by which it might be distinguished ; while its being "*by the Red Sea*" would distinguish it from the following stations, it being in fact the last station by the Red Sea ; for, according to the position for Elim which we have advocated (note to Exod. xv. 27),

the road to Sinai, after about a day's journey further, leaves the sea on the right hand, and inclines off towards the mountains. By the expression in verse 12, "They took their journey out of (simply 'from' in Hebrew) the wilderness of Sin, and encamped in Dophkah," we are only to understand that they left their first encampment in the wilderness of Sin, not that they left the wilderness completely: Dophkah was probably in it, and Alush either in it also, or on its border. The journeys here mentioned are, doubtless, days' journeys, as we may see when we compare the distance to be traversed with the number of stations (ten, including the "three days" before coming to Marah) between the place where the Gulf was crossed and Rephidim. The same distance may be made by a mounted and unencumbered traveller in about five days; but when we consider that the Israelites probably lost much time during the first three days in collecting the spoil of the drowned Egyptians, and that they were probably the most numerous and encumbered body of people that ever travelled together, ten days are not by any means too much for the journey, even by the nearest route, which we have assigned; whereas it could not have been effected in ten days by the way of Tor—not to mention the difficulty of making but one stage of the distance (100 miles) between Marah and Tor, whereas all the others, according to all theories, are not more than ten or twelve miles distant from each other. The Tor theory, therefore, makes it necessary to suppose that, in this particular part only, some stations have been omitted; whereas the opinion we have preferred dispenses with any such peculiarly gratuitous suppositions.

II. *From Sinai to Kadesh.*—This portion of the journey is despatched in three verses (16—18), showing clearly enough that all the stations are not enumerated. Only two intervening stations are mentioned here; but two others occur earlier; namely, "Taberah" and the "wilderness of Paran." There are then four places, which we may arrange thus:—1. Taberah; 2. Kibroth-hattaavah; 3. Hazeroth; 4. Wilderness of Paran. Taberah is mentioned in chap. xi. 3. As to Paran, Dr. Hales and others put it first instead of last; and most of the maps of the journeys of the Israelites do the same. It is indeed said in chap. x. 12, that "the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran." But a little examination would have shown that this is merely a general indication of the direction of the journey; as might indeed be suggested by the plural form "journeys." Further on (ch. x. 33) the particular account is resumed, and it is said that the host departed from the mount of the Lord three days' journey. It seems to be the place where they rested on the third day that was called "Taberah" (*the burning*), because the fire of the Lord there destroyed the people when they murmured. The next place is called Kibroth-hattaavah (ch. xi. 34), which is the first mentioned in this chapter; the next Hazeroth (ch. xi. 35); and then, in ch. xii. 16, we read, "the people removed from Hazeroth, and pitched in the wilderness of Paran." This removal of the Paran station, from the first to the fourth in the list, does not therefore need any vindication, being most expressly declared in the text. The wilderness of Paran is probably particularly mentioned, as the desert of Zin is on a similar occasion, in order to denote that the Israelites did not proceed up the Wady-el-Araba, but along the other side of the hills which confine that valley on the west. In connection with this there is this remarkable passage in Deut. i. 2,—("There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea.") By "the way of Mount Seir," we should rather expect the way up the great valley to be intended, and that this text designs to point out some difference between the road which was not and that which was taken. If, however, it applies to the road they did take, which seems upon the whole most probable, we may understand that the hills on both sides of the valley were, in a general sense, called the mountains of Seir; and that the expression, "by the way of mount Seir," means simply that the road lay along the mountains, whether in or out of the valley, and not straight through the desert of Paran (El Tyh). This confirms the view we have taken as to Kadesh (note to ch. xx. 1), as does every other incidental statement which comes under our notice. The latter road could not, with any propriety or in any possible sense, be called "the way of mount Seir;" and yet it is the road which would in all probability have been taken, had Kadesh been, as represented, between the Dead Sea and the Mediterranean; and it is, in fact, the way which they are represented to have taken in the common maps of the route. But here, when we find that in proceeding to Kadesh, through the desert of Paran, they did so "by the way of mount Seir;" and when, many years after, we find them going to and returning from Kadesh also by the way of Mount Seir—that is, through the Wady-el-Araba—the conclusion is almost irresistible that there was but one Kadesh, and that one somewhere near the great valley. Rithmah, mentioned in verse 18, is probably the district in which Kadesh was situated; or at least is the name of some place near Kadesh, and is to be identified with that station, which is not here mentioned by name.

III. *The Wandering.*—It is a difficult question whether we are to understand the verses 19—36 as intending to describe the principal stations during the thirty-eight years' wanderings, or the stages when, towards the end of that period, a definite object was again given to the journey. This question we do not think it necessary to investigate, and do not profess to decide it. There are circumstances which favour both opinions: the first seems to be favoured by the fewness of the stations—sixteen; and by our being able to recognise a definite object in verse 33, where, at Jotbathah, we again know with certainty where they are, and can trace them and their objects with considerable accuracy during the rest of their journeys. But, then, if this opinion be received, it is necessary to suppose a large hiatus of many years' wanderings between Rithmah and Rimmon-parez (v. 19). That is to say, that Moses, when he resumes the regular account, dates from the place, Kadesh, where a definite object ceased for a time, and then, without reckoning the intermediate and uncertain wanderings, resumes the account where the definite object was resumed. This will scarcely seem too violent a hypothesis to those who are acquainted with the principles of Hebrew computation. But we have still the option of the other alternative. If we adopt this, we have then to consider whether the stations here mentioned were consecutive stages of a progressive journey, or merely the principal places of encampment during a period of devious and arbitrary wandering. Very much has been written, to very little purpose, on this subject; and where the whole is so purely conjectural, we do not think it worth while even to state the different opinions which have been entertained as to the route which these stations indicate, and the places where they are to be found. Our own impression is, that if these names are to be understood of the whole period, they do not indicate any defined route—believing that the Israelites wandered to and fro through all the region of El-Tyh, frequently perhaps, in the course of the thirty-eight years, returning to the same stations, where they knew from experience that pasture might be found for the flocks. As to the identification of the names in this part, we do not see that any certainty can be arrived at on the subject till we come to Elath, which, we learn from Deut. ii. 8 (see the note there), was one of the immediately previous stages to Ezion-geber, and is thought to be the same as the Jotbathah of verse 33. We then know where we are. For a notice of Ezion-geber, see 1 Kings ix. 26.

IV. *From Elath to Kadesh again, and thence to the plains of Moab.*—This part of the journey has been fully considered in the notes to the immediately preceding chapters, from chap. xx., and requires no further notice. We must however protest against the unnecessary multiplication of stations and of difficulties created by the practice of inserting among the stations the places (Beer, Mattanah, Nahaliel, and Bamoth) which occur in verses 16, 18, 19 of chap. xxi., and which are set on the north of the Arnon. Leaving out these, the account in xxi. is the same as the present.



Verse 13 of that chapter describes the Israelites as encamped on the other (the south) side of the Arnon; then follows a poetical passage in which the names in question occur, and which are never anywhere else mentioned as parts of the journey. Indeed the Israelites do not seem then to have crossed the Arnon, for it is immediately before said that they were on the south side of that river, and no mention is made of their having previously crossed; on the contrary, the Samaritan text has, *after* the poetry in which these names occur, the same passage which we find in Deut. ii. 24, namely, "Rise ye up, take your journey, and pass over the river Arnon." These places therefore belong to the south side, if they are stations; but there is no room there for them, the Hebrews being already on the Arnon: and if we allow them to be sought north of the Arnon, where are they to be fixed? Not between the Arnon and Dibon, the distance being so small; and between Dibon and Mount Nebo, where they are usually placed, they are not wanted, for the distance does not exceed eleven miles, and two stages are given to it in the present text (verses 46, 47). This surely is quite enough without bringing in other intermediate stations, to make, in this short distance, nearly as many stages as miles. No doubt there were such places in the neighbourhood of the Arnon; but we can find no reason to think that they were stations on the journey.

52. "*Pictures*."—Waterland renders the word (מַשְׁכִּית, *maskith*.) by "obelisk," and Boothroyd by "sculptured stones." The latter is the best translation because the least definite. We believe every kind of sculptured figure applicable to idolatrous purposes is intended. This is the more probable because elsewhere "graven" or sculptured "image," is usually employed in connection with "molten image," which follows here. The word *maskil* is the same that occurs in connection with "stone" in Levit. xxvi. 1., where see the note.

## CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then 'your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from

Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the 'side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 'For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: 'Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

<sup>1</sup> Josh. 15. 1.    <sup>2</sup> Heb. *shoulder*.    <sup>3</sup> Chap. 32. 33. Josh. 14. 2, 3.    <sup>4</sup> Josh. 19. 51.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Haniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the

children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Verse 2. "*The land of Canaan with the coasts thereof.*"—This chapter contains materials for a map; and a well-constructed map would form the best commentary upon it. Under this impression we shall not enter into any large details, but confine ourselves to a few occasional remarks and explanations. But it may be well to premise that the real difficulties of this chapter are much increased in our version by the want of minute topographical propriety in the translation. In such a description as this, the sense often entirely depends on which one out of several senses we may assign to a particular Hebrew preposition, the correct rendering of which, in many instances, required a larger measure of local knowledge than was possessed at the time our translation was made; and, indeed, than can well be said to be possessed at present. We shall therefore take the liberty of giving Dr. Boothroyd's translation of this passage, which we consider particularly happy, and which claims the more attention from the fact that the learned translator has not, so far as we can perceive from his notes, any topographical theory calculated to exercise any influence upon his version. 3 "Your south corner shall be at the wilderness of Zin adjoining to Edom; and your south border shall be the utmost point of the salt sea eastward; 4 And your south border shall wind to the ascent of Akkrabbim, and pass on to Zin; and thence extending to the south of Kadesh-barnea, it shall go on to Hazar-addar, and pass on to Azmon: 5 And from Azmon the boundary shall wind about to the river of Egypt, and its termination shall be at the sea." Thus much for the *south* border, which is more difficult to define than any of the others. From the general specification in verse 3 we learn the *breadth* of the southern boundary, namely, from the great desert valley of Zin to the Mediterranean, and this there is no difficulty in understanding; but the remaining verses, which specify where and how the boundary line is to be drawn between these two points, are not equally clear. The only two views we have met with on the subject, whether in maps or books, are those, one of which draw the line just from the south of the Dead Sea to the supposed river of Egypt, at El Arish, the ancient Rhinocorura—that is from N. lat.  $31^{\circ} 5'$  to  $31^{\circ} 15'$ , and the other draws the same line from the Gulf of Akaba to the eastern or Pelusiatic branch of the Nile. The text must now be necessarily obscure which admits so wide a difference in the interpretation. The former understands that the statement refers to the country actually occupied by the Jews; and the latter, that it comprehends the region southward over which, in the time of Solomon, their power for a time extended. The whole of the positions are fixed according to these views. Thus the "ascent of Akkrabbim" is fixed by one class of persons to the range of hills adjoining the Dead Sea on the south-west; whereas the other finds it in the mountains of Akaba near the town at the head of the gulf of that name. We are strongly disposed to think that the truth lies between the two opinions. It is not likely that in this place Moses, who does not even take into account the country beyond Jordan, where the two tribes and a half were settled, should, in one direction only, speak with a view to the remote and future extent of Solomon's dominion. And still less was it likely, that he, who had been so much troubled by the Egyptian tendencies of the people, and their inclination to return to Egypt, should fix their frontier in one place, at the Nile. Besides, the topography of this chapter forbids this interpretation; for Kadesh-barnea is stated to be to the south of Akkrabbim, and therefore, according to this theory, Kadesh-barnea must have been in the peninsula of Sinai!—an opinion which no one has ventured to advocate, though it necessarily results from advocated opinions. We cannot forbear to point out the corroboration which this passage affords to our position for Kadesh, on the borders of the desert of Zin. After specifying the "wilderness of Zin," in the third verse, as the eastern termination of the southern boundary line, the fourth verse goes on to say at what point the line should be drawn from thence westward; and the definition clearly is, that the *eastern* border should extend from the south of the Dead Sea and the ascent of Akkrabbim, along the wilderness of Zin on the border of Edom, till it passed Kadesh, a place well known to the Israelites; and that there it should turn westward, and, passing in that direction Hazar-addar and Azmon, should make a bend of some kind or other to join the river of Egypt, which should form the remainder of the boundary to the sea. Thus Kadesh is clearly defined as on the border of Zin, and is assumed as the point from the south of which the eastern extremity of the southern boundary line should be drawn off westward to the Mediterranean. Thus, in perfect conformity with the sacred text—particularly of the Hebrew text itself—we avoid the difficulties of the larger and intangible boundary on the one hand; and, on the other, add to the limit commonly assigned (and properly, so far as the actually settled country is concerned) a district, which, not being wholly desert, might furnish useful pastures to the southern tribes, while at the same time it gave them on their weakest border a frontier of open country, such as most people desire to possess in similar circumstances, and the right to which, properly asserted, would enable them to exclude strangers or enemies from establishing themselves in the immediate vicinity of their cultivation and their towns. This consideration alone would, in our opinion, sanction the conclusion to which we have been led, even with weaker corroborations than we have been enabled to adduce.

5. "*The river of Egypt.*"—See the note on Gen. xvi. 18. Some of the considerations in the preceding note furnish additional reasons for believing that the "river of Egypt," mentioned in describing the boundaries of Israel, was *not* the Nile. Since writing the note above referred to we have perused the article by Dr. Hales, which convinced the Rev. T. H. Horne that the Nile *is* intended. Our perusal has strengthened the conclusion we had before been led to adopt. That Solomon's rule extended "to the border of Egypt," (1 Kings iv. 21) is adduced in proof that the Nile is intended by "the river of Egypt." But it proves just the contrary, for the Nile was *not* the border of Egypt, but formed the heart of Egypt. The Egyptian territory extended eastward to the parallel of the gulf of Suez, and often beyond, so that to have made his border the Nile, David or Solomon must have conquered a large extent of Egyptian territory. But they had no war with Egypt, and Solomon himself was the friend and son-in-law of its king, who on one occasion came up to the south of Palestine and took a Canaanitish city which he presented to the Hebrew king

(1 Kings ix. 16). The fact is, that Solomon's dominion did border on Egypt, not by extending to the Nile, but by his getting the upper hand of the small nations who were interposed between Palestine Proper and the old and intact north-western boundary of Egypt. And if Solomon's dominion did not extend to the Nile, certainly that of no other Hebrew king ever did. "The river of Egypt," therefore, when mentioned as a boundary, cannot mean the Nile. The present "river of Egypt" probably denotes a stream which formed the extreme boundary of the country eastward of the Nile, which Egypt, even in those early times, professed to claim, and which derived its name from that circumstance. This river must have been, as we are now conscious, considerably more to the south-west than the "Oadi Gaza" of Dr. Richardson, which, in the note to Gen. xvi., we hastily indicated. It was probably not far from El Arish, to which, indeed, under the name of Rhinocorura, it is expressly referred by the Septuagint. That it was a stream somewhere between the southern frontier of Palestine and the Nile we are deeply convinced.

6. "*The great sea.*"—The Mediterranean is the only western border recognised in this verse. It is properly called "great," as contrasted with the smaller seas and lakes known to the Jews, namely, the Red Sea, the Dead Sea, and the Sea of Chinnereth or of Tiberias. The territory actually possessed, however, was not so simple and distinct as here defined, since the Israelites desisted from expelling the Canaanites and Philistines, and left them in possession of some important points on the coast. David first executed the intentions of the lawgiver in this matter, but even he seems rather to have subdued than dispossessed them. We shall see the consequences of this neglect as we proceed; for, as Michaelis remarks, "The clear possession of the sea coast is of infinite consequence to a state established in Palestine, even though it carry on no commerce; for without it the boundary can never be secure." The consequences of this neglect fully verified the prophecy in verse 55 of the preceding chapter. It is to be observed that even David made no attempt against the Phœnicians, known in Scripture as the people of Sidon and Tyre, who occupied the northernmost portion of the coast; but that, on the contrary, both he and Solomon were on the most friendly terms with the sovereign of Tyre. As the Sidonians are never mentioned in the list of the nations to be dispossessed and exterminated, it has been questioned whether it was at all the intention of Moses that they should be disturbed in their small but important domain, or whether, indeed, the ancient and more northern territory of Sidon was included within the northern limit assigned in this chapter to the Promised Land. We find, however, in Josh. xix. 28, 29, that the boundary of Asher was to reach "*unto great Zidon*;" but we might understand this not to include Sidon, were it not that it is afterwards mentioned, to the reproach of that tribe, that it had not expelled the inhabitants of Sidon (Judges i. 13). We are therefore left to infer, that from their not being expressly mentioned in the Pentateuch among the devoted nations, the Israelites may have felt it more at their option than in other instances to leave them undisturbed, and even to cultivate amicable relations with so ingenious and enterprising a people, whose commerce and manufactures may have been of considerable benefit to themselves. But, after all, may not the Sidonian Phœnicians be considered as included under the general name of Philistines? And although the Lord does not say in the Pentateuch (to which the Jews have always paid more particular attention than to the rest of their Scriptures), that the Sidonians were to be driven out, he does say so in Josh. xiii. 6, where, however, the "Zidonians" may very properly mean, not the inhabitants of Sidon itself, but the Sidonian colonies in Mount Lebanon. But we must defer some further considerations on this subject to the texts with which they are connected.

7-9. "*And this shall be your north border,*" &c.—We here give, as before, Dr. Boothroyd's reading of these verses: "And this shall be your north boundary: From the great sea ye shall draw a line from the top of Lebanon: from the top of Lebanon ye shall draw a line to the entrance of Hamath; and the boundary shall pass on to Zedad: and the boundary shall go on to Ziphon, and its termination shall be at Hazar-enan." The principal improvement in this version is the substitution of "Mount Lebanon" for "Mount Hor," the occurrence of which name on the northern frontier, after having already found it, or another of the same name, beyond the southern, is well calculated to perplex the reader of the English Bible. The words rendered "mount Hor" in the common version, and "Mount Lebanon" by Boothroyd, are הָר הָהָר *hor ha-hor*; *hor* means "mountain," and our translators so render the first *hor*, but regard the other as a proper name. Literally, however, it is "the mountain of the mountain," which, according to the usage of the Hebrew language, means "the eminent mountain," or "the double mountain," as Dr. Hales understands. This palpably means Lebanon, which it would be surprising to find omitted, as in our version, in a description of the northern boundary. But Lebanon occurs by name in Josh. xiii. 5, in such a sense as to show that "the mountain of the mountain" can mean no other than Lebanon—that is, Anti-Libanus; for the Hebrews did not distinguish the two parallel ranges, which we call Libanus and Anti-Libanus, by different names, but generally mean by "Lebanon" Anti-Libanus, which, besides being the loftiest, was the nearest with respect to them. No doubt the names here specified all indicate different places along the different parts of this range, which were required to form a northern frontier. For while we are prepared to question that the Hebrew territory extended beyond Anti-Libanus, we also cannot admit that, in the extent necessary to cover the breadth of the land, the limit any where fell short of the mountains.

10. "*East border.*"—This is so clear as to need little explanation. The northern boundary being rather higher than the source or sources of the Jordan, two towns are mentioned (Shepham and Riblah) to guide the boundary line thither. "Ain" (אֵין) probably denotes the commencement of the Jordan, understanding the word not as a proper name, but resolving it into its meaning, "fountain" or "source." After this the boundary is formed by the Jordan, the sea of Chinnereth, the Jordan again, and the Dead Sea: the small portion of eastern frontier from thence down the ancient valley of the Jordan to below Kadesh, was mentioned in the account of the southern frontier, and is not repeated here. It is observable that the line is drawn along the east side of the Jordan and the seas, so as to place these waters in the portion of the western rather than the eastern tribes.

## CHAPTER XXXV.

1 Eight and forty cities for the Levites, with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction for murder.

AND the LORD spake unto Moses in the

plains of Moab by Jordan near Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* <sup>6</sup>six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and <sup>7</sup>to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which <sup>8</sup>he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, <sup>9</sup>When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person <sup>10</sup>at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 <sup>11</sup>And if he smite him with an instru-

ment of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him <sup>12</sup>with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But <sup>13</sup>if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or *is* a murderer smite him with his hand, that he die: he that smote *him* shall surely be put to death: *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly <sup>14</sup>without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which *was* anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; <sup>15</sup>he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the <sup>16</sup>mouth of

<sup>3</sup> Deut. 4, 41. Josh. 30, 2, and 31, 3. <sup>6</sup> Heb. above them ye shall give.

<sup>7</sup> Exod. 21, 14. <sup>8</sup> Heb. with a stone of the hand.

<sup>9</sup> Deut. 19, 11. <sup>10</sup> Exod. 21, 13. <sup>11</sup> Heb. no blood shall be to him.

<sup>12</sup> Deut. 17, 6, and 18, 15. Matth. 18, 16. 3 Cor. 13, 1. Heb. 10, 28.

witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which is <sup>13</sup>guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land where-in ye are: for blood it defileth the land: and <sup>14</sup>the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

<sup>13</sup> Heb. *faulty to die*.

<sup>14</sup> Heb. *there can be no expiation for the land*.

Verse 2. "*Give unto the Levites . . . cities to dwell in.*"—For some particulars concerning these cities, and also concerning the six appropriated as cities of refuge, as well as for illustrations of the principle and practice of asylums for involuntary criminals, we must refer to the notes on Josh. xxi., wishing, in the present chapter, to confine our attention to the remarkable particulars concerning blood-revenge which it brings under our notice.

12. "*Refuge from the avenger.*"—The object of the ensuing regulations is obviously to guard against the evils and abuses of a practice which remains to this day exceedingly prevalent in the East. This was the usage which rendered it a point of honour, indispensable and remorseless, for the nearest relative of a person slain to become the "avenger of his blood," and to rest not till he had destroyed the slayer. Moses is evidently legislating on existing usages. The character and function of the avenger of blood (*go'el*) are alluded to as already well understood; and the desire is manifested throughout to save the slayer from the blind rage of the *go'el*, until the case could be properly investigated; and then, if the offending person proved to have been guilty only of manslaughter, he received protection, whereas, if a murderer, the *go'el* was allowed to execute his avenging office. We think that the practices now found among the Bedouin Arabs afford the most striking illustrations of the circumstances for which this chapter provides, and of the mischiefs it is intended to obviate. The custom of *thar*, or blood-revenge, appears to have undergone little alteration from the most ancient times, the law of the Koran having rather sanctioned than modified the usages which were existing before the time of Mohammed. This fact renders the illustration derived from this source the more appropriate. It is evident that the law before us restricts the avenger to the pursuit of the actual offender. This is not the case among the Arabs, who consider his whole family responsible for the deed, and regard the blood of a superior member of that family as much a satisfaction as that of the person by whom blood has been shed. There is, indeed, a rule of limitation, but one awfully wide and comprehensive; as, for instance, when a person is killed, the persons liable to vengeance are all those whose fourth lineal ascendant is at the same time the fourth lineal ascendant of the actual homicide; and so also the right to exact vengeance is enjoyed by all those whose fourth lineal ascendant is also the fourth lineal ascendant of the person slain. Besides this, the lineal descendants of all those who were entitled to revenge at the moment of the slaughter inherit this right from their parents; and the liability to vengeance descends in the same manner to the latest generations, whilst the matter remains unsettled. The only way in which it can be settled is, either by the pursued family sacrificing the criminal to the avenger, or by their agreeing to pay a heavy compensation, called "the price of blood;" but this blood-fine the avenger may refuse to accept, rather choosing to obtain blood for blood. The family of the offender may also refuse either of the alternatives; but whatever cause prevents a settlement, there can be no peace, truce, or alliance between the families who have thus a blood-feud between them; and this is sometimes the case even with whole tribes, ever ready, as the tribes are, to espouse the quarrels of their members. A man whose relation has been killed has scarcely any other option than to assume the office and claims of an avenger; for he is held to be disgraced for ever if he does not. So in Antar, a man of the tribe of Codháah thus addressed Gheidac, whose father had some time before been slain by Antar: "O Gheidac! thou art a marked man; it does not become *thee* to behave so haughtily towards the horsemen, when thou hast not yet revenged the murder of thy father: how canst thou presume to boast over the brave and the valiant?" The avenger, if blood only will satisfy him, esteems all means lawful by which the homicide may be destroyed; only he may not be molested while he is a guest in the tent of a third person, nor even if he takes refuge in the tent of his deadly foe. The full effect of the Mosaic regulation, discriminating between murder and manslaughter, will be also better apprehended when it is recollected that Arabian practice does not usually make such distinction: it is life for life, blood for blood, however the life were taken and the blood were spilt. Thus even life lost in fair and open battle obliges the near relative of the deceased to assume his avenging office. This has one good effect, that it tends to render the frequent frays and battles between different tribes nearly bloodless; for in Arabia a man dreads nothing more than to become involved in a blood-feud.

Moses, by forbidding the *go'el* to bargain with a real murderer, to let him go free for a certain consideration, or even for allowing the manslayer to quit the city of refuge, recognises the existence of such a practice, and proceeded very differently from Mohammed, who gave his sanction to this custom, which he also found already existing. In point of fact, affairs of blood are now in Arabia usually made up in the end by a heavy blood-fine, payable to the avengers. It is not honourable for them, however, to make the first overtures at a compromise; and very often the avenger is not brought to yield to such a compromise till the third or fourth generation. The price of blood is usually offered at once by the homicide and his friends; but if the avenger will not enter into a compromise, he is obliged to allow a grace of three days and four hours, during which he may not attempt the lives of any of the persons whom, according to the rule we have mentioned, usage exposes to his vengeance. They avail themselves of this opportunity to remove to another tribe. The several tribes always grant their protection to such fugitives from other tribes; but the avenger is not precluded by this removal from taking measures to enforce his revenge when opportunity offers. Exiles of this sort are found in almost every camp, and remain until their relations are enabled in the end to effect a compromise. The extent to which the claim for blood operates may be estimated from the fact, that so many as a hundred tents are sometimes removed on account of a single murder—all, of course, belonging to persons whose lives were exposed to the avengers.

As to the price of blood, it varies in different tribes and at different times. Among the Anezes it is fifty female camels, one *deloul*, or camel fit for mounting, a mare, a black slave, a coat of mail, and a gun. The mare, the slave, and the gun are never dispensed with, but the full number of camels is rarely required.

After this account of the actual practices among the Arabian people, it will be interesting to observe to what extent



these practices were sanctioned by the Arabian lawgiver; and this will also enable us to distinguish the difference in the means by which the same or nearly the same apparent end was sought to be attained. We quote the *Mischat-ul-Masabih*, which is more full on the subject than the Koran, and of equal authority in Mohammedan law. We condense, in our own words, where necessary. Wilful murder, adultery, and apostacy, are the only crimes for which a Moslem ought to be punished with death. Fathers are not to be punished for the crimes of their children, nor children for those of their parents, either in this world or in futurity. This clearly discountsenances the hereditary blood-feuds which we have noticed. And this indeed is still more expressly said in the Koran itself, where the avenger is told "not to exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person that killed him." The law allowing compromise is:—"He who kills another intentionally, shall be given up to the family of the killed; then if they wish it they may kill him in retaliation; and if they like it they may take *Diät* (the price of blood) from him; which is one hundred camels, thirty of four years old, thirty of five years old, and forty with young: and he may make his peace with them for less if he can." Again:—"Whoever is killed or wounded, then his family, if the former, and himself if but the latter, has an option of one of these three things: he may either take retaliation, or forgive, or take *Diät*: but then, if he wishes any other thing besides these three:—for example, if he has forgiven, and afterwards asked for retaliation or *Diät*, then for him is the fire everlasting." Further on mercy is thus inculcated:—"There is no man who is wounded, and pardons the giver of the wound, but God will exalt his dignity and diminish his faults." The fine for accidental homicide is very severe, being one hundred camels, forty with young. We see the same apparent severity, differently exhibited, in the law of the text; and in both instances it was probably intended, not only to inculcate a respect for the life of man, but to lessen the inducement for the blood-avenger to pursue his victim beyond the adequate punishments thus provided. It is afterwards explained that the price of blood might be paid with other cattle than camels, or with goods, or money: but the price of camels was to form the standard amount, that is, whatever might be the value of camels at a particular time, the price of a hundred was to form the price of blood. For killing an infidel, a Moslem was on no account to be put to death; and although he must pay a blood-fine, it was to be only half the amount of the fine for slaying a Mohammedan.

We have preferred to dwell on the Arabian usages as appearing best calculated to illustrate the state of things which the law of this chapter seems to have been intended to meet. In some other countries, more under law than Arabia, but where the same principle operates, the practice has been settled on a footing more in coincidence with that which is established in this chapter. This shows that these people either took their improved practice from the law of Moses, or else were enabled themselves to perceive the fitness of a practice determined so many ages before by that law. Thus in Persia, the avenger cannot act in the first instance, but must carry his complaint to the proper authorities who examine the case, and if the guilt of murder is by proper witnesses fixed on the offender, he is consigned to the avenger, who has full power either to kill him, to forgive him, or to exact the price of blood. This option was wisely withheld from the Hebrew avenger by the law of the present chapter. To have attacked the popular notion of honour absolutely, would probably have rendered the new law inoperative. Something therefore was conceded to it, in allowing the goel to become the executioner, and by rendering it not unlawful for him to slay the homicide who had not fled to the places of refuge or was found beyond their limits. Yet so much good was obtained, that the goel could but very rarely kill an innocent man, and that a judicial inquiry usually preceded the exercise of his revenge. And this inquiry had the advantage that, even when it terminated in condemnation, it was calculated to prevent the murderer's family from seeking vengeance on the avenger; for most people would feel that no injustice had been done. Thus alternate murders on either side, for many generations, till the respective families were nearly or quite extirpated—as we sometimes see in Arabia and elsewhere—would no longer be likely to occur. Judging from the subsequent history, it would seem that the object of this law was completely attained; for we read of no examples of family feuds and enmities proceeding from the avengement of blood, or of murders either openly or treacherously perpetrated under the national idea of honour; although the history of Joab furnishes two instances in which it was used as a pretext. On the subject of this note further information will be found in Michaelis's 'Commentaries,' the Koran, Sale's 'Preliminary Discourse,' and chaps. ii. and xvii; 'Mischat-ul-Masabih,' Book xiv.; Burckhardt's 'Notes on the Bedouins;' Niebuhr's 'Voyage en Arabie;' D'Arvieux's 'Travels in Arabia;' Malcolm's 'History of Persia,' &c. Numerous references might be added from the accounts of travels in various countries to the usages to which we have here adverted.

## CHAPTER XXXVI.

- 1 *The inconvenience of the inheritance of daughters is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, 'The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the

inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe 'whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD,

<sup>1</sup> Chap. 27, 1. Josh. 17, 3.

<sup>2</sup> Heb. *unto whom they shall be*.

saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them 'marry to whom they think best; 'only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall 'keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove

from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 'For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married 'into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

<sup>2</sup> Heb. *be wives*.

<sup>4</sup> Tob. i. 9.

<sup>5</sup> Heb. *cleave to thee, &c.*

<sup>6</sup> Chap. 27. L.

<sup>7</sup> Heb. *to some that were of the families*.

Verse 13. "*Plains of Moab*,"—The territory of Moab lay south of the Arnon, and yet these "plains" are obviously to the north of that river "by Jordan near Jericho." This is accounted for by the fact that the Moabites had formerly possessed territories to the north of the Arnon, from which they had been driven out by the Amorites, the defeat of whom, under their king Sihon, by the Israelites, threw all the fine tract of country between the Arnon and the Jabbok into their possession, forming their first conquest of territory. The "*plains of Moab*," although on the north side of the Arnon, then, retained the name of the occupants previous to the Amorites. As the Israelites did not go to the Jordan while Moses lived, and Mount Nebo was the most advanced station in his lifetime, we are of course to understand the indication "by Jordan near Jericho" in the general sense of neighbourhood, or vicinity. Burckhardt, with a fair degree of probability, assigns the denomination to a considerable plain which occupies the greater part of the country between Mount Nebo and the Arnon, and which is enclosed between it and a small river called the Wale. This tract is now called El Koura, a term often applied to plains in Syria. The soil at present is very sandy and unfertile. The Wale joins the Arnon at about two hours' journey from the Dead Sea.

# THE FIFTH BOOK OF MOSES,

## CALLED

# D E U T E R O N O M Y.

### CHAPTER I.

*1 Moses' speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.*



**T**HESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against <sup>1</sup>the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

<sup>2</sup>(There are eleven days' journey from Horeb by the way of mount Seir unto Ka-

desh-barnea.)

<sup>3</sup>And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

<sup>4</sup>After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth in Edrei:

<sup>5</sup>On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

<sup>6</sup>The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

<sup>7</sup>Turn you, and take your journey, and go to the mount of the Amorites, and unto <sup>8</sup>all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

<sup>8</sup>Behold, I have <sup>9</sup>set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

<sup>9</sup>¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

<sup>10</sup>The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

<sup>11</sup>(The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

<sup>12</sup>How can I myself alone bear your cumbrance, and your burden, and your strife?

<sup>13</sup>Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

<sup>14</sup>And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

<sup>15</sup>So I took the chief of your tribes, wise men, and known, and <sup>16</sup>made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

<sup>16</sup>And I charged your judges at that time, saying, Hear *the causes* between your brethren, and <sup>17</sup>judge righteously between *every* man and his brother, and the stranger *that is* with him.

<sup>17</sup>Ye shall not <sup>18</sup>respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the

<sup>1</sup> Or, Zeph.

<sup>2</sup> Num. 31. 24.

<sup>3</sup> Heb. *all his neighbours.*

<sup>4</sup> Heb. *given.*

<sup>5</sup> Gen. 15. 18. and 17. 7, 8.

<sup>6</sup> Heb. *give.*

<sup>7</sup> Heb. *gave.*

<sup>8</sup> John 7. 24.

<sup>9</sup> Levit. 19. 15. Chap. 16. 19. 1 Sam. 16. 7.

Prov. 24. 23.

<sup>10</sup> Heb. *acknowledge faces.*

cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and <sup>11</sup>I took twelve men of you, one of a tribe:

24 And <sup>12</sup>they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have <sup>13</sup>discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the <sup>14</sup>Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou

hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 <sup>15</sup>Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 <sup>16</sup>Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath <sup>17</sup>wholly followed the LORD.

37 <sup>18</sup>Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, <sup>19</sup>We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and <sup>20</sup>went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

<sup>11</sup> Num. 13. 3. <sup>12</sup> Num. 13. 24. <sup>13</sup> Heb. *melked*. <sup>14</sup> Num. 13. 28.

<sup>15</sup> Num. 20. 12, and 27. 14.

Chap. 3. 26, and 4. 21 and 34. 4.

<sup>16</sup> Exod. 13. 21.

<sup>17</sup> Num. 14. 29.

<sup>18</sup> Num. 14. 40.

<sup>19</sup> Heb. *fulfilled to go after*.

<sup>20</sup> Heb. *you were presumptuous, and went up*.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.



MOSES REHEARSING THE JOURNEYS OF ISRAEL.—LE POTRE.

**DEUTERONOMY.**—This name, like that of the Vulgate (Deuteronomium), is from the Septuagint, which calls it ΔΕΥΤΕΡΟΝΟΜΙΟΝ; meaning “the repetition of the law,” or “the second law”—*Δευτερος Νόμος*—because it contains a connected recapitulation, for the instruction of the new generation, of the laws and ordinances which had formerly been delivered occasionally, and at various intervals. This, however, is not exclusively its character, as we find in it various important particulars which do not occur in the preceding books. The Hebrews themselves give the book several names. The first is, as usual, from the first words of the text, אֵלֶּה הַדְּבָרִים (*elleh ha-debarim*), “these are the words.” Some of the Rabbins call it סֵפֶר תּוֹכְחוֹת (*sepher tokechoth*), “the book of reproofs,” on account of the frequent and severe reprehensions of the Israelites which it contains; while others call it מִשְׁנֵה תּוֹרָה (*mishneh torah*), “the repetition of the law,” which was the title preferred by the Septuagint. The end of the book contains some new and important circumstances, which are not contained in Numbers; and although the book is in its substance no other than a compendium of what has preceded, yet the frequently new matter, the additional details which are often given, and even the varied form in which the same thing is expressed, concur to render this book not only of the greatest importance in itself, but of the utmost value as a commentary on the three preceding books, furnishing the best elucidation which it is possible to obtain of the difficulties which occasionally occur in them.

Verse 1. “*The Red sea.*”—The word “sea” (יָם) does not occur in the original, as the Italics denote, and the word סוּף (*sufh*) does not mean *red*. Unquestionably, when the two words come together they denote what we call the Red Sea; but when one of them only occurs, it is rather too much to conclude that the Red Sea is intended. Besides the Israelites are not at present near the Red Sea, but in the plains of Moab, not far from the eastern banks of the Jordan. *Sufh* is, therefore, probably the proper name of some place in this neighbourhood. This is the opinion of Houbigant, Waterland, and Boothroyd, who concur in reading it—“in the plain over against *Sufh*.”

“*Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.*”—Two of these names, Paran and Hazeroth, occur also in the list of stations in the wilderness, and the whole are therefore thought by many, very inconsiderately, to have been such stations; the other names, which do not occur, being assigned, without the least authority—Tophel to Kibroth-Hattaavah, Laban to Libnah, and Dizahab to Ezion-gaber. It is clear, however, that Paran is not the wilderness of Paran, but, like the others, a place somewhere on the frontiers of the country in which the Israelites now were, which was “in the plains of Moab,” near the southern extremity of the Dead Sea. Those Rabbins who adopt the above opinion, exhibit its untenable character by throwing in a clause between each name, in order to convey the sense, that Moses spoke, on the other side of Jordan, of what had happened at the several places mentioned: and indeed this is





SPIES, WITH THE GRAPES AND POMEGRANATES.—(ADAPTED FROM RUBENS.)—Verse 25.

the only way of overcoming the difficulty which these names occasion in this place, if we suppose them to be the same that have already been under our notice.

2. "*There are eleven days' journey,*" &c.—Boothroyd follows Dr. Wall, in transposing this verse to between the 19th and 20th verses. It is clearly connected with what is there related, and seems quite out of its proper place as verse 2. We have already made an observation on its subject, in Numbers, in the note to chap. xxxiii. 1.

10. "*As the stars of heaven for multitude.*"—This has been objected to, or at least ridiculed. At the most it would be but an Oriental hyperbole, similar to that comparing the number of the Hebrews to the sands of the sea-shore. But it is not even a hyperbole. In Gen. xv. 5, we read, "He (the Lord) brought him (Abraham) forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." From this it is clear that the visible stars are intended. Their number doubtless seemed both to Abraham and Moses, as to every one else, immensely greater than it really is: but it is now well known that the number of the stars visible to the naked eye, in both hemispheres, does not exceed three thousand. The original promise to Abraham, to which Moses here alludes, had therefore been far more than fulfilled—the number of the Israelites, counting only the adult males, having been more than 600,000 at the recent census.

44. "*Chased you, as bees do.*"—Although the power of these courageous insects is too well known to render any persons willing to expose themselves to the effects of their resentment, strong demonstrations of that power are so rare in this country as to render this comparison apparently undignified. But it is not really so. The ancient writers always speak of the bee as a very formidable adversary. Aristotle and Pliny, in particular, dwell on its courageous character, and the great power of its sting, by which the largest animals, even horses, may be and have been destroyed. The latter writer mentions that, in some districts of Crete, they were so troublesome as to expel the inhabitants; and Ælian mentions, that some places in Sythia, beyond the Ister, were formerly inaccessible on account of the swarms of bees by which they were infested. Other ancient writers mention sieges, in which the assailants were repelled by the besiegers opposing their assaults with swarms of bees. The text, however, seems in a particular manner to allude to the fury of bees when disturbed in their hive. The Israelites went up into the hill of the Amorites, purposing to dispossess them; but, like bees disturbed in their hive, the Amorites rushed upon them and chased them off, pursuing them afar. This will appear the more strongly if we adopt the addition which is found in the ancient Syriac version, in the Targum of Onkelos, and in some Arabic manuscripts, which read, "Chased you as bees that are smoked," or irritated

by smoke—allusive to the very ancient, and still subsisting, process of applying smoke to expel bees from their hives. and when their rage is terrible to those who are exposed to its effects. We may cite one or two “modern instances” to illustrate these old statements. Loyer, the French superintendent of missions on the coast of Guinea, describes an attack made by the Dutch, with a squadron of four vessels, upon a fort which the French had erected on the Gold Coast. After some vigorous firing on both sides, the besieged were obliged to discontinue the use of their cannon, having but a little powder remaining, which they thought it prudent to reserve for their small arms. In this state of affairs, the fort being still vigorously plied with shot from the ships, an accident occurred, which threatened the ruin of the besieged, but which was instrumental in delivering them from the very alarming situation in which they were placed. There was in the fort a large hive of bees, which being suddenly upset by a cannon-shot from the ships, the enraged insects assailed the garrison with such fury that the soldiers fled in all haste from the fort. The Dutch, supposing the defence abandoned, landed fifty men to take possession; but these were so warmly received by the negro allies of the French, and by the French themselves, who had by this time recovered from their panic and re-entered the fort in another place, that, out of the fifty, thirty-nine were killed, and the rest taken prisoners. This so discouraged the besiegers, that they immediately weighed anchor and abandoned the undertaking. (See ‘*Histoire Générale des Voyages*, tome ii. p. 411.) Mungo Park also relates an incident of a similar description, which occurred at a place very appropriately called Bees’ Creek, where his party one day halted. Some of the people went in search of wild honey, and unfortunately disturbed a large swarm near their resting-place. “The bees came out in immense numbers,” continues Park, “and attacked men and beasts at the same time. Luckily most of the asses were loose, and galloped up the valley; but the horses and people were very much stung, and obliged to scamper in all directions. The fire, which had been kindled for cooking, spread, and set fire to the bamboos; and our luggage had like to have been burnt. In fact, for half an hour, the bees seemed to have completely put an end to our journey. In the evening, when the bees became less troublesome, and we could venture to collect our cattle, we found that many of them were very much stung and swelled about the head. Three asses were missing; one died in the evening, and one the next morning, and we were forced to leave one at Sibikillin—in all, six; besides which, our guide lost his horse, and many of our people were much stung about the face and hands.” (‘*Travels*,’ ii. 37, 38.) That which the text affords is not the only instance in the Bible of comparisons drawn from the power and other qualities of insects. Such may also be found in the most famed ancient writers. Homer, in one instance, does not even think it undignified to compare the persevering energy which Pallas infused into Menelaus to that of the common fly:—

“His shoulders with new might, and limbs she filled,  
And persevering boldness to his breast  
Imparted, such as prompts the fly, which oft  
From flesh of man repuls’d, her purpose yet  
To bite holds fast, resolv’d on human blood.”—*COWPER*.

—“*Destroyed you in Seir, even unto Hormah.*”—The Septuagint, the Syriac and Vulgate render it “from Seir,” which the sense obviously requires; for even as it stands, with “*in Seir*,” it necessarily bears the sense of “from Seir”—the distance between Seir and Hormah being that to which the destruction and pursuit extended. Now it is certain that Kadesh was near this mountain of the Amorites; and this mountain being near or perhaps connected with the range of Mount Seir, we are furnished with another incidental corroboration of the position which, in a former note we have assigned to Kadesh.

## CHAPTER II.

1 *The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.*

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, ‘no, not so much as a foot breadth; ‘because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy

water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ‘Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as

<sup>1</sup> Heb. even to the treading of the sole of the foot.

<sup>2</sup> Gen. 36. 8.

<sup>3</sup> Or, Use no hostility against Moab.

the Anakims; but the Moabites call them Emims.

12 'The Horims also dwelt in Seir beforetime; but the children of Esau 'succeeded them, when they had destroyed them from before them, and dwelt in their 'stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over 'the 'brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzum-mims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: 'be-

gin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 <sup>10</sup> Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 <sup>11</sup> Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed <sup>12</sup> the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

<sup>4</sup> Gen. 36. 20. <sup>5</sup> Heb. *inherited them*. <sup>6</sup> Or, *room*. <sup>7</sup> Num. 21. 13. <sup>8</sup> Or, *valley*. <sup>9</sup> Heb. *begin, possess*. <sup>10</sup> Num. 21. 21, 22.

<sup>11</sup> Num. 21. 32. <sup>12</sup> Heb. *every city of men, and women, and little ones*.





ELATH (AKABA).—LABORDE.

Verse 8. "*Elath*."—This place is called by a great number of names, which are chiefly formed by alterations in the vowels, the essential consonants being generally retained. The most conspicuous of these names are *Elath*, *Eloth*, *Ailah*, *Æla*, *Ælana*, from which last name the denomination *Ælanitic* was conveyed to the whole gulf, at the northern extremity of which it was situated. Indeed, the modern town of Akaba, by which it has been succeeded, and which stands on or near the same site, has succeeded also to the distinction of giving a name to the eastern arm of the Red Sea, which is at present called the Gulf of Akaba. *Elath* seems to have been in its origin a port of the Edomites, on this gulf (see the note on Gen. xxxvi. 9); and as a port it long continued a place of considerable importance, being, as it were, the key to the commercial relations carried on through that arm of the Arabian Gulf. Yet, as *Ezion-gaber* is noticed here and elsewhere contemporaneously with *Elath*, and is still more decidedly mentioned as a seaport, we venture to think that *Ezion-gaber* did not, as some conceive, *succeed* *Elath* as the port; but that it was the naval station, while *Elath* was the proper *entrepôt* and seat of commercial relations. We can think of no other hypothesis which so well reconciles *all* statements, and solves any little difficulties which may attend the question. Into this question, or indeed into the commercial character of *Elath* and *Ezion-geber*, we do not now intend to enter, as it will more properly come under our notice hereafter. We may here, however, mention the leading facts in its history. When David conquered Edom, he took possession of *Elath*, and he, as well as his son Solomon, availed themselves of this advantage to engage in maritime commerce. The Edomites, however, seem never to have lost sight of the importance of this station, and, after 150 years, they succeeded in regaining possession of it, in the reign of Joram (2 Kings viii. 20). It was, however, retaken by Azariah (ch. xiv. 22); but under his grandson Ahaz, the Edomites captured it again (ch. xvi. 6), and it was not afterwards recovered by the Jews. It subsequently fell into the hands of the Ptolemies; and the change of the course of trade from Tyre to Alexandria seems to have greatly affected its commercial importance, as the trade conducted through the Arabian Gulf then naturally passed up its western arm. It then successively passed to the Romans, the Greek emperors, the Arabians, the sultans of Egypt, and the Turks, to whom (or rather to the Pasha of Egypt) it now belongs, under the name of Akaba. Burckhardt gives the following important passage from Makrizi, the Egyptian historian's chapter on Aila (Akaba). "In former times it was the frontier place of the Greeks; at one mile from it is a triumphal arch of the Cæsars. In the time of the Islam it was a fine town, inhabited by the Beni-Omeya. Ibn Ahmed Ibn Touloun (a sultan of Egypt) made the road over the Akaba, a steep mountain before Aila. There were many mosques at Aila, and many Jews lived there. It was taken by the Franks during the Crusades; but, in 566, Saladin transported ships upon camels from Cairo to this place, and recovered it from them. Near Aila was formerly situated a large handsome town called *Aszyoun*" (*Ezion-gaber*).

Here, at the head of the Gulf, the Wady-el-Araba, a broad sandy valley from the Dead Sea, otherwise the desert of Zin, issues into a plain, which is about nine or ten miles in length, from east to west, and is probably "the way of the plain" mentioned in the text. Its breadth northward is not much less than its length; and it affords good pasture, although strongly impregnated with salt, for an hour's journey from the sea; and sands prevail from thence northward. The modern Akaba is less a town than a fortress, built in the sixteenth century by Sultan El Ghoury of Egypt. It stands a few hundred paces from the sea, and is surrounded with large groves of date-trees. It is a square building, with strong towers, and contains many Arab huts. A market is held there, which is frequented by Hedjaz and Syrian

Arabs. The fortress contains deep wells of tolerably good water: and its present use is as a place of deposit for provisions for the supply of the great pilgrim caravan on its march to and from Mecca. The Pasha of Egypt keeps a garrison of about thirty soldiers in the fortress. (See Burckhardt's 'Travels in Syria;' and also Laborde's 'Voyage de l'Arabie Pétrée,' from which our cut is taken.)

9. "*The Moabites.*"—The Moabites, being descended from one of Lot's two sons, are here, in virtue of the relationship which they thus bore to the descendants of Abraham, allowed to enjoy their own actual territories in peace; but their unfriendly conduct, in refusing the Israelites a passage through their country, and afterwards in sending for Balaam to lay a curse upon them, as well as the part which they bore in seducing the Hebrews to sin in the matter of Baal-peor, was so far resented, that it was ordained that the Moabites should not, even to the tenth generation, be admitted to the congregation of the people (Deut. xxiii. 3). The territory which they cultivated lay on the eastern side of the Dead Sea, to the south, and partly to the north, of the river Arnon. This country they had acquired by conquering the ancient inhabitants, the Emim, mentioned in Gen. xiv. Their brethren, the Ammonites, had also a portion of the country north of the Arnon, that is, between that river and the Jabbok. But, at some time previous to the arrival of the Hebrews, both these people had been dispossessed of the country between these two rivers by the Amorites, and when the latter were, as mentioned in the sequel of this chapter, subdued by Moses, the Israelites occupied the district by right of conquest. It was in the end given to the tribes of Reuben and Gad; that is, Reuben received nearly three-fourths of the whole, while a district south of the Jabbok was assigned to Gad, the bulk of whose territory lay on the north of that river. Dr. Wells thinks, with some probability, that, in this distribution, Moses had regard to the old division of the country between the Moabites and the Ammonites, so as to assign to the Reubenites what had formerly belonged to the Moabites, and to the Gadites what had belonged to the children of Ammon. But then, how are we to account for a similar case as to the half tribe of Manasseh, whose portion encroached south of the Jarnouk, which naturally would have formed the northern boundary of Gad, in the same way that Gad encroached south of the Jabbok, which would have formed the proper natural boundary to Reuben in the north? We venture to conjecture that this somewhat singular distribution was in order to give to each of the tribes an exclusive right to one of the three principal streams east of the Jordan, and thus prevent any disputes which might have arisen about water.

The Moabites remained in possession of the country south of the Arnon, of which the Israelites found them in possession; and we hear nothing further about them till after the death of Joshua, when, to punish the Hebrews for their iniquities, "the Lord strengthened Eglon king of Moab against Israel" (Judg. iii. 12); and he, with the assistance of the Ammonites and Amalekites, defeated them in battle and held them in subjection eighteen years, after which they were delivered by Ehud, as recorded in the sequel of that chapter. We afterwards find the Moabites joined with the Ammonites in the war occasioned by the insult offered by the latter to David's ambassadors. Both nations were totally defeated by David, and remained in subjection to the kings of Israel till the death of Ahab. Shortly after that event, we find the Moabites refusing to pay the tribute of a hundred thousand rams and as many lambs, which till then they had been accustomed to pay, either yearly, or at the commencement of a new reign—which of the two we cannot exactly learn from Scripture (2 Kings iii. 4, 5). Mesha, the king, is called a "sheepmaster" (*TP*) *shepherd*, a herdsman, a rearer or owner of cattle, which seems to show that the people were at this time given to pastoral pursuits, for which their country is well adapted. Jehoram, the son of Ahab, with his ally, Jehoshaphat king of Judah, and his tributary the king of Edom, undertook to reduce the Moabites to their former subjection. The history of the expedition, which is given at length in 2 Kings iii., is very interesting. In the end the Moabites were defeated with a terrible overthrow, and ruin to their country. This victory does not however appear to have brought them into subjection, as very shortly after, we find them, with the Ammonites and others, making a very alarming irruption into Judah, probably in revenge for the part which Jehoshaphat had taken in the late war; but in this instance they were again completely defeated. At a considerably later period, in the reign of Joash, we also incidentally read of bands of Moabites invading the kingdom of Israel, but are not told for what purpose or with what result (2 Kings xiii. 20). From the manner in which the denunciations of the prophets against Moab are expressed, and which describe them as holding possession of towns north of the Arnon, it would seem probable that they availed themselves of the opportunity which was offered by the two and half tribes being carried away captive by Pul, king of Assyria (1 Chron. v. 26), to repossess themselves of the territory which had, in very remote times, been taken from them by the Amorites. From the prophecies it may also be concluded, that they did themselves suffer much from the invasions of the kings of Assyria, and were ultimately, like the Jews, carried away captive by Nebuchadnezzar. It is probable that Cyrus gave them and the Ammonites permission to return to their own country; for we find them again in their own lands, exposed to those revolutions which included the people of Syria and Palestine, and subject successively to the Persians, the Syrian Greeks, the Egyptian Greeks, and the Romans, and are thought in the end to have been under the authority of the Asmonean kings, and afterwards of Herod the Great. There is no trace of them afterwards; and we may conclude that, like most of the other small nations mentioned in Scripture, which survived to so late a period, they were lost in the great Arabian nation to which they were allied. Indeed Josephus calls them "Arabians" when writing of events which took place about a century before Christ. (Antiq. lib. xiii. 13.)

The land of Moab lay to the east and south-east of the Dead Sea. The surface is more diversified with hill and plain than that of the kindred nation of the Ammonites, farther east; but the hilly character is less conspicuous than in the districts north of the Arnon. Although the land now lies desolate, and the sand and salt of the desert and the Dead Sea now encroach upon its borders, there is not wanting abundant evidence of its ancient fertility and abundant population. The land thus desert is eminently fertile in its natural character, and continues to afford rich returns in the few spots which are under cultivation. The frequent ruins of towns, often in close vicinity to each other, testify that the ancient populousness of the region, which is only now traversed by wandering and hostile Arab tribes, was in full correspondence with the rich character of the soil, and, conversely, the extraordinary number of the ruined towns, which cover the plains and every eminence or spot convenient for their construction, manifests the extent of that cultivation which could sustain so large a population. The form of the ancient fields may still be traced; and there are remains of ancient highways, which in some places are completely paved, and on which there are milestones of the times of Trajan, Marcus Aurelius, and Severus, with the number of the miles still legible upon them. The latter facts seem to show that the land of Moab continued to be populous and cultivated down to times considerably subsequent to those in which the canon of Scripture was closed. (See Irby and Mangles' 'Travels;' Burckhardt's 'Travels in Syria,' &c.)

—"*Ar.*"—This was the capital of Moab, called also "Ariel of Moab," and Rabbah, or Rabbath-Moab, to distinguish it from the Ammonitish city of the same name. The Greeks call it Areopolis, but the ruins still retain the name of Rabbah. It was situated about twenty-five miles south of the Arnon, near the stream called Beni-Hamed (see note to Num. xxi. 15.) The ruins are situated upon a low hill which commands the whole plain; and those which now appear are comprehended within a circuit of little more than a mile. There are many remains of private buildings,



but none entire; and the only conspicuous objects among the ruins are the remains of a temple or palace (of which one wall and several niches are still standing), the gate of another building, two Corinthian columns, and an insulated altar in the plain. Burckhardt says that the walls of the larger buildings are built like those of Beit-Kerm; that is, if we understand his reference, of large stones five feet long by two broad. As there are no springs in this spot, the town had two birkets or reservoirs, the largest of which is cut entirely out of the rocky ground, together with several cisterna. In Isaiah (ch. xvi. 7, 11) the place is called *Kir-hareseth* and *Kir-hareesh*, meaning the city with walls of burnt brick, which is a curious circumstance, as indicating a distinction and seeming to imply that the walls of towns were generally, as at present, of sun-dried bricks. Captains Irby and Mangles could find no traces of walls, and seem altogether disappointed as to the importance of the capital of Moab. But they estimated its ancient extent by the visible ruins, without recollecting that cities which have so long lain in ruins often have so much of their extent buried under the soil that their limits cannot be determined without digging. Jerome says that the city was overthrown by an earthquake when he was a young man.

13. "*Brook Zered*."—In the note to Num. xxi. 12, we referred to a note in this place, not having been at that time able to convince ourselves that the brook Beni-Hamed, described in the note to verse 15 of that chapter, could be identified with the brook Zered, as it commonly is. We inclined to the opinion that the brook in question might, with more probability, be found in the river Ahsa, the largest of several streams that flow into the back-water at the southern extremity of the Dead Sea. It is not only the largest river south of the Arnon, but is the first which the Israelites would meet with in coming from the south; whereas, the Beni-Hamed is so very inconsiderable, that, as they must have crossed it near its source, it would be as surprising to see it mentioned at all as to see the river Ahsa not mentioned. We therefore are still inclined to think that the latter, rather than the former, is the Zered, which seems mentioned as a sort of boundary river. But we are content to register this conjecture without discussion.

19. "*The children of Ammon*."—These also were descended from Lot, and their history has been partly mentioned in the note concerning the Moabites. Indeed their history is so closely connected with that of their brethren, that having just noticed the latter, it is scarcely requisite to do more than mention the points in which the former differed. They dispossessed the ancient people, the Zuzims, or Zamzumims, and occupied their country. It appears in the end that they were in turn dispossessed, like the Moabites, of the district between the Arnon and the Jabbok by the Amorites, from whom it was taken and retained by the Hebrews. From the circumstantial manner in which Moses relates this history, here and in Num. xxi. 21—26, concerning the Moabites' portion, which was the most considerable in that district, it would appear that they had, in the time of Moses himself, urged some claim to the lost lands, so as to render it necessary for the sacred historian to inform posterity in a particular manner by what right the Hebrews held the lands in question. We do not indeed find the Moabites urging such a claim, unless by this implication; but three hundred years later (Judg. xi. 13—26), we find the Ammonites laying claim to all the country between the Arnon and the Jabbok, which shows that part of that country had belonged to them, although in the original narrative the Moabites only are mentioned. How they came to claim the whole of this domain, thus interfering with the superior pretensions of the Moabites, the history does not relate. Jephthah met this demand by a recapitulation of the history of the region in question, contending that it having been taken by the Hebrews from their enemies the Amorites, who then occupied it, they were by no means bound to restore it to the previous possessors. Indeed when we recollect the unhandsome manner in which the children of Lot treated the Israelites, it does not appear on what grounds they could have expected that the latter would reconquer their lost territory, and bestow it on them. The Ammonites, however, being dissatisfied with the reply of Jephthah, a battle ensued, in which that general was completely victorious. In after-times they acted with the Moabites in nearly all their measures against Israel, and are on all occasions marked for the peculiar savageness of their disposition. They sometimes, also, acted on their own account. Saul's first military exploit consisted in defeating the Ammonites before Jabesh-Gilead, which was besieged by them, and to which they offered no other terms of capitulation than that each of the inhabitants should have his right eye put out. They were also severely punished and brought under subjection by David, whom they had greatly provoked by their scandalous treatment of his ambassadors. Being more distant than the Moabites, they probably shook off the yoke on the separation of Israel into two kingdoms. We have seen in the preceding note that they joined the Moabites in the invasion of Judah, and partook in the defeat. They do not, however, seem to have been permanently subdued; but, many years after, Jotham, king of Judah, overcame them in battle, and laid upon them a tribute of a hundred talents of silver, and ten thousand measures of wheat, and as many of barley. But they are only said to have paid this the second and third years. The remainder of their history is almost identical with that of the Moabites, and may, with the alteration of name, be read in the note to verse 9. They lost no opportunity of manifesting their peculiar hatred of the Jews, and when the two and half tribes were carried away captive, took possession of the towns of Gad, apparently in their own ancient territory, for which they were reproached by Jeremiah. After their own presumed return from captivity, they, like the Jews, rebuilt and fortified their towns. Antiochus the Great took their capital Rabboth, or Philadelphia (see note to Jer. xlix. 2), demolished the walls, and put a garrison into it. But, upon the whole, they thrive so well during their subjection to the great monarchies, that the books of Maccabees speak of their "mighty power and much people;" and it was only after several battles with them that Judas Maccabeus succeeded in punishing their implacable hatred and injurious treatment of the Hebrew nation. (1 Macc. v.) Justin Martyr says there were many Ammonites remaining in his time (the second century); but Origen, in the following century, states that they were only known under the general name of Arabians.

The country which the Ammonites occupied lay to the east of Reuben and Gad, beyond the hills which bounded on the east the territories of the trans-Jordanic tribes. Whether they went there after the Amorites had expelled them from between the Arnon and Jabbok, or this eastern territory had before belonged to them, we do not know. Dr. Wells is of the latter opinion, and thinks that, as it is said in Num. xxi. 24, that "the border of the children of Ammon was strong;" the hills formed the barrier which prevented the Amorites from disturbing them in their eastern territory. It is more likely that the Amorites did not want the country in question, as the hills form a much less formidable obstacle than Dr. Wells imagined.

## CHAPTER III.

1 *The story of the conquest of Og king of Bashan.*  
 11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and <sup>1</sup>Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto <sup>2</sup>Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands <sup>3</sup>Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwallled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and <sup>4</sup>the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-<sup>5</sup>havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, <sup>6</sup>under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: <sup>7</sup>ye shall pass over armed before your brethren the children of Israel, all *that are* <sup>8</sup>meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye <sup>9</sup>return every man unto his possession, which I have given you.

21 ¶ And <sup>10</sup>I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD <sup>11</sup>was wroth with me for

<sup>1</sup> Num. 21. 23, &c. Chap. 29. 7.

<sup>2</sup> Num. 21. 24.

<sup>3</sup> Num. 21. 33.

<sup>4</sup> Num. 32. 33. Josh. 13. 8. &c.

<sup>5</sup> Num. 32. 41.

<sup>6</sup> Or, under the springs of Pileah, or the hill.

<sup>7</sup> Num. 32. 30.

<sup>8</sup> Heb. sons of power.

<sup>9</sup> Josh. 22. 4.

<sup>10</sup> Num. 27. 18.

<sup>11</sup> Num. 20. 12. Chap. 1. 27.

your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

<sup>15</sup> Or, the hill.

Verse 8. "*From the river of Arnon unto Mount Hermon.*"—Mount Hermon is obviously here mentioned as the northern boundary of Palestine, and still more distinctly in Joshua xi. 17. It would therefore seem to be a name not of any mountain or range of mountains distinct from Lebanon, but to be applied in a particular designation to that part of the anti-Libanus which forms the northernmost frontier of the country, and also the eastern frontier of the northernmost portion of the country. The map will render this intelligible. It is there seen that the range of anti-Libanus, in descending (so to express it) from the north to the border of Palestine, divides into two branches, one of which inclines off towards the Mediterranean, while the other descends southward for about forty miles. This last branch is now called Djebel Esheikh, and the other Djebel Safat. It seems to be the whole of the southward prolongation, and the nearer part (not the whole) of the westward, to which the name of Mount Hermon was applied. Or perhaps it will be enough to say that it described particularly that lofty part of the range where the bifurcation commences, and was continued along a portion of each branch, if it did not include the whole of the southward branch, which is far more lofty than the other. Thus understood, it need not be particularly described, as it necessarily resolves itself into Mount Lebanon, of which a general description will be given. There seems to have been, however, another Hermon, consisting of a small range of isolated hills in the plain of Esdraelon; for which, see the note on Ps. cxxiii. 3.

11. "*Only Og-king of Bashan remained of the remnant of giants.*"—Instead of being translated "giants," the original should perhaps be retained as a proper name, "Rephaim." Og was certainly a giant, but not the last of the giants, only the last of the gigantic race called the Rephaim. This verse has been quoted by sceptics as a proof that Moses was not the author of this book, and that it was written in times considerably posterior. The objection is, that Moses would scarcely have noticed the dimensions of Og's bedstead, obviously in evidence of his extraordinary size, since the Israelites, who had seen and fought with him, would have needed no evidence, or even information, on the subject. To this it is well answered by Bishop Patrick, that Moses did not write for the information of his own generation only, but of future generations also. The statement as to its being at Rabbath Ammon is also mentioned as an objection, first, because it was not likely to have found its way there so soon after Og's death; and next, because if so, it was not likely to have been known that it was at Rabbath till that city was taken by David. To this it is answered, that Og himself, fearing the event, may have entrusted his bedstead and other valuable effects to the Ammonites, as he might have known that the children of Lot were safe from the attacks of the Hebrews; or else that Moses himself sold it with other plunder to the Ammonites, who are not mentioned at this time as unfriendly to the Israelites. The verse is, however, generally given up as an interpolation, and we rather concur in that opinion, but would retain the first clause. The whole seems to have the air of a marginal remark, which had crept into the text. Og being mentioned as the last of the race of the gigantic Rephaim, it was natural for some person, after Rabbath had been taken by David, to affix the remark, in proof of his extraordinary size, that his iron bedstead, then at Rabbath, was no less than nine cubits long, and four cubits broad. In mentioning this and other passages which, even more obviously, seem to have been interpolated, it is important that no wrong inference should be drawn, as affecting the truth and accuracy of the sacred text. On this subject we may quote the following important observation, which Home cites from Bishop Marsh:—"So far, however, is the insertion of such notes from impeaching the antiquity and genuineness of the original narrative, that, on the contrary, it rather confirms them. For, if this were a compilation long subsequent to the events it records, such additions would not have been plainly distinguishable, as they now are, from the main substance of the original: since the entire history would have been composed with the same ideas and views as these additions were; and such explanatory insertions would not have been made, if length of time had not rendered them necessary."

"*A bedstead.*"—It has been questioned whether this *WV* (*eres*) was a bedstead at all, as rendered in our version. Boothroyd, after Michaelis, renders it by "coffin;" but the word nowhere occurs with such a context as to show that a coffin must be one of its senses, and it generally does occur in the sense of a couch or bed. Some of the Rabbins hold an opinion antithetical to this, namely, that this *eres* was the cradle in which Og was nursed when a child, his full-grown stature not being less than 120 feet. Taylor, the editor of Calmet, however, contends that Og's *eres* was nothing else than the duan or divan, which is a part of the room raised above the floor, and spread with carpets or fine mats, on which the Turks and other Orientals sit or recline, their backs being supported by cushions placed against the wall. Now this duan is not proportioned to the size of an individual, but, being intended for the accommodation of several persons, often extends the whole length or breadth of a room; and we have certainly ourselves seen them of greater length than this *eres* of the king of Bashan. This explanation, Taylor remarks, "takes off much of the wonderment of ignorance on the dimensions of this bedstead." It does indeed; but it gives occasion to other wonder that he should have read the text without perceiving that the measurement could be given for no other purpose than to afford an idea of the vastness of Og's person. It is true that these duans do very commonly serve for sleeping on; but while there are also bedsteads in the East (which Taylor seems not to have known), it appears perfectly absurd to prefer that which will not give any idea of stature to that which will. We therefore believe that the *eres* of Og was neither a coffin, nor a cradle, nor a duan—but a bedstead, as our version has rendered. An Oriental bedstead is, however, not like any in use among ourselves. It consists of a platform raised on posts and beams two or three feet above the ground. The platform for supporting the bedding is not of sacking, but of wood, or whatever else may be the general material of this heavy contrivance; and it is boarded up at the sides, head, and foot, to retain the bedding, as in a trough. Such bedsteads are generally of wood; but where the palm-tree is common, its strong leaf-stems are applied to this among many other purposes. These Oriental bedsteads are not longer, in proportion to the human figure, than our own; indeed we doubt if they are so long.

—"of iron."—Og's bedstead was probably of iron, for the purpose of better supporting the extraordinary weight of

his person. We, who have iron bedsteads ourselves, and find them in many respects preferable to those of wood, do not so much wonder at an iron bedstead, as did the early commentators. The desire to prevent the breeding of bugs and other vermin would, in the warm climates of the East, naturally induce a preference of metal for bedsteads; even in ordinary circumstances, we find such bedsteads mentioned in ancient writings. In Esther i. 6, we see beds or couches of gold and silver in use at the Persian court: this indeed would seem to have been a privilege of Persian royalty. Alexander found the coffin of the great Cyrus deposited on a golden bedstead; and a bedstead of the same metal we know to have been a regal distinction among the Parthians, who, in after-times, ruled Persia. Herodotus and Diodorus Siculus mention the beds of silver and gold which they saw in temples. Thucydides says, that when the Thebans took Plateæ, they caused beds to be made of the brass and iron which they found there, and made them an offering to Juno: and lastly, not to multiply examples, Livy, and also St. Augustine, speak of the beds of gold and brass which the Romans brought from Asia, after their wars in that part of the world.

"*Rabbath... Ammon.*"—See Jer. xlix. 2.

"—*nine cubits.... after the cubit of a man.*"—The cubit of a man means the popular measure, being the length of the arm from the top of the middle finger to the elbow, or about eighteen inches. Og's bedstead was therefore thirteen feet six inches long, and six feet broad; or, if we take with some the larger measurement of the cubit, fifteen feet and a half long, by six feet ten inches broad. Therefore, taking Maimonides' reckoning, that a bed is usually a third part longer than a man, Og would be six cubits high, that is, either nine feet high, or at most ten feet and a half. The allowance of six cubits, or thereabout, is very probable; for the height of Goliath was six cubits and a span, and he also was of the race of the old giants of Palestine. We thus see that the Sacred books, in their highest statements concerning gigantic statures, speak with a moderation of which there is no example in the most ancient books of any nation, and particularly of no Oriental nation. The report which the spies brought back to Kadesh-barnea concerning the giants of Canaan, instructs us well as to the sort of account we should have had from the Jews if they had been left to themselves, as the profane historians and poets were; and the Rabbins, in their accounts of this very Og, more completely illustrate this. We have seen above that they declare the iron *eres* to have been his cradle when an infant; and they inform us that, in the battle in which he was defeated, he clutched up a mountain six miles in breadth, intending to throw it on the camp of the Israelites and crush them all to pieces. But his own head being caught in a cavity which the ants had made in this mountain, an opportunity was offered to Moses to slay him by a wound in his ankle. Even so high as his ankle, Moses, though himself more than twenty feet high, and armed with a battle-axe of the same length, could not reach without leaping another twenty feet high. This account is of course different from that which makes Og's stature *only* one hundred and twenty feet. We venture to think that we point out an important line of evidence for the truth and authority of the Sacred books, when we suggest, that thus, by comparing the simplicity of the Scripture narrative with the Talmudical stories and comments, it will be quite apparent that the ancient Jews, uninfluenced and unrestrained by Divine power, could never have left to the world such a book as the Bible. The Talmud and traditions bear the impress of the Jewish mind in all its Oriental tendencies to exaggeration and marvel; whereas the Bible gives us the impress of the mind of God, either as directly declared, or as transmitted through minds *constrained* to simplicity and truth.

13. "*The land of giants,*" or, "*the land of the Rephaim.*"—It is, however, remarkable that the Arabians still retain a tradition that Bashan was formerly inhabited by giants, but whom, of course, they make far taller than this chapter makes Og. It will be recollected that the Arabians have considerable second-hand acquaintance with the Jewish history and traditions.

14. "*Called them after his own name, Bashan-havoth-jair, unto this day.*"—The concluding clause, "*unto this day,*" is obviously an interpolation, made long after the Jews originally settled in Palestine. Moses had said that Jair called his district after "*his own name,*" to which some person, at a long subsequent period, finding the district still retained this name, thought proper to record the fact by adding, "*unto this day.*" This also accounts for the same words appearing with similar impropriety elsewhere.

## CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on that side Jordan.*

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD-God of your fathers giveth you.

2 'Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of 'Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so great*, who *hath* God *so nigh* unto them, as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there so great*, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest

<sup>1</sup> Chap. 12. 32. Josh. 1. 7. Prov. 30. 6. Revel. 22. 18. <sup>2</sup> Num. 35. 4, &c.

they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the *'*mountain; and the mountain burned with fire unto the *'*midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; *'*only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of *'*heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath *'*divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I ~~must~~ not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For *'*the LORD thy God *is* a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things *'*are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take

\* Exod. 19. 18.

† Heb. *heart*.

‡ Heb. *saw a voice*.

§ Or, *imported*.

¶ Chap. 9. 8. Heb. 12. 29.

• Heb. *have found thee*.



him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sun rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, 'Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel <sup>10</sup>smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land <sup>11</sup>of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the <sup>12</sup>springs of Pishgah.

<sup>9</sup> Josh. 20. 8.    <sup>10</sup> Num. 21. 24.    Chap. 1. 4.

<sup>11</sup> Num. 21. 33.    Chap. 3. 3.

<sup>12</sup> Chap. 3. 17.

Verses 15—19. "*Take ye therefore good heed unto yourselves,*" &c.—We shall not well understand this remarkable passage without recollecting that its drift is not only to preclude the representations of false gods, but also the forming fancied representations of the *true* God. The danger of such representations is manifest, inasmuch as the material figurations of the power and attributes of God would in time, and actually were, at least by the mass of the people, considered as distinct deities, and as such worshipped. Hence, in forming such representations, there was the two-fold danger of assigning separate deity to the separate symbols, and of paying to the symbol itself that honour which was due to God only. Thus men might, and did, fall into idolatry, without, perhaps, in the first instance, intending any thing else than to honour the true God. This was one but not the only way in which idolatry arose, and against this in particular it seems to have been the object of the text to guard; but there is also a manifest view to the other idolatries, less excusable, and less accountable in their origin than this. It will be useful to bear in mind that, as is well expressed by Dr. Hales, "The idolatry of the heathen in general, and of the Egyptians and Canaanites in particular, consisted not only in worshipping *false gods*, such as the sun, moon, stars, winds, elements, &c. (Deut. iv. 19), which they supposed to be animated, and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers to the advantage or detriment of mankind, but also in forming certain symbolical and figurative representations of *THE TRUE GOD*, under the forms of beasts, birds, and fishes, expressive of their peculiar excellencies or powers; as the horns or strength of the *bull*, the milk or nourishment of the *cow*, the swiftness or sharp-sightedness of the *eagle* or *hawk*, the wisdom or cunning of the *serpent*, &c., until at length the symbols were forgotten or perverted by the vulgar into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other." ('Analysis of Chronology,' vol. ii. p. 231.) We do not intend to enter into so large a subject as the origin and progress of idolatry, although parts of it will occasionally, as here, come under our notice in illustrating particular texts. We shall only observe here, that the ancient systems, which at the first view offer only a confused mob of gods and goddesses, many of them described as murderers, adulterers and adulteresses, thieves and drunkards, will be found, when analyzed, to consist of corrupted symbols, as above mentioned, of the heavenly bodies and the elements personified, and of eminent persons, who, after death, were deified on account of their services or exploits. Generally these classes of gods are mixed together in an undistinguishable medley, and often the different characteristics are united in the same god in a manner the most confusing; but there were some nations who confined themselves to one of the classes we have enumerated; as, for instance, the Persians, who long retained the primitive form of idolatry, adoring only the host of heaven, particularly the sun, and at the last admitted fire only as its symbol and representative. Images they hated as strongly as it was possible for the Jews to do.

Among the various nations of antiquity, there was none which exhibited the different forms of idolatry together more strikingly than the Egyptians; and it is thought, not without the best reason, that the whole of the present exhortations were directed against any imitation of the idolatries of that country. Bishop Patrick, who seems inclined to doubt that the Egyptians entertained the forms of superstition to which the text alludes, at this early period, as conjectured by the learned Spencer, Sir John Marsham and others, yet allows that such a reference would be unquestionable were it established that the Egyptians "were so sottish in the time of Moses as they were in the time of Herodotus." We have already expressed our opinion that the Egyptian superstitions, as described by profane authors, were, in their general features, if not in every minute detail, as old as this time. How else do we account for the worship of the golden calf, which was so peculiarly Egyptian? and how else would Moses have thought of forbidding such brutish idolatries as he here interdicts, unless he, and those whom he addressed, had witnessed their exhibition? This could have only been witnessed in Egypt, for nowhere else were they collectively exhibited, and only there had they an opportunity of becoming aware of their existence; for it is to be remembered that these interdictions, now repeated on the plains of Moab, were first delivered in Sinai, soon after the exodus, and before the Israelites had much opportunity of becoming acquainted with the practices of other nations. Assuming therefore such a reference, which is now generally admitted, we have caused to be copied, from Egyptian paintings and sculptures, figures of some of the deities of Egypt, to enable the reader to perceive the classes of representations which Moses may, with the greatest probability, be supposed to have had in view. In the notes to Exod. viii. 26 and xxxii. 4, we have already entered into some details concerning the animal worship of Egypt. We need not therefore resume in detail that conspicuous part of the subject, but shall limit our attention to the general character of the Egyptian superstition, exhibiting its singularly compound character, and the principles on which it was or professed to be founded. This it is of the more importance to understand, because we shall not, without it, adequately comprehend the force of the addiction of the Hebrew mind to the "dark idolatries" of Egypt. If we see a man bowing himself down in reverence before such monstrosities as our wood-cuts exhibit, we shall not fail to feel deep pity at the degraded condition of his mind. But as the man has certainly some reasons for his conduct, with which he endeavours to satisfy his own mind, we must know what are the reasons with which his mind is satisfied, if we would accurately fathom the depths of its degradation.

"*Ye saw no manner of similitude on the day that the LORD spake unto you.*"—This evidently directs our attention to the symbolical representations of the true God. Had the Egyptians such representations? In other words, separated from the rabble of personified heavenly bodies and deified heroes, had they any notion of *THE ONE GOD*, the pre-eminent, the self-existent, the Creator of heaven and earth, as known to Noah, the common ancestor of mankind? It is possible that they had. We almost fail to discover this in the accounts which the Greek and Roman writers give of the Egyptian mythology; for knowing that their own system was derived from that of Egypt, they explained the Egyptian system with their own superadded imaginations, so that it is sometimes difficult, through the Greek accounts, to discover what it is that the Egyptians really believed. The Greeks therefore thought that the Egyptians were of the same opinion with themselves in excluding an intelligent Creator from having any part in the formation of the universe, and believing that there was nothing prior to the visible world—matter, not spirit, being the first principle of all things. Eusebius, who gave great attention to these matters, and to whom we owe much of our information concerning ancient cosmogonies and theogonies, concurred in this conclusion. But the materials preserved by him enabled our own eminent Cudworth to do a little more justice to the Egyptians. From these documents he proves that this people believed the creation of the world to have been presided over by an intelligent being whom they named Cneph. This also is further proved by the conclusion of Jamblicus, who was the contemporary of Eusebius, and who states that the Egyptians did not generally believe the doctrine we have cited, but acknowledged a soul superior to nature, and an Intelligence, superior to the soul, by whom the world was created. Here, then, we have their traditional knowledge of the true God; and now we shall see how they worshipped this Supreme Creator under certain figures and symbols, such as the text interdicts, and we shall thus perceive the drift of the interdiction. The god Cneph was adored under the figure of a man, holding a girdle and a sceptre, and crowned with magnificent plumes. From his mouth proceeded an egg, whence issued another god, whom they called Phtha, and the Greeks Vulcan. The explanation of this symbol will give us an insight into the nature and design of the symbolical figures with which the religious system of the Egyptians was crowded. The plumes which overshadowed his head were explained to denote the hidden and invisible nature of his being, his power of communicating life, his universal sovereignty, and the spirituality of his operations. The egg proceeding from his mouth signified the world which he created. The same god was also figured under the similitude of a serpent, with the head of a hawk, who by opening his eyes fills the world with light, and by closing them covers it with darkness. It is no wonder if this Supreme Being, "the Good God," as they called him, was, as seems to have been the case, overlooked in, or confounded with, the multitudinous rabble of deified heroes, and personified stars and elements and attributes of Nature. Another reason why he was overlooked was, that his worship was by no means general in Egypt. It was confined to the Thebais, where the religious system was more pure and simple than in the other parts of Egypt. Plutarch mentions it to the praise of the inhabitants of this district, that they were "exempt from the common superstitions, since they acknowledged no mortal God, admitting for the first principle only the god Cneph, who had no beginning, and was not subject to death."

16. "*The likeness of male or female.*"—It would be very desirable to give in this place a clear account of the leading principles of the Egyptian superstition. The subject has never been clearly explained; and it is not likely that it ever will. It is surrounded with so many difficulties, that it is not perhaps possible to obtain a distinct idea of what the several gods were, and what place they occupied in the general system. We are therefore content to leave the matter unexplained—the more particularly as our limits do not afford the space for detailed investigation which so perplexed a subject would require. We may however state a few considerations which may assist the inquiry, and help to the better understanding of the very numerous passages in which the ancient idolatries are mentioned. We do not say particularly "the Egyptian idolatries;" because, however different from one another at the first glance, they are all so much alike in their general principles, that what may be said of the superstitions of Egypt will be found to have a very distinct bearing on the whole subject.

We are disposed fully to agree with those who think that the earliest form of idolatry was the worship of the stars, and particularly of the sun and moon. There is historical proof of this; and if there were none, we might easily conclude that men could scarcely at once make abruptly the great transition from even a faded knowledge of a Spiritual Being, to the grosser forms of idolatry in which we ultimately find them immersed. We see that this worship of the heavenly bodies is mentioned particularly in v. 19, and strongly interdicted. We shall not here expatiate on this idolatry (to which the name of Zabianism, or Zabiism, has been given) as this primitive corruption will demand particular observation in the note to Job xxxi. 26.

The elements and powers of Nature seem to have been next added to the "host of heaven:" and they were in the

first instance worshipped in their palpable or visible manifestations, without symbol, image, or temple. But in process of time a new corruption arose: men began to dedicate to each particular deity some living creature, and to perform their worship to the deity before it. We may wonder by what possible process of mind, animal existences could connect themselves with any worship, even with that of the stars. But we have already mentioned that some animals were thought to discover qualities which aptly symbolized those attributed to a particular deity; or they also perhaps apprehended that the gods had made these living creatures more or less partakers of their divinity and perfections, that they might be instrumental in conveying a knowledge of them to men. Thus the hawk was thought, from its powers of vision, an apt emblem of the chief god, "the all over-seeing sun," and therefore the hawk was his symbol and representative, not less in the religion of Persia than in that of Egypt, though not exactly in the same manner of symbolization. Then again, the cat was set apart to symbolize the moon, for which many reasons are assigned, but the chief of them seems to have been the remarkable contraction or dilation of the pupil of its eye, which was thought to illustrate the decrease and increase of the moon, and the animal perhaps considered to enjoy more than an ordinary participation in the lunar deity's influence. Hence the hawk and the cat were eminently sacred in Egypt, and it was death to kill them; this being an indignity cast upon the divinities whose representatives they were. We are very much inclined to think that where this corruption originated the art of statuary was unknown, and that the animal was designed as a sort of living statue of the god. The difference in this respect between the Egyptian and other Pagan systems seems to have been, that, even after the art of statuary was cultivated, the former retained the living animal symbol, and also used its figure in sculpture, either in its natural form, or by giving its head to a human figure; whereas other nations then came to represent the deities almost exclusively in the human figure, and threw the animal symbol into a subordinate place: that is, the animal form was not (except in a few rare instances) retained as a primary representation, but as a subordinate symbol of, or an attendant upon, the divinity to whom it was consecrated. What was gained by this alteration is not very clear; and Plutarch accordingly asks the wits of Greece and Rome, who were fond of scoffing at the animal and vegetable deities of Egypt, whether the smallest organized body was not as adequate a symbol of divinity as any statue, however exquisite in its execution? He might also have mentioned that their own superstitions retained some rather strong indications of the Egyptian principle; for while the latter consecrated to each divinity some animal, or bird, or vegetable; their own systems consecrated to each deity *an* animal, *a* bird, *and* a plant. Thus the ram, as in Egypt, symbolized Jupiter Ammon, and the same deity had also the eagle, and the beech-tree; Mars had the horse, the vulture, and the ash-tree; Minerva had the dragon, the owl, and the olive:—and so of the rest. This seems to show that the principle of animal representation was not, in its origin, peculiar to the Egyptians; indeed it certainly was not so at any time, only in no other country was the principle exhibited so broadly and on a scale so extensive. The extent to which this animal worship was there carried may be illustrated by the fact, that several districts and towns are named after the animals whose worship prevailed in them. Thus the nomes or districts of Oxyrhynchus, Lycopolis, and Cynopolis were respectively called after the fish Oxyrhynchus, and the wolf and the dog; and, in the same manner, the cities of Bubastis, Mendes, Crocodilopolis, Leontopolis, were severally named after cats, goats, crocodiles, and lions. Many other instances might be cited of this practice of naming towns and districts after the animals principally worshipped in them.

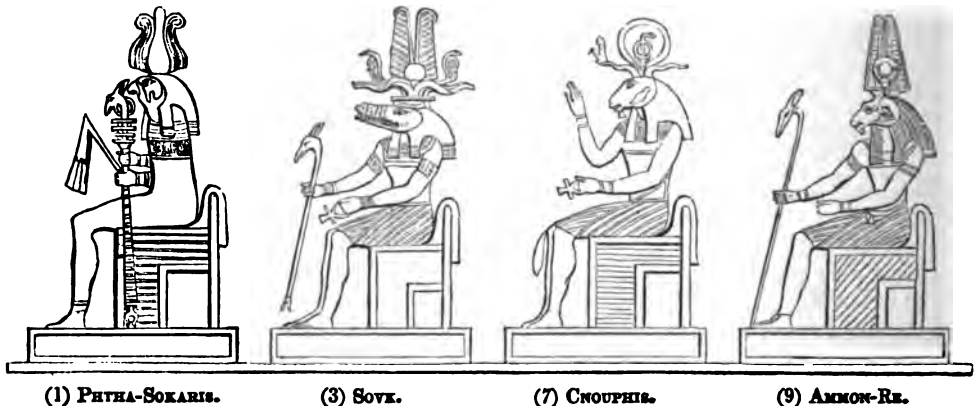
The next stage of descent in the low deep of idolatry was to pay divine honours to men, who after their deaths were raised to the rank of gods, and worshipped as such. It was not concealed that they had been men, and their history as men—as kings, heroes, inventors—was related, and the manner of their death recorded; and in some instances, at least in Egypt, it was professed that their embalmed bodies were retained in sepulchres. But still they were not the less gods: and that the simple aspect of such a doctrine might not be too palpably revolting, it was alleged that their spirits had passed into, and become the animating principle, of some heavenly body. Then, if we can understand this by no means lucid subject, the anterior mythological history of the heavenly body became part of the history of the deified mortal; which accounts for the strange discrepancies which meet us on every hand when one part of the history of the same being exhibits him as the artificer, not to say creator, of the world; and another exhibits him as human, and subject to oppression and to death. We may thus understand what is meant when, in the early history of nations, they tell us, for instance, that their first king was the sun; by which they mean that their first king was deified, and became the animating intelligence of that great luminary. The fact of such a process of deification is well known, and has existed in almost all nations; and heaven might thus, in a two-fold sense, be said to have been peopled with deified mortals. Who were these mortals? Mr. Faber, in his most elaborate work on Pagan Idolatry, seems to follow Banier in concluding that they were, in the first instance, the first fathers of mankind, to whom others—kings, heroes, legislators, inventors—were afterwards added. Faber resolves the earliest and most exalted into Adam and his immediate family, as reappearing in Noah and his family: he would therefore say, that Osiris, *as a mortal*, was Noah: whereas Banier, who has a less finished system to support, is satisfied with thinking that Osiris was Mizraim, the grandson of Noah, by whom Egypt was first settled. Be this as it may, it seems to us probable that these deified mortals had, as *such*, other animal symbols assigned to them separately from those which belonged to them in their sidereal character; and we would thus explain the fact, that most of the Egyptian gods had two symbolical characters—and, for instance, we would thus understand that the hawk was the symbol of Osiris as the sun, and the bull, as a deified mortal. We thus see that the worship of dead men was intimately connected with the worship of the host of heaven and the powers of Nature. Or, to sum up the whole, Nature itself, or the world, was looked upon comprehensively as a divinity: but to what extent they recognised a Being above nature, it is difficult to discover. We have shown above that the Egyptians, in their Cneph, appear to have had some faint idea of him. It is true that Mr. Faber refuses to entertain the idea that the *raus* God was the One Being into whom he admits that all the Gentile gods may ultimately be resolved: but then, in the Egyptian system, for instance, he traces the one God no higher than Osiris, and if we entertained this opinion, we should admit his conclusion. But we think it very palpable that, in the Egyptian system, Osiris was not the eldest of the gods, whether as a sidereal deity or a deified mortal; nor are we aware that even the Egyptians professed that he was such; and Cneph, "he who had no beginning," was anterior even to the sun. Yet, after all, we do not contend that Cneph was the true God, but only that he was *an idea* of the true God turned into an idol.

We do not, however, object to the notion that most, if not all the gods—certainly all the most popular gods—of Egypt may be resolved into Osiris. Macrobius long ago contended that all male deities might be resolved into the sun (in Egypt, Osiris), and all the female into the moon (in Egypt, Isis), the latter being also resolvable into the former. Mr. Faber adopts this opinion with some modification, allowing that all the deities terminate in a male and female, and, a step farther, in one hermaphrodite being, the same who becomes the male after the female has been born from his substance, as Eve from Adam. We allow that the host of gods may thus be disposed of, being resolved into one, whether male or hermaphrodite; but we believe this termination not to be *ultimate*, but *intermediate* only, dissenting in this both from Macrobius and Mr. Faber; otherwise, how are we to understand the celestial as distinguished from the mortal

origin of Osiris? It is, that as Phtha, who is confessedly the same as Osiris, he issued from the egg which proceeded from the mouth of Cneph. Cneph, therefore, not Osiris, is the being to whom we are ultimately referred, although we may be intermediately referred to Osiris. We have not alluded to this subject in vain, because our task is thus simplified in attempting to say a few words about the gods represented in our cuts, which exhibit the forms in which the principal gods of the Egyptians were usually displayed.

It will be understood that Osiris (male) and Isis (female) were the only deities whose worship was universal in Egypt. The worship of the others was confined to particular towns and districts. In fact, although Osiris and Isis, in a particular sense, were the sun and moon, these most glorious of luminaries being considered most appropriate to them; yet, in a general sense, they were pantheistic also, that is, they included all nature, the different characters of which, as personified in other deities, were ultimately referred to them. The egg from which Osiris proceeded was the universe, but that universe itself had proceeded from Cneph. Some of the male figures are, however, more immediately than others referred to Osiris as the sun, and others to Isis, as the moon; being probably no other than symbols and personifications of different characteristics of these glorious bodies. It is very possible that the different names and personifications which occur, are those under which the luminaries and powers of nature were worshipped *before* the spirits of deified men were assigned to them as guiding intelligences, and under which they continued to be worshipped afterwards. It thus appears that the Egyptian idolatry combined the worship of the host of heaven, of the powers and qualities of nature, of animal symbols, and of deified mortals, comprehending nearly all the forms of idolatry into which the mind of man has ever been deluded, and which are so solemnly interdicted in the text before us.

After what we have said, it will be evident that it must be very difficult to distinguish the different deities of Egypt, and state their several attributes and characteristics. For although it may be possible, by the light of recent discoveries, to read the Egyptian names annexed to their figures, the great difficulty often remains of discovering to which of them we shall assign the names of Saturn, Jupiter, Juno, &c., under which the Egyptian deities are mentioned and characterised by the Greek and Roman writers, from whom most of our knowledge of the Egyptian theology is derived. We shall therefore merely index the figures now offered to the reader, and yet without professing to be able to render such an index correct. The figures, as well as the names affixed to them, are from the 'Description de l'Égypte,' and will nearly all be found in the following list of the twenty-four principal deities of Egypt. It is proper to add, that the names are said to be faithfully transcribed from the pictorial symbols annexed to the figures on the Egyptian monuments, according to the phonetic values assigned to such symbols by M. Champollion. We have therefore not interfered with the names, although we apprehend that there are some concerning which considerable doubt might be entertained. In the subjoined list we have placed the names in the order and class in which the best mythologists place them, and to the names have added a few particulars principally with a view to illustrate the engravings. The twenty-four deities are divided into two classes of twelve each, of whom the first are distinguished as the "great gods." It is possible that those placed in this class, whether twelve, or more, or fewer, obtained that distinction from being deified sooner than the others; and if they were originally men and women, it is likely enough that they existed sooner, being, as some think, antediluvians, whereas those of the second class, of whatever number, lived later, and were perhaps postdiluvians. We must confess, however, that we are much inclined to suspect that those of the first class were the personified stars and elements, worshipped prior to the introduction of deified mortals, and that it is in this sense they are called "great" and "most ancient," and that the others were deified mortals, assigned as presiding intelligences to the same stars and elements previously and afterwards thus personified and worshipped. This view is remarkably corroborated by our finding the great and popular divinities Osiris and Isis at the head, not of the first class, but of the second.



(1) PHTHA-SOKARIS.

(3) SOVK.

(7) CNOUPHIS.

(9) AMMON-RÉ.

**FIRST CLASS.—1. Phtha** (called Vulcan by the Greeks).—The sun; the same as Osiris, when the latter is considered as the sun only, and not a deified mortal. Their symbols then coincide. The deified beetle which so often appears on Egyptian remains was the peculiar symbol of Phtha, or the sun. This idol is said also to have represented the pure "eternal" fire, and, reflectively, the generating power of the world. This is he who issued from the mystic egg. 2. *Anouke* (Vesta), also fire: although both Phtha and Vesta are said to be emblems of fire, we very much suspect that Phtha symbolized *heat*, and Vesta *flame*. 3. *Sovk* (Saturn, or Chronos), thought to be the same with the well-known personage in classical mythology; the god of time, or rather, the emblem of time. 4. *Rhea*, Saturn's wife, probably represented the earth, as when adopted into classical mythology; and if so, this must have been one of the names and characters of the pantheistic Isis, who was not only the moon, but also the earth. 5. *Ceres*, or Isis as the goddess of agriculture, which Isis is said to have taught. 6. *Neith* (Minerva), or Isis as wisdom diffusing itself through all things: Isis frequently occurs in this form and character. *Bowlo* (Latona), in our cut is one of the forms of Neith, and therefore of Isis. 7. *Cnouphis* or *Canopus*, the element of water, and particularly the Nile; a sort of Egyptian Neptune. As represented in our cut, he is regarded as a manifestation of the great god Cneph, an opinion which is rather sanctioned by the analogy of name. When represented with the attributes of Osiris, he is considered a mani-



(6) NEITH.

(11) SEVEN.

(2) ANOUKE.

TIPHRA.



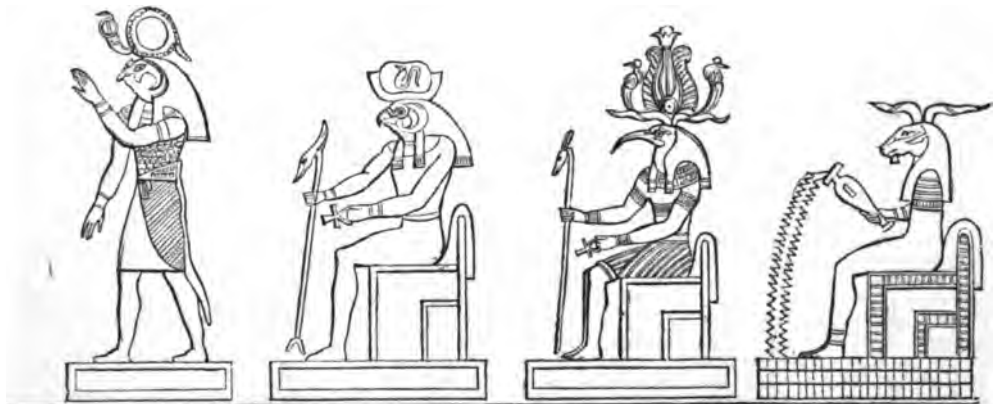
(5\*) ATHOR.

(11) SATI.

(6) BOUTO.

(11) SEVEN.

festation of Osiris. 8, 9, 10. Mythologists are perplexed about the Egyptian Jupiters, as mentioned by the Greeks; and they determine on three, that is, Jupiter, Ammon (confounded with Jupiter), and another Jupiter called Uranus. There is probably some difference; and Ammon in particular, of whose worship, under the symbol of a ram, Thebes was the centre, may be conceived to have been only another form of the god Cneph, the creator of the universe. If not, Ammon, though said to symbolize the universe itself, according to some accounts, but, according to others, the sun, must be resolved into Osiris. Our cut exhibits what is certainly Ammon; but whether the figure which the cut gives as that of Cneph (Cneph), with the head of another species of ram, be really the great deity, perhaps admits of a question. 11. Sate (Juno), Isis as queen of the lower world. The figures named Seven in the cuts are said to be representations of the same goddess as Juno Lucina, the protectress of maternity. 12. Mars; another manifestation of Osiris.



(1\*) PERE.

(1\*) POOL.

(11\*) TROT.

(8\*) CNOUPHIS-NILUS.

SECOND CLASS. (Distinguished by an asterisk in the cuts.)—1. Osiris, already so much mentioned; symbolized by the bull and the hawk, and represented with the head of one or the other of these animals, or else in a human form, usually with horns, and an orb between them. PERE and POOL, in the cuts, are also identified with Osiris as the sun.





Osiris was also the principle of good, in the theory which made the mixed good and evil of the world the result of the conflict between the principles of good and evil. 2. *Isis*, the sister and wife of Osiris; properly the moon, but also pantheistic, including ultimately all the properties and powers represented by female deities. All the Egyptian theology may be said to be concealed under the symbols of Osiris and Isis. The cow was sacred to her, and she usually wears its head or horns or ears on a human head. 3. *Typhon*, their brother and enemy, the evil principle. He was a sort of Satan, but worse; Satan being an evil *being* only, not an evil *principle*—symbolized by the crocodile, sometimes the wolf;—sometimes represented as a monster with a hundred heads and hands, wreathed with serpents, and covered with feathers and scales—a bloated Caliban sort of figure when represented in the human form. 4. *Nephthys*, sister of Osiris and Typhon, and wife of the latter. The serpent and the dragon were her symbols, and we more than suspect that her figure may be found in the second of those named *Seven* in the cuts. 5. *Athor* (Venus). Quite identical with Isis. Indeed the cut bearing her name might, in most respects, stand very well for a figure of Isis. She was the sister of the sun (Osiris), and the wife of Phtha (Osiris), circumstances peculiar to Isis. 6. *Orus*. Son of Osiris and Isis; identified with Osiris as the sun. Usually represented as a child. He is sometimes represented as a lad with his finger on his lip, in token of mystery and silence. He is then called Harpocrates, whom, however, some accounts make his brother. 7. *Arueris*. Eldest son of Osiris and Isis, and the model of the Greek Apollo. 8. *Cnouphis-Nilus* or *Canopus*. The same in name as one mentioned in the former list, but different and inferior. The difference is, however, not very clear. Usually represented as one of the jars used for percolating the Nile water, with a head and pair of hands on the top. Perhaps this one was particularly the god of the *inundation*, and the other of the Nile river, and of all waters in general. 9. *Bubastis* (Diana). Another form of Isis, as the moon. The cat was the symbol of Bubastis, and the city of that name was the chief seat of the cat-worship. 10. *Anubis*. The brother of Osiris according to some accounts, but, according to others, the illegitimate son of that god, and who assisted Isis with his counsels when she was left regent of the kingdom during the absence of Osiris. He was the more ancient Thoth, and the first teacher of that philosophy and science which the second Thoth revived and completed. The dog was his symbol on account of its vigilance and sagacity, and he is almost invariably represented with a dog's head. The Greeks confounded him with Mercury, calling him *Hermes-Anubis*. 11. *Thoth* (2nd), or *Hermes-Trismegistus*.



SACRED SYMBOLS.

symbolized by the ibis. He was the thirty-fifth king of Thebes, and is said to have been the reviver and second founder of the theology, laws, and social institutions of the Egyptians, all of which he brought into that system which has been regarded with wonder in every subsequent age. For these services he was deified. 12. *Mendes*, worshipped in the city of that name, under the form of a goat, represented the prolific principle of the universe. The Greeks identified him with their own *Pan*, perhaps for no better reason than that both were symbolized by the goat.

This is not a complete list of *all* the gods of Egypt. Such a list would be difficult to form, and useless for our purpose when formed. It includes all the principal idols, we believe; but that each occupies its proper class and place in this list, it is impossible to say. The only one represented in the cuts which it does not mention is *Tiphe*—a name we do not remember to have met with except in the great work from which the figures are taken, and where she is identified with *Urania*, or the heavens. In concluding this notice of the various forms of idolatry which prevailed in Egypt and elsewhere, it is proper to direct attention to the fact, that the only true God did not regard one form with more favour than another, but equally forbade every form of idolatry, and every thing that tended thereto. The command, "Thou shalt have no other gods but me," struck at the root of idolatry, even when unconnected with image or animal worship; and the present commands break up the gently descending road into the depths of idolatry by interdicting *all* representative or symbolical worship.



GODS OF WOOD.—IDOLS OF PAINTED SYCAMORE.

28. "*Gods, the work of men's hands, wood.*"—To complete the series of Egyptian idols, we here give representations of some small images of painted wood, copied from the originals in the British Museum. Figures of this sort are frequently found, and appear to have been a sort of household gods. They are made of the native sycamore wood, and in general bear much resemblance to the form and character of the mummy-cases in which they are most usually found. Wooden statues, on a very large scale, are known to have existed in Egypt, and are mentioned by ancient writers; but the perishable character of the material, as well perhaps as its usefulness as fuel to the barbarians who now occupy the country, has prevented their preservation. Belzoni, however, found two wooden figures, of very fine workmanship, about seven feet high, in the tombs of the kings of Thebes. (See 'Egyptian Antiquities,' vol. i. pp. 370—374, in 'Library of Entertaining Knowledge.') We postpone some further observations on the subject of wooden idols to the note on Isaiah xl. 20.

## CHAPTER V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day,

that ye may learn them, and 'keep, and do them.

2 'The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day.

4 The LORD talked with you face to

<sup>1</sup> Heb. *heep to do them.*

<sup>2</sup> Exod. 19, 5.

face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ *I am* the LORD thy God, which brought thee out of the land of Egypt, from the house of 'bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, <sup>1</sup>visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 'And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day is the 'sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 'Thou shalt not kill.

18 'Neither shalt thou commit adultery.

19 'Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 'Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and <sup>1</sup>we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he <sup>1</sup>liveth.

25 Now therefore why should we die? for this great fire will consume us: if we <sup>1</sup>hear the voice of the LORD our God any more, then we shall die.

26 For who is *there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and <sup>1</sup>speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by

<sup>1</sup> Exod. 30. 2, &c. Levit. 26. 1. Psal. 81. 10.

<sup>2</sup> Matth. 5. 21.

<sup>3</sup> Luke 18. 20.

<sup>4</sup> Rom. 13. 9.

<sup>5</sup> Heb. *across*.

<sup>6</sup> Rom. 7. 7.

<sup>7</sup> Exod. 34. 7.

<sup>8</sup> Exod. 19. 19.

<sup>9</sup> Jer. 32. 18.

<sup>10</sup> Chap. 4. 33.

<sup>11</sup> Gen. 2. 2.

<sup>12</sup> Heb. 4. 4.

<sup>13</sup> Heb. *add to hear*.

<sup>14</sup> Exod. 30. 19.

me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you :

ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well* with you, and *that ye may prolong your days* in the land which ye shall possess.

Verses 8, 9.—“*Thou shalt not make thee any graven image, or any likeness of any thing . . . Thou shalt not bow down thyself unto them, nor serve them.*”—Are these and other similar prohibitions, coupled, as they always are, with “thou shalt not bow down to them,” to be understood as wholly interdicting every kind of sculpture and painting, or only as forbidding images and paintings to be made for idolatrous purposes, or for any purpose connected with religion? This is a question of some difficulty, and the first is the decision at which most commentators, both Jewish and Christian, have arrived. There seem, however, to be very good grounds for disputing this conclusion. Michaelis strongly advocates the second opinion, and contends that we have no right to separate the interdiction from the context, which context shows that representations of Deity, or idolatrous figures, only were intended. We might, with as much reason, in his opinion, separate the first portion of Deut. iv. 19, from its conclusion, and then declare it to mean that a man should not raise his eyes to heaven to contemplate the sun, moon, and stars. He then directs attention to instances which show that Moses did not himself understand the prohibition as it has been commonly understood—such as the cherubim, which, under divine direction, he caused to be made for the most holy place; the figures of cherubim, with fancy work, embroidered upon the “vail,” and upon the hangings of the tabernacle; the ornaments of fruits and flowers on the golden candlestick; to which may perhaps be added the brazen serpent. He also shows, we think satisfactorily, that the Jews themselves did not so understand the prohibitions in question. We need but refer to the account of the works in Solomon’s Temple to be convinced of this. Besides the cherubim in the holy of holies, the walls were profusely ornamented with figures of cherubim, and of flowers, palm-trees, and pomegranates. The brazen sea also was supported on twelve oxen, its rim was ornamented with flower-work, and the ledges with figures of “lions, oxen, and cherubim.” (1 Kings vii.) If such figures were allowable even in the works of the Temple, we have no ground to conclude that they were thought to be prohibited for regal or domestic ornament. Indeed, we know that the steps of Solomon’s throne were guarded by twelve lions of gold. (1 Kings x. 19, 20.) We also observe that similar ornaments of cherubim and palm-trees appeared among the ornaments of the Temple which Ezekiel saw in his famous prophetic vision. Even in the times of the second Temple, when a general disposition arose to overstrain the enactments of the law, such a prohibition was not dreamt of. Michaelis instances the golden vines, with pendent clusters, which, according to Josephus, ornamented the roof and gate of the second Temple. He also instances the animal figures on the base of the golden candlestick, as represented in the arch of Titus; but on this we are not disposed to lay much stress, as Josephus seems to say that the Romans tampered with its base when it came into their possession. A strong illustration also, which might be derived from the Jewish coins of this period, as well as from their using coins bearing “the image and superscription” of Cæsar, has escaped the notice of the learned commentator. We see that the shekels and parts of shekels, from the time of the return from captivity, do not contain any *animal* figures; but they do contain almond and palm trees, ears and sheaves of corn, and vine leaves, and bunches of grapes—not to mention representations of artificial objects. What the Jews thought on the subject after their dispersion, it is of little consequence to inquire; but our opinion upon the whole is, that until the captivity they did not believe that their law prohibited ornamental animal figures; and that after the captivity they did incline to think that representations of animate creatures were prohibited, but not those of inanimate objects. Josephus, who lived in the last days of the Hebrew polity, distinctly intimates this as the opinion of his own time. All the stories which we read at this period, of the aversion of the Jews to images and paintings, will, when examined, be found to refer to idolatrous figures. Thus their marked aversion to the Roman ensigns was probably not so much owing to their being adorned with images, as to the fact that these images were idolatrous. We have indeed admitted that at this period they were disinclined to tolerate *animal* figures, and may have objected to the standards on that account. But as we see they did tolerate the image of Cæsar on the coins in common use among themselves, we incline to think that, while they admitted representations of inanimate objects, without distinction, inasmuch as such were not usually deified, they did, with regard to the latter, distinguish those that were deified from those that were not, admitting the latter and rejecting the former. It is clear that, even at this superstitious time, there were exceptions; but it is difficult to determine what they were. And it is still more clear that, to whatever extent animal figures were thought to be forbidden, inanimate representations certainly were not.

It was undoubtedly from the practice among the Jews of his time, that Mohammed derived his prohibition of painting and sculpture. He no doubt thought that he was following the law of Moses, when he was only following the construction which the Jews of that late day put upon it. His law therefore may be cited, not as illustrating the law of Moses, but as illustrating the practice of the Jews of Arabia in his time. We cite the authentic and received traditions which are more full on this subject than the Koran. Mohammed professed that Gabriel told him that angels would not enter any house in which there were pictures; after which he would not allow a single thing to be in his house with a picture on it, but would break it. The substance of all the traditions on the subject is, that, at the day of resurrection, God will require the painter to put a soul into every picture he has drawn, and as he cannot do that, God, for every such picture, shall appoint a tormentor to burn him with hell-fire. It appears, however, that this restriction was only applied to figures of animate objects; “trees and things without souls” were expressly permitted to be drawn. Mohammed’s most trusted wife, Ayesbah, and one of his personal friends, Abuhuraib, concur in relating, with some simplicity, that the former put up a fine door-curtain, on which were “images.” He ordered the heads of the figures to be cut off, and as they then *looked like trees*, he made no further objection to them; but, on the contrary, the same curtain being then used to cover a mattress, he did not hesitate to sit and recline upon it. An anecdote is also related of a painter, who went to Ibn Abbas (“the prince of commentators”) and said, “O Ibn Abbas! verily I have no livelihood but from the workmanship of my hands; verily I make pictures; what am I to do?” Ibn Abbas replied, “I will relate to you nothing but what I heard from the Prophet, who said, ‘Whoever makes a picture, verily God is his punisher, until he blows a soul into it; and this is not possible.’” Then the man was alarmed, and turned pale; when Ibn Abbas added, “Alas upon thee! if thou wilt not leave off drawing, draw trees and the likenesses of those things that have no souls.” In existing practice, the orthodox Moslems follow the practice here enjoined



confining themselves to representations of trees, plants, fruits, and other inanimate objects, which they employ profusely in ornamenting their apartments; but some of the more rigid people think it necessary to abstain even from these. But the sectaries of Ali—the Persians and others—allow themselves full latitude in this matter, and are particularly addicted to portrait painting and representations of the human figure in various circumstances of repose and action. Even they, however, think with horror of attempts to represent God, or indeed to paint the figures of their saints and holy persons. The Moslems, as well as the Oriental Christians, concur in regarding sculpture as far more objectionable than painting.

14. "*That thy manservant and thy maidservant may rest as well as thou.*"—This is alleged to be at variance with the motive assigned for the observance of the sabbath in Exod. xx. 11, where it is declared to be a memorial of the creation. To this Horne well answers, that the enforcement of the same precept, by two *different* motives, does not constitute two *discordant* motives. It seems, however, doubtful to us whether any motive at all is here assigned for the sabbatic observance. The primary motive, after so many years' attention of the day, must already have been familiarly known to all; but some misunderstanding or irregularity in their observance might have required Moses to remind them that their servants also were to participate in the sabbatic rest. The "that" or "so that," expressing consequence, may refer to what immediately precedes; namely, that the cattle were to rest to enable the servants to rest, which they could not otherwise do.



MOSES WITH THE TABLES OF THE LAW.





JEWS TEACHING A CHILD THE LAW.—HONTHORST.

"Thou shalt teach these things diligently to thy children."—*Verses 7.*

## CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye 'go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his com-

mandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:

<sup>1</sup> Heb. *pass over*.

5 And <sup>†</sup>thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And <sup>†</sup>these words, which I command thee this day, shall be in thine heart:

7 And thou shalt <sup>†</sup>teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; <sup>†</sup>when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of <sup>†</sup>bondage.

13 Thou shalt <sup>†</sup>fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ <sup>†</sup>Ye shall not tempt the LORD your God, <sup>†</sup>as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee <sup>†</sup>in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and <sup>†</sup>sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, *as it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

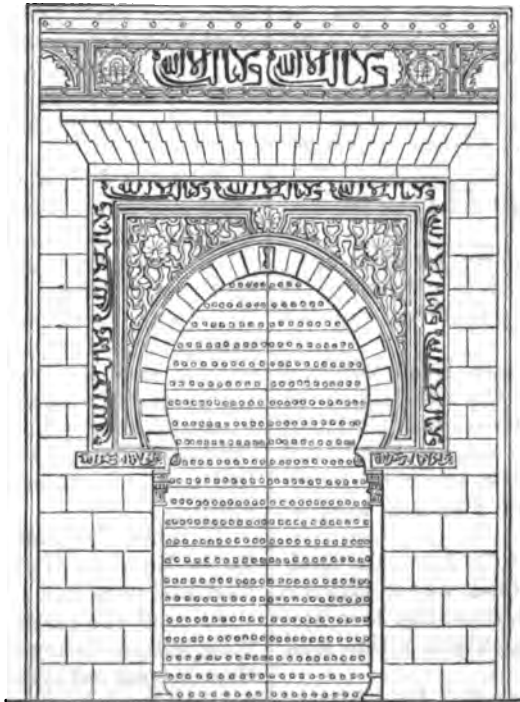
<sup>†</sup> Chap. 10. 12. <sup>†</sup> Matth. 22. 37. <sup>†</sup> Mark 12. 30. <sup>†</sup> Luke 10. 27. <sup>†</sup> Heb. *bondsmen, or servants.* <sup>†</sup> Chap. 10. 12, 20, and 12. 4.

<sup>†</sup> Chap. 11. 18. <sup>†</sup> Heb. *wisdom, or sharpen.* <sup>†</sup> Chap. 8. 10, &c. <sup>†</sup> Matth. 4. 7. <sup>†</sup> Exod. 17. 2. <sup>†</sup> Heb. *to-morrow.* <sup>†</sup> Heb. *evil.*

Verse 8. "*For a sign upon thine hand, and they shall be as frontlets between thine eyes.*"—A very ingenious interpretation of this is, that it refers to a man tying something upon his hand as a token to prevent him from forgetting what he desires to remember. But this does not seem to agree very well with the other clauses. It seems to us that there is throughout a reference to existing usages, as well with regard to the sign on the hand as to the frontlets between the eyes, and the writing on the door-posts. The last item we shall consider in the following note. We believe that the Hebrews at this time were in the habit of wearing certain ornaments on the forehead and the arm, to which Moses referred; but whether he so referred with the intention of saying, "as these are, so let the law be to you;" or, "let the law be to you in the place of these," is a matter of doubt. It is very likely that the Hebrews were in the habit of wearing amulets and other superstitious appendages, which are still much used in the East, and which consist sometimes of jewels and other ornaments, and at other times of certain lines and sentences, with Abracadabra and other superstitious figures written on scrolls or embroidered on linen. If the Jews had such, it may easily be conceived that Moses intended, by the present injunction, to supersede them. We rather incline to this opinion. The Jews in general have understood this law as permanently binding; and the manner in which it has been observed is this. They call these things *tephelim*, and they are the same which are called *phylacteries* in the New Testament. They consisted, and still do, of a certain small square box of carefully prepared and stiff skin, attached at the open end to a thick border, which gives it considerable resemblance to a hat. This box has impressed on one side, in a raised character, the letter *w*, and on the other the same letter, with the singularity of having four prongs instead of three: but these letters are omitted in the box intended for the arm. In this box are placed long and narrow slips of parchment, rolled up, on which are written the texts, Exod. xiii. 1—10, xiii. 11—16; Deut. vi. 4—9, xi. 13—21, all inclusive. In that intended for the arm, these texts are written on two slips of parchment, but for the head on four. The parchment is most carefully prepared for the occasion, and the ink also is made on purpose. When the scrolls are inserted in the box, a flap connected with the brim is drawn over the open end and sewed firmly down, leaving however a loop, through which is run the thong by which the box is fastened to the forehead or the arm. Every particular, even the most minute, in the preparation and use of the tephilim, is regu-

lated by careful and strict rules, which it would be tiresome to enumerate—how they are to be tied to the arm and forehead, how they are to be kept when not actually worn, and every other the most minute circumstance is a matter of equally precise regulation. Leo of Modena says, that the men ought in strictness to wear their tephilim for the head continually; but adds, “notwithstanding at present, partly to avoid the scoffs of the nations among whom they live, and also because they account these holy things, and such as ought to be used with great discretion, and not upon every trivial occasion, they put them on only at the time of prayer.” This also, it seems, they do only at morning prayer; and although some of the more devout put them on also at the afternoon prayer, they are not bound to do so. Our Saviour severely animadverted on the abuse of the phylacteries by the Pharisees, whose ostentatious hypocrisy led them to wear them of larger size than usual; and it may illustrate his complaint, that the law of God had been made of no effect by their traditions, to mention the rabbinical maxim that “the single precept of the tephilim is equivalent to all the commandments!” There is a very full account of the tephilim in Allen’s ‘Modern Judaism:’ see also Leo of Modena; Calmet’s Dictionary,—arts. ‘Phylacteries’ and ‘Tephilim;’ and Michaelis’s ‘Commentaries,’ vol. iii., p. 370. We have described from a specimen in our possession, in which the text is beautifully written, in small characters, on slips of fine parchment, two of which are unequal to the others and to each other in length; but they are all of the same breadth, that is, about three-fourths of an inch.

9. “*Write them upon the posts of thy house, and on thy gates.*”—It is at this day customary in Mohammedan Asia for sentences from the Koran, and moral sentences, to be wrought in stucco over doors and gates, and as ornamental scrolls to the interior of apartments. The elegant characters of the Arabian and Persian alphabets, and the good taste with which they are applied in running scrolls, the characters being usually white, raised on a blue ground, and intermixed with gilding, have a very pleasing effect, particularly in interior ornament. This custom must have been very ancient, for Moses here very evidently alludes to it. We understand the injunction not as imperative upon the Hebrews to write on their doors, but as enjoining them, if they did write at all, to write sentences of the law. He suggests this as a means of inculcating the law upon their children; whence it seems that he took it for granted that the children would be taught to read. “Among us,” says Michaelis, “where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could only come into the hands of a few opulent people.” The later Jews have exercised their usual ingenuity in misunderstanding this injunction. They conceive the observance to be imperative, and they act on it as follows. Their *mezuzoth*, or door-schedules, are slips of parchment, on which are written the passages Deut. vi. 4–9, and xi. 13–20: these slips are rolled up, and on the outside is written the Hebrew word *יהוה* (*shaddai*), or “the Almighty,” one of the names appropriated to God. This roll they put into a reed or hollow cylinder of lead, in which a hole is cut for the word *shaddai* to appear; and the tube is then fastened to the door-post by a nail at each end. As the injunction is in the plural form, they conceive that a *mezusa* should be placed on every door of a house. It is usually fixed to the right-hand door-post; and those Israelites who wish to be considered particularly devout, usually touch or even kiss it as they pass. The Talmud ascribes great merit to having the *mezusa* fixed on the door-post, and describes it as a preservation from sin.



ARABIC DOOR, INSCRIBED WITH PASSAGES FROM THE KORAN.

## CHAPTER VII.

1 *All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.*

WHEN the 'LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 'For thou art an holy people unto the LORD thy God: the 'LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be

slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver

<sup>1</sup> Chap. 31. 3.    <sup>2</sup> Exod. 23. 32, and 34. 12.    <sup>3</sup> Heb. statues, or pillars.    <sup>4</sup> Chap. 14. 2, and 26. 19.    <sup>5</sup> Exod. 19. 5.    <sup>6</sup> 1 Pet. 2. 9.  
<sup>7</sup> Heb. because.    <sup>8</sup> Exod. 23. 26, &c.    <sup>9</sup> Exod. 9. 14, and 15. 26.    <sup>10</sup> Exod. 23. 33.    <sup>11</sup> Exod. 23. 26, Josh. 24. 12.    <sup>12</sup> Heb. pluck off.



them <sup>12</sup>unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods <sup>13</sup>shall

ye burn with fire: thou <sup>14</sup>shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for *it is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; <sup>15</sup>for it is a cursed thing.

<sup>12</sup> Heb. *before thy face.*

<sup>13</sup> Chap. 12:3.

<sup>14</sup> Josh. 7. 1, 21.

<sup>2</sup> Mac. 12. 40.

<sup>15</sup> Chap. 12. 17



OVERTHROW OF PHARAOH.—HOET.

Verse 1. "*Hittites*," &c.—Compare this list with that in Gen. xv. 19, and see the note there. The nations named in the promise to Abraham were *ten*; here there are only *seven*, and in the seven there is one that does not occur in the previous list, so that this list wants four names which we find in Genesis. The new name is that of the Hivites, and the four wanting names are those of the Kenites, Kenizzites, Kadmonites, and Rephaim. We have seen that the latter tribe seems to have become extinct, Og being mentioned as the last of the Rephaim. In the lapse of about four hundred years, the same lot may have befallen the others not here enumerated; or some of them may very probably have become mixed up with and lost in some of the nations that are named. We incline, however, to think that these omitted nations were situated east of the Jordan, and had been already conquered, whence, of course, they would not be mentioned as yet to be conquered; and besides, from their geographical position east of the Jordan, they would not be named among the nations of Canaan proper, or west of the Jordan, of which Moses now seems particularly to speak. In Genesis, the lands of the people there mentioned are promised; here the names of the people who now occupied the land are mentioned. There is no discrepancy. Of the omitted nations, it is only necessary to notice the Kenites. These were by no means extinct, as they are mentioned before and after the time of Moses: his father-in-law is called



a Kenite in Judg. i. 16; and as he is also called a Midianite, it would seem that the Kenites were a branch of the Cushite Midianites, who, in the time of Abraham, were in Canaan, but afterwards migrated southward from thence. This is sufficient to account for their not being mentioned. Jethro's clan seems to have returned to Canaan in the train of the Israelites, and to have settled in the lot of Judah (see the above-cited text, also the note on Numb. xxiv. 21). In time, however, we find them living among the Amalekites, from whom Saul, out of remembrance of the ancient connection, warned them to depart when he contemplated the destruction of their then protectors (1 Sam. xvi. 6). They had probably left the Israelites on account of their being involved in the oppressions with which the Hebrews were, in the time of the Judges, punished for their frequent idolatries. It would seem, from 1 Sam. xxvii. 10, that the Kenites after this re-attached themselves to Judah, for we see that David, when with Achish the Philistine king, an enemy of Israel, thought to recommend himself by pretending that he had made an assault "against the south of Judah...and against the south of the Kenites;" when he had really attacked the Amalekites, the enemies of Judah, with whom the Kenites had lately been connected. Had the Kenites not rejoined the Israelites, it could have been no satisfaction to Achish to learn that they had been molested. This is the last we know of them. They were most probably carried into captivity by the Assyrians, as Balaam foretold (Numb. xxiv. 22).

— "*Hittites*," &c.—All these small nations are called generally "Canaanites," as being descended from Canaan, the son of Ham; while, at the same time, one branch of the family retained the same denomination as a patronymic, as in the present list. Thus all the seven were "Canaanites," in a general sense, and one of them in a particular sense. With reference to the restricted sense, as the Canaanites are mentioned as being settled on the sea-coast (Numb. xiii. 29), and as the name is in Scripture used to denote merchants generally, and is particularly applied to the merchants of Tyre (compare Isa. xxiii. 8, and Ezek. xvii. 4), it is possible that the distinction was assumed by the branch of Canaan's family descended from his *eldest* son, Sidon, the father of the enterprising commercial people called Phœnicians in profane history. This is confirmed by the fact that Canaan was the domestic name of this people, as appears by Phœnician medals, on which the word "Canaan" (כנען) is found. Nothing can be more natural than that the eldest branch of Canaan's family should have assumed the prerogative of being called by his name. It will really obviate many difficulties to suppose that the name "Canaanite," in the restricted sense, means the descendants of Sidon in general, and to understand that the term Sidonians does not in Scripture denote all Sidon's descendants, but only those occupying the city and district of Sidon. So far as distinct from the Sidonians, we may understand them as occupying the coast between theirs and that of the Philistines. They had also some inland territory, reaching, it would seem, from the coast in question nearly to the Jordan (Deut. xi. 30). As to the Hittites, they were descended from Heth, the second son of Canaan, and seem to have resided in the southern part of the Promised Land, about Hebron, and were "the people of the land, even the children of Heth," with whom Abraham treated about a sepulchre for Sarah. (Gen. xxiii.) Esau married two wives of this nation; and from their situation they seem in general to have been well known to the patriarchs.

"*Girgashites*."—The whole of the seven nations are mentioned only in three lists; in ten others, only six are mentioned; and in nine of the ten cases, the omitted name is that of the Girgashites; in the remaining case, where these are mentioned, the Hivites are omitted: from which facts, taken together, Dr. Wells infers that the Girgashites were probably a very small nation, and as such are most frequently either wholly omitted or comprehended under some other name, probably either that of the Hivites or Perizzites. As to the Girgashites themselves, their name is thought to be found in that of the Gergesenes, mentioned in Matt. viii. 28, as being on the *eastern* side of the sea of Tiberias; and it has therefore been assumed that the Girgashites resided in that part of the country. To this there are only two objections: one is, that the word read "Gergesenes" in Matt. is "Gadarenes" in Mark and Luke, and in many copies of Matthew, and, in modern versions, is admitted as the true reading; and the other is, that Joshua expressly places the Girgashites with the other nations on the *west* of Jordan (Josh. xxiv. 11); but what part of the country they there occupied, we have no materials which enable us to determine with any precision.

The "*Amorites*" were descended from the fourth son of Canaan. Their territory beyond Jordan had already been conquered, but their original settlements in Canaan remained to be acquired; as they afterwards were, and given to Judah. They seem to have been the most considerable of the Canaanitish nations, and are sometimes put for the whole. The cis-Jordanic Amorites are described in Numb. xiii. 29, and Josh. xi. 3, as occupying the mountainous parts of Canaan, but which parts of all the mountainous country they respectively occupied is not there intimated; but, from other passages, it would seem that they occupied the hill country to the west of the Dead Sea and part of the Jordan—a position which facilitated their encroachment upon the territories of the Moabites and Ammonites, from which they were only separated by the Jordan.

"*Canaanites*" are noticed above.

"*Perizzites*."—Canaan had no son from whom this name could be derived, and it is not easy to determine to which of the families of Canaan this people belonged. The word probably is not a patronymic, but a name expressing situation or manner of life. The word פְּרִזָּתִים (*perazoth*) means villages or unwall'd places, as distinguished from walled towns (as in Est. ix. 19, Ezek. xxxviii. 11), and hence, the inhabitants of such towns: it includes also the idea of dispersion, instead of compact residence, as in cities; whence—as we learn from Josh. xi. 3, xvii. 15, 16, that the Perizzites dwelt in the hilly country—we may infer that such persons who lived not in cities and towns, but dispersed in the woods and mountains, and other comparatively unfrequented parts, were mentioned generally under this name to whatever tribe they belonged. A people thus circumstanced must at all times be difficult to subdue, whence perhaps it was that they seem to have maintained their independence till the time of Solomon, when they were rendered tributary.

"*Hivites*."—This is the tribe not mentioned in the grant to Abraham. The people are thought to be the same as the Avims, described in ch. ii. 23, and formerly occupying the south-west of Canaan, and who were driven out by the Caphtorim, or Philistines. This supposition seems well enough to account for the dispersed manner in which they appear to have lived in the land in the time of Joshua. We see some in the centre of Canaan, for the Gibeonites are repeatedly called Hivites (Josh. ix. 7; xi. 19). We also learn from Judges iii. 3 that "the Hivites dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath," from which, as compared with Josh. xi. 3, where mention is made of "the Hivite under Mount Hermon in the land of Mizpeh," we may infer that their principal settlement was in the north-eastern part of the country, in and near that part of Lebanon which was called Mount Hermon, in the most extensive of the senses which we have explained in a previous note.

"*Jebusites*."—This people, descended from the third son of Canaan, occupied Jerusalem and the surrounding district. They seem to have been a warlike people, from the length of time they were able to maintain their post, although their city was in the lot of the brave tribe of Benjamin, and bordered on the very powerful one of Judah. It seems from Judges i. 8, that Jerusalem was taken by Judah and burnt with fire; but it must have been afterwards rebuilt, as in verse 21, it is said, "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the

Jebusites dwell with the children of Benjamin in Jerusalem unto this day." But in ch. xix. 11, 12, Jerusalem seems to be spoken of as principally, if not wholly, occupied by the Jebusites, "the city of a stranger," where the Levite for that reason did not like to take up his night's lodging. From all this we may infer that "the stronghold of Zion," as distinguished from the city, was never taken by the Israelites, and that the possession of it gave the Jebusites the command of the city till the time of David, when they were expelled from the stronghold, and that monarch made Jerusalem the capital of his kingdom.

2. "Utterly destroy them."—For some remarks on this war of extermination, see the notes on ch. xx.

3. "Neither . . . make marriages with them."—Lest the wife or husband of a strange nation should seduce the husband or wife to the worship of idols, and bring up the children in idolatry. The Scripture itself does in the sequel afford forcible examples of the importance and necessity of this injunction. Solomon is one of these unhappy instances: "Fair idolatresses

————— beguil'd the heart  
Of wisest Solomon, and made him build,  
And made him bow to the gods of his wives."—MILTON.

The Rabbins extend this and many other of these rules to all other heathen nations, besides the seven particularly specified. They differ on the point whether marriage with proselytes was permitted; but those who deny that it was lawful, permit marriages with the children of proselytes. We should think the law did not intend to interdict such marriages. A man might marry his proselyte captive taken in war, and we have instances of other marriages with proselytes, as that of Salmon with Rahab the woman of Jericho; and that of the son of Naomi, and afterwards Boaz, with Ruth, the Moabitish damsel—both of which marriages are the more remarkable as the sons they produced were among the progenitors of David, and ultimately of our Lord.

15. "The evil diseases of Egypt, which thou knowest."—Probably the plague and leprosy are particularly meant. These are to this day pre-eminently Egyptian diseases. As the priests of Isis in Egypt were wont to threaten the people who neglected her worship with the grievous diseases which are common in that country, the learned Spencer conjectures that, by opposition, exemption from such diseases is here promised to those who kept themselves pure from the idolatries of Egypt. The passage is, however, obviously intended to apply to *all* idolatry, whether Egyptian or not.

22. "Lest the beasts of the field increase upon thee."—The Targum of Jonathan explains this by saying that if the Canaanites were at once destroyed, great numbers of them would be left unburied which would invite the beasts of prey into the country to feed on their carcases. It is however quite sufficient to know that if the country were too suddenly thinned of its inhabitants, much of the land must be left desolate, and would naturally soon be overrun with wild beasts. This is actually the case in the present thinly peopled condition of Palestine, and of other countries of Western Asia, which once teemed with inhabitants, towns, and cultivation, but through which wild animals, injurious to man or to vegetation, now roam almost unmolested.

25. "Thou shalt not desire the silver or gold that is on them."—This probably refers not only to the ornaments of precious metal, as chains and bracelets, which might be upon idolatrous statues, but also to the gold and silver with which such statues were sometimes overlaid. Some of the Jews interpreted this not to mean that statues of massive metal might not be melted down for use, since the phrase "*on them*" is used. But the literal bearing of other precepts, and the proceeding of Moses with the golden calf, give no sanction to this interpretation. Since the captivity, however, it has not been the disposition of the Jews to interpret this or any other statute with too great latitude, but rather the contrary. They understood this and the following verse in the strictest sense as forbidding them to apply to any use whatever any thing which had, however remotely, belonged to an idol or to idolatrous service.

## CHAPTER VIII.

*An exhortation to obedience in regard of God's dealing with them.*

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth 'not live by bread only,

but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land whose stones are iron,

<sup>1</sup> Matth. 4. 4. Luke 4. 4.    <sup>2</sup> Neh. 9. 21.    <sup>3</sup> Heb. of olive-tree of oil.

and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day :

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage ;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where

there was no water ; who brought thee forth water out of the rock of flint :

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end ;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God : for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish ; because ye would not be obedient unto the voice of the LORD your God.

<sup>4</sup> Chap. 6. 11, 12.    <sup>5</sup> Num. 20. 11.    <sup>6</sup> Exod. 16. 15.

Verse 4. "*Thy raiment waxed not old.*"—See the note on ch. xxix. 5.

7. "*A good land.*"—This it certainly was. The description here given would be considered even by an European as evidence of its claims to that distinction ; while the circumstances enumerated are of such infinite importance in the East, that they would give to an Oriental the most vivid impression of fertility and excellence. We must consider how long the Israelites had wandered in the hot sandy wilderness, before we can enter into the feelings with which they must have heard this description of the land they were destined to inherit. Travellers are sometimes disposed to regard as somewhat overcharged the accounts which the sacred writers give of this country ; but they do not sufficiently consider for how many ages this land has remained comparatively desolate and forsaken, or make allowance for the change which must thus have been produced in its appearance. In a country condemned to desolation we cannot fairly look for the characteristics of its prosperous state : yet even now enough remains to enable us to discover without difficulty that this fine country was not surpassed in beauty and exuberant production by any country of Western Asia, nor perhaps any where equalled, unless in some parts of Syria and Asia Minor.

<sup>4</sup> "*A land of brooks of water, &c.*"—This is placed first, as the most important circumstance in an Oriental country, in which the value of water is incalculable. This is a fact of which the Israelites in their desert wanderings must have been rendered deeply sensible : and only one who has travelled in the East, and knows practically the astonishing difference between a watered and unwatered country, can enter into the full force of this foremost characteristic of the Promised Land. The reader who looks at a general map will see at one glance that there is no country in Western Asia more liberally intersected with streams of water. The benefit of these streams is incalculable, although, as is the case in those regions with all streams of no considerable magnitude, they are rather winter torrents than rivers. Most of them are completely dried up in the summer, and the very few which then retain a thread of water present an appearance remarkably contrasted with that which their rapid and full stream bears when swollen by rains and melted snows. The principal streams and lakes of the country have been or will be separately noticed.

8. "*A land of wheat, and barley.*"—That this was the case there is ample evidence in Scripture. Densely populated as the country ultimately became, and various as were its productions, it not only furnished corn enough for its own inhabitants, but had a surplus which they disposed of to the Phœnicians of Tyre and Sidon, who themselves paid too much attention to commerce and the arts to take much interest in agriculture. It is to be regretted that we do not know whether the corn was supplied to them merely for their own use or for exportation also. The latter, which is very probable, would still more show the great productiveness of the country in grain (see Ezek. xxvii. 7 ; and Acts xii. 20). Even at present much corn is annually exported from Jaffa to Constantinople. The large surplus produce is indicated by many other circumstances, among which we may mention Solomon's contract with the king of Tyre for the building of the Temple, by which the Hebrew king was to pay the Phœnician annually 20,000 measures of wheat for food to his household (1 Kings v. 11), with the like quantity, besides an equal number of measures of barley, to the Tyrian hewers that cut wood in Lebanon. Returns of sixty and a hundred fold to the cultivator seem in the Scriptures to be mentioned as not unusual (see Gen. xxi. 12 ; and Matt. xiii. 8) ; and even now wherever wheat is sown, if rain does not fail, it richly repays the cultivator, growing to the height of a man. But the thinness of the population, the disturbed state of the country, and the oppression to which the cultivator is exposed from the Turk on the one hand, and the Arab on the other, concur to prevent the remaining capabilities of this naturally rich soil from being fairly tested in this or any other branch of agriculture.

<sup>5</sup> "*Vines.*"—Probably the vines of Palestine are so frequently mentioned to point out a favourable point of difference between that country and Egypt, where vines were few and confined to a limited district. This is probably true in other instances, in which the products in which Egypt was deficient are particularly dwelt upon. The intention to institute a comparison between the two countries is expressly avowed in ch. xi. We have already mentioned the vines

both of Egypt and Canaan, and particulars concerning the vineyards and wines of the latter country will hereafter come under our notice. It only now requires to be remarked, that at present vine-growing is even more neglected than the other branches of culture for which the country was anciently celebrated. The Mohammedans, from religious motives, do not encourage vineyards for any other purpose than supplying grapes for eating. These are peculiarly excellent; but the wines, as might be expected, do not now support their ancient fame. Those made in the southern parts of the country are particularly indifferent; but the wines of the north, and especially of Lebanon, where the manufacture is less discouraged, we should judge equal to almost any wine of the Levant which we ever tasted.

*"Fig trees."*—These are still very common in Palestine and often grow to a very large size. Their fruit is of a very superior description. It is well known that the best figs consumed in this country come from the eastern shores of the Mediterranean; and those of Palestine are certainly not inferior to any produced on that line of coast. "The figs," says Joliffe, "are larger, and less insipid, than those of Europe;" and the same traveller confirms the testimony of others, in saying, "All the fruits are excellent in their kind; there is not, indeed, any great variety, but such as there are surpass in richness any that I have elsewhere met with." (*Letters from Palestine*, vol. i. p. 181.)

*"Pomegranates."*—The pomegranate also remains very common in Palestine and Syria, and is now not less esteemed than it evidently was in these very early times. It formed one of the only three fruits which the spies brought as favourable specimens of the produce of the country. The abundant and agreeably acid juice which the fruit affords gives it every where a very high place in the estimation of the orientals. It is not only eaten with great zest in its natural state, but its inspissated juice forms a most agreeable and refreshing beverage in those countries where sherbets prepared with the juice of fruits form the most delicious of the drinks in which the people are allowed to indulge.

*"Oil olive."*—The Turks being fortunately quite sensible of the worth of olives and olive oil, the tree continues to be extensively cultivated, and Palestine may still be called a land of olives. The hardiness and longevity of the tree may also have contributed to its preservation. Besides the regularly cultivated olive grounds in Judaea and Galilee, clumps of several thousand trees occur frequently and are doubtless the remains of ancient plantations. The olives and olive oil of Palestine remain to this day equal to any in the Levant. We shall see in the sequel that there was an enormous consumption of olive oil in Palestine; but great as it was, the produce was so abundant as to leave a considerable surplus for exportation. Solomon gave 20,000 baths of oil yearly to the Tyrian brewers of timber in Lebanon (1 Chron. ii. 10), and, as it would appear, an equal quantity to the king of Tyre himself (1 Kings v. 11). It appears too that the Jews traded with their oil in the great mart of Tyre (Ezek. xxvii. 17), and even sent it to Egypt (Hos. xii. 1). From this as well as from the actual condition of the two countries, we should infer that olive oil is here and elsewhere mentioned, partly with the view of contrasting the products of Canaan with the deficiencies of Egypt, of which this was, to a considerable extent, one.

9. *"A land whose stones are iron, and out of whose hills thou mayest dig brass."*—For "brass," read "copper," there being no such thing in nature as a *brass* mine. The statement undoubtedly refers to mines. There is no conclusive evidence in Scripture that the Hebrews ever worked mines of either iron or copper; but the existence of iron in the mountains of Lebanon has been satisfactorily ascertained, particularly in the part occupied by the Druses. Report says that there was anciently a copper mine near Aleppo (which is however not exactly in Palestine), which Volney thinks must long since have been abandoned. The same traveller was informed by the Druses that they had found a mine affording lead and silver; but that as such a discovery would have proved the ruin of the district, by attracting the attention of the Turks, they speedily obliterated every trace of its appearance.

## CHAPTER IX.

*Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.*

HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, 'the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess

this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.



WORSHIP OF THE GOLDEN CALF.—N. POUSSIN.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then 'I abode in the mount forty days and forty nights, I neither did eat bread nor drink water :

10 'And the LORD delivered unto me two tables of stone written with the finger of God ; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, 'Arise, get thee down quickly from hence ; for thy people which thou hast brought forth out of Egypt have corrupted *themselves* ; they are quickly turned aside out of the way which I commanded them ; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people :

14 Let me alone, that I may destroy them, and blot out their name from under heaven : and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire : and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf : ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights : I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

\* Exod. 24. 18, and 34. 28.

\* Exod. 31. 18.

\* Exod. 32. 7.



20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at 'Taberah, and at 'Massah, and at 'Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the

first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, 'Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

<sup>a</sup> Num. 11. 1, 3.

<sup>b</sup> Exod. 17. 7.

<sup>c</sup> Num. 11. 34.

<sup>d</sup> Num. 14. 16.

Verse 1. "*Cities great and fenced up to heaven.*"—This is a strong but not unusual hyperbole, of which we have already had some instances, and shall have more. The fact however is interesting, that at this early time, as well as now, it was customary to surround towns with very high walls. Few towns of the least consequence in Western Asia are without walls, which, whatever be their character in other respects, are sure to be lofty. As the use of artillery is still but little known, when a town has a wall too high to be easily scaled, and too thick to be easily battered down, the inhabitants look upon the place as impregnable, and fear little except the having their gates forced or betrayed, or of being starved into surrender. So little indeed is the art of besieging known in the East, that we read of great Asiatic conquerors being obliged, after every effort, to give over the attempt to obtain possession of walled towns, at the fortifications of which a European engineer would laugh. It is therefore no wonder that the, at this time, unwearied Hebrew shepherds regarded as insurmountable the obstacles which the walls of the Canaanitish cities seemed to offer. Indeed, of all classes of people, there are none in the world so unequal as the nomade dwellers in tents to overcome such an obstacle. However brave and victorious in the field, all their energy and power seem utterly to fail them before a walled town. The writer can speak with some degree of experience on this subject, having resided in an Asiatic town while besieged by a large body of (so called) disciplined Turks and undisciplined Arabs, and having only a very small body of vacillating and inefficient defenders. But although the assailants were assisted by some badly managed cannon and bombs, a high wall of sun-dried brick, by no means remarkable for its strength, offered such effectual resistance, that the besiegers would probably have been obliged to retreat in despair, had not the fear of starvation and the want of interest in defending the place against the lawful authority by which it was invested, induced the chief persons to capitulate on terms very advantageous to themselves. The walls of towns are generally built with large bricks dried in the sun, though sometimes of burnt bricks, and are rarely less than thirty feet high. They are seldom strong and thick in proportion to their height, but are sometimes strengthened with round towers or buttresses, placed at equal distances from each other.

## CHAPTER X.

1 *God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses his suit for the people. 12 An exhortation unto obedience.*

At that time the LORD said unto me, 'Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the

first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables according to the first writing, the ten 'commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of

<sup>a</sup> Exod. 34. 1.

<sup>b</sup> Heb. words.

Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land which I swear unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the

LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers, to love them, and he chose their seed after them, even you above all people, as it is this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

<sup>3</sup> Num. 33. 20. <sup>4</sup> Num. 20. 28. <sup>5</sup> Num. 18. 20. <sup>6</sup> Or, former days. <sup>7</sup> Heb. go in journey. <sup>8</sup> Psal. 24. 1.  
<sup>9</sup> 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 9. 11. Gal. 3. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. <sup>10</sup> Chap. 6. 13. Math. 4. 10. Luke 4. 8.  
<sup>11</sup> Chap. 13. 4. <sup>12</sup> Gen. 46. 27. Exod. 1. 5. <sup>13</sup> Gen. 15. 5.

Verse 6. "And the children of Israel took their journey, &c."—Most Biblical critics concur in the opinion that the four verses, from the end of the 5th verse to the beginning of the 10th, must have been introduced into the text through the mistake of some transcriber. The reasons for this opinion are, 1. that the passage has no connection whatever with the context, but quite interrupts the narrative, as any one may perceive, who passing over the intervening verses reads the 10th verse after the 5th; 2. that the list of stages is quite at variance with the part which refers to the same places in Num. xxxiii. 31—3; and 3. that it is not true that the separation of the Levites took place at Jotbathah, but at Sinai, before the Israelites began their journey northward. The discrepancy under the second head will appear from a comparison of the two passages, thus:—

Num. xxxiii. Moseroth . . . . . Bene-jaakan . . . Hor-hagidgad . . . Jotbathah.

Deut. x. Beeroth of Bene-jaakan . . . Mosera . . . . . Gudgodah . . . Jotbath.

Here we see that, allowing the names in each list to denote the same places, the first makes the Israelites journey from Moseroth to Bene-jaakan, and the second from Bene-jaakan to Mosera. An equally serious difficulty is, that the present text places the death of Aaron at Mosera, two stages before Jotbathah, whereas the regular list in Numbers places the same event at Mount Hor, four stages after Jotbathah. We must confess that there seems to us insurmountable difficulties to the admission of this passage as part of the genuine text. We have not met with any explanation by which we could consider such difficulties obviated; nor have we succeeded in the attempt to frame a better for ourselves. The common explanation, with respect to the discrepancy in the stages, is, that the Israelites may have gone to and fro—that is, from Mosera to Bene-jaakan, and back again to Mosera, and that the present text mentions the journey from Mosera, without noticing the return thither. Every reader will perceive the violence of this conjecture; and as to the death of Aaron at Mosera, the explanation might be admitted that Mosera is another name for Mount Hor, particularly as the adjoining valley is at this day called *Mousa*; but how then are we to account for the fact that Mosera, which in both lists is next to Bene-jaakan, is placed in the first list at the distance of seven stages from Mount Hor? Even if the difficulties of the list were got over, others, already mentioned, would still remain; and it might, besides, well be asked, how it is that Moses, if he intended to speak of stages at all, while describing his intercourse with the Lord on Mount Sinai, should speak not of places to which the Israelites went from thence, but of others at which the host did not arrive till thirty-eight years after. Upon the whole, however reluctant to consider particular passages as interpolations, we fear that verses 6 and 7 must be given up; some also would relinquish verses 8 and 9; but we are desirous to retain them, as it is possible that "at that time," with which verse 8 begins, may refer not to Jotbath which immediately precedes, but to verse 5, that is, the time of Moses's intercourse with the Lord on the Mount. It may be observed that the Samaritan text has also the verses 6 and 7; but that they are there so read as to be quite in unison with the text of Numbers xxxiii. thus:—6. "The children of Israel journeying from Mosera, pitched their tents in Ben-jaakan. 7. From thence they journeyed, and pitched their tents in

Ged-gad, and from thence in Jotbatha, which is a valley of rivers of waters: and from thence they journeyed, and pitched in Ebronah; from thence they journeyed, and pitched in Eziongaber; from thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh; from thence they journeyed, and pitched in Mount Hor; where Aaron died." From this we may gather, that either this is the true reading, or else that the interpolation took place very early, and its incongruity being perceived by the Samaritans, they mended it to make it agree with the text of Numbers xxxiii.; the latter is most probable, as the passage seems to be copied almost literally from thence.

## CHAPTER XI.

1 *An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And *what* he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the *'substance* that was *'in* their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess

it, *is* a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God *'careth* for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will *'send* grass in thy fields for thy cattle; that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and *'bind* them for a sign upon your hand, that they may be as frontlets between your eyes.

19 *'And* ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

<sup>1</sup> Num. 14, 31, and 27, 3. Psal. 106, 17.

<sup>2</sup> Or, *living substance* which followed them.

<sup>3</sup> Heb. *was at their feet*.

<sup>4</sup> Heb. *seeketh*.

<sup>5</sup> Heb. *give*.

<sup>6</sup> Chap. 6, 8.

<sup>7</sup> Chap. 4, 10, and 6, 7.

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but

turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

8 Josh. 1. 3. 9 Chap. 28. 2. 10 Chap. 28. 15. 11 Chap. 27. 12, 13. Josh. 8. 33. 12 Chap. 5. 32.

Verse 10. "*Wateredst it with thy foot.*"—There is certainly no intention here to compare the two countries as to fertility—Egypt being perhaps, without exception, the most fertile country in the world; but there is an interesting comparison as to the process of irrigation. Of Canaan it is said that it is watered, without human labour, by the rain of heaven; which rarely or almost never falls in Egypt, where the fertility of the country depends upon the Nile and its annual inundation, which is made available for the purposes of irrigation, in the fullest extent, only by means of the numerous canals and trenches, which require every year to be cleaned out, and the dykes carefully repaired. The word rendered "foot" is probably here, as in other places, used metaphorically to denote "labour;" and the force of the comparison is, that Egypt was watered with labour, and Canaan without any, or with comparatively little. There may be a particular point in this reference if, as many suppose, the digging and lining of canals, for the purposes of irrigation, was among the "hard bondage in mortar and in brick" with which the lives of the Israelites were "made bitter" in Egypt. In this case, it must have been a great satisfaction to them to learn that no such labours, even as voluntarily undertaken, would be required in Canaan, or were indeed at all applicable to that country. But besides this metaphorical sense, of labour necessary for equalizing the inundation and extending its benefits to places which would not naturally partake of them, there are other senses in which it may literally be described as "watered by the foot." Although the saturation of the ground by the inundation may, in ordinary circumstances, be sufficient to produce the crop of corn without any further irrigation, it is not so with the gardens and plantations, which require afterwards to be watered every three or four days. The water for this purpose is obtained either from the Nile itself, or from cisterns which were filled during the inundation. Hence engines of various kinds for raising water are placed all along the Nile, from the sea to the cataracts, and also at the cisterns in which the water is reserved. Philo, who lived in Egypt, describes one of these machines, which was used by the peasantry in his time, as being worked by the feet—that is, so far as his account may be understood, the machine was worked by the men ascending revolving steps, something on the principle of the tread-mill. Niebuhr also mentions such an engine as used by the Egyptians for watering their lands, and conjectures that Moses here alludes to something similar. This machine is called by the Arabs *sakhi idir beridsjel*, that is, an hydraulic machine worked by the feet. Then, when the water is raised, by whatever machine, it is directed in its course by channels cut in the ground, which convey the water to those places where it is wanted; and when one part of the ground is sufficiently watered, a person closes that channel by turning the earth against it with his foot, and at the same time opening a new channel by striking back with his foot, or with a mattock, the earth with which its entrance had been closed. A considerable number of illustrations of the custom of watering and of raising water by the foot might be adduced from China, India, and other Oriental countries; but as such good ones are afforded by Egypt itself, it seems scarcely necessary to look further.

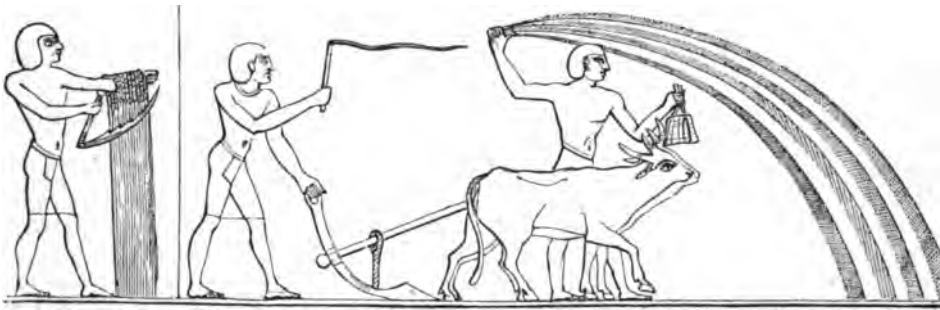
11. "*A land of hills and valleys.*"—This points out another contrast to Egypt, which is an exceedingly low and level country.

14. "*The first rain and the latter rain.*"—This doubtless refers to the rains of spring and autumn, between which—that is, from spring to autumn—there is the long interval of a dry and hot summer, almost never refreshed with rains. It is not, however, agreed whether the "first rain" means the spring or autumn rain. It might be easy to determine this, if it were not that the Jews had two seasons for beginning their year, one in spring and the other in autumn. But as the spring year was the common civil year, it is reasonable to conclude that the autumnal rain is that distinguished as the first or former rain. Accordingly, the Rabbins, and the generality of interpreters, are of opinion that the (יורה), *joreh* "first" or "former" rain means that of autumn; and the (מלקוש), *malkosh* "latter rain" that of spring. We concur in this also, because, in point of fact, the autumn rains are the first rains, and the spring rains the last. It is a very great mistake, which we see even now generally stated, that rain seldom falls except at these two seasons; that is, in September or October for the autumn, and in March or April for the spring. It is true that the rains may be the most copious at those seasons, but still it continues to rain occasionally throughout the winter months; and thus it

seems probable that the rains of autumn are "the early rains," as commencing, and the spring rains "the latter rains," as terminating, the period in which rain falls. The former and latter rains are spoken of in Scripture, as of the highest importance to agriculture, not because they were the only rains, but because, from their copiousness and the critical time of their occurrence, the prosperity of the crops depended almost entirely upon them.



EGYPTIAN REAPING.—FROM AN EGYPTIAN SCULPTURE.



PLOUGHING, SOWING, AND REAPING.—FROM AN ANCIENT EGYPTIAN PAINTING.

## CHAPTER XII.

*1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be enquired after.*

THESE are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves

with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households,

<sup>1</sup> Chap. 7. 5. <sup>2</sup> Or, *idolatry*. <sup>3</sup> Judg. 2. 2. <sup>4</sup> Heb. *break down*. <sup>5</sup> 1 Kings 8. 29. <sup>6</sup> 2 Chron. 7. 12.



wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all 'your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as 'he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 'Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou putteth thine hands unto.

19 'Take heed to thyself that thou forsake not the Levite 'as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, 'as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only 'be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou 'succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared 'by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every 'abomination to the LORD, which he hateth, have they done

<sup>6</sup> Heb. *the choice of your vows.*    <sup>7</sup> Chap. 10. 9.    <sup>8</sup> Chap. 15. 23.    <sup>9</sup> Chap. 14. 27.    <sup>10</sup> Ecclus. 7. 31.    <sup>11</sup> Heb. *all thy days.*  
<sup>12</sup> Gen. 28. 14. Chap. 13. 8.    <sup>13</sup> Heb. *be strong.*    <sup>14</sup> Heb. *inherit, or possess them.*    <sup>15</sup> Heb. *after them.*    <sup>16</sup> Heb. *abomination of the.*

unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: "thou shalt not add thereto, nor diminish from it.

<sup>a</sup> Chap. 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

Verse 2. "*Destroy all the places wherein the nations which ye shall possess served their gods.*"—Then follows an enumeration of such places—altars, high places, groves; but it is very remarkable that, neither here nor elsewhere in the five books of Moses, is there any mention of temples. It is scarcely credible that, in this and parallel texts, temples would have been omitted if any at this time existed. It is probable that they did not, and that the passage before us specifies all the places consecrated to worship which were then known. It is certain that, in the most ancient times, people were content to consecrate to their gods altars of rough stone or turf, set up in the open fields; or else "high places," the summits of hills and mountains; or the interior of thick groves planted with particular trees. Temples were of later origin; and the books of Moses afford not the least indication that in his time they existed even in Egypt, from whence other nations profess to have derived them. The tabernacle erected by the Hebrews in the wilderness was the first thing of the kind that is known. It was a kind of portable temple; and it is conjectured by some good authorities to have been the model on which other nations formed theirs, exposed as it was to the view of many nations, during the period in which the Hebrews wandered on their borders. There are some analogies of form also, which seem to sanction this conclusion—such as the resemblance of the *adyta*, or most sacred places, of the heathen temples to the "holy of holies" in the tabernacle. Be this as it may, all profane history—which is all of it modern compared with the Pentateuch—attests that there were no temples in the most early times; and, from the complete silence of Scripture, it is safe to infer, that such times are those now under our notice. The first temple mentioned in Scripture does not occur till, according to Hales, nearly 500 years after the exodus. This was the temple of Dagon, which Samson pulled down, and concerning which we are, after all, left in doubt whether it was really a temple or a sort of theatre in which public games were exhibited. Judging from the use to which it was applied, the latter would seem the more probable opinion. The Philistines "made merry" there, and Samson "made sport" there; and although the festival was certainly in honour of Dagon, the building is not called his temple, nor even his house, but only a house. Not long after, however, we do read of the "house of Dagon" at another place (Ashdod), in which the ark of God was deposited when captured by the Philistines; and this was unquestionably a temple, and is as unquestionably the first that is mentioned in the most ancient book in the world. We are persuaded that it will be difficult to assign a much earlier date, if so early a date, to any temples. The date of their origin is confessedly most uncertain, and being so, the silence of Moses and Joshua as to any existing in Egypt or Palestine is very strong evidence as to the time when they had not begun to exist. If there had been any in Egypt, we may be almost sure that Moses would have mentioned them as infested by the frogs and other plagues which the Lord brought upon that country; but while every place is particularly specified—the house, the palace, the bed-chamber, the oven—not a word is said about temples. Still more unquestionably would the temples of the Canaanites have been mentioned in the present text, if there had been any; and there is at least a strong probability that some slight allusion to temples would have been found in the book of Joshua and the early part of Judges, if they had then been known. Upon the whole we imagine, that, up to the time of the exodus, there were no temples in Egypt, but after that they may have existed there earlier than in Palestine. We are quite aware that Herodotus assigns the origin of the magnificent temple of Vulcan to Menes, who, according to Hales, reigned more than 300 years before Abraham's visit to that country. But, to our minds, the marked silence of Moses is of more weight than the assertion of the Greek writer, who lived more than a thousand years later, and who derived his account from the priests, who, as he himself observes on other occasions, manifested a desire to impress on strangers the most extravagant ideas concerning the antiquity of their institutions.

5. "*The place which the LORD your God shall choose.*"—That is, the place where the Lord should manifest his invisible presence in the cloud of glory over the ark. This was at various places before the foundation of the Temple, but principally at Mizpeh and Shiloh. The ultimate reference is doubtless to Jerusalem, where, when the Temple was built, God said to Solomon, "*I have chosen this place to myself for a house of sacrifice.*" (2 Chron. vii. 12.) It is observable that the name of no place is ever mentioned in the law; and for this Maimonides and other Jewish writers assign several reasons, which seem good in themselves, but whether they are the true ones it is impossible to say. 1. Lest, if it were known, the Gentiles should seize upon it, and make war for the sake of it, when they understood its importance to the Hebrews. 2. Lest those in whose hands it was at the time the precept was delivered, should, from ill-will, do their best to lay it waste and destroy it. 3. But principally, lest every tribe should so earnestly desire to have the place within its own lot, that such strife and discontent might arise on the subject as had actually happened concerning the appointment to the priesthood.

15. "*Kill and eat flesh in all thy gates.*"—See the note on Lev. xvii. 5.

"*Roebuck*" (צב, *Tzebi*, *doxus*, *Antelope Dorcas*).—This light and elegant creature, which is the "roe" in the Song of Solomon, and the gazelle of the Arabians, is very common in northern Africa and Western Asia. The gazelle is about two feet in height; the hair on the back is of a delicate fawn colour, passing into a brown band along the sides, which is suddenly interrupted by the white of the under surface of the body. The horns, which are variegated by twelve or fourteen rings, stand diverged like the horns of an antique lyre. Its beautiful form and large beaming eye are favourite objects of comparison in Oriental poetry and compliment.

22. "*Even as the roebuck and the hart is eaten.*"—The roebuck and the hart were not animals fit to be offered in sacrifice, but they were allowed for food. The meaning of this therefore is, that whereas the Hebrews had been for-



"ROEBUCK" (GAZELLE).

merly obliged to kill their oxen and sheep before the tabernacle, as a peace offering, and sprinkle the blood on the altars—which they had never been required to do when they killed wild animals—so now, they were to be as free from restriction in killing their domestic cattle as they had previously been with those that were wild. They might kill and eat when and wherever they pleased, with the only limitation as to the blood, which was to hold in all cases. The permission to eat the species of deer here mentioned must have been felt as a very important advantage, as well during the wandering in the desert as after the settlement in Canaan. They are frequent in the desert, particularly the antelope or gazelle, and, as Professor Paxton observes, “The lofty mountains of Syria, Amans, Lebanon, and Carmel, swarmed with these animals which, descending into the plains to graze on the cultivated fields, invited the Israelites to the healthful exercise of the chase, and supplied their tables with a species of food equally abundant and agreeable.”

23, 24. “*Eat not the blood...pour it upon the earth as water.*”—In the note to Gen. ix. 4, there is an observation on the subject, viewing it as the interdiction of an unnatural custom: but that view alone does not perhaps adequately account for the very rigid interdictions which are repeated with so much solemnity in the books of the law, and particularly in this chapter. The former reason was general and applicable to all the sons of Noah: but others necessarily arose from the peculiarities of the Hebrew law and doctrine. The first was, that the blood of victims was consecrated to God, as an atonement for sin, and might not therefore be desecrated to common uses. (See Levit. xvii.) And another was probably to prevent the blood from being applied to any idolatrous or superstitious uses; for which reason, such blood as was not sprinkled and poured out in sacrifice was, whether in domestic or wild animals, to be poured out on the ground as water, and (Lev. xvii. 13) covered with dust. The present text seems to direct our attention more particularly to this latter reason, as the direction, not only for it to be poured out, but to be poured out “*as water*,” seems expressly intended to guard against any impropriety even in pouring it out. These repeated directions concerning blood are, in fact, closely connected with one of the great objects which the law always had in view, namely, the prevention of idolatry. The direction to pour it out, without at the same time directing it to be covered up, would have left an opening for the superstition which, through blood, sought an intercourse with demons or disembodied spirits, who were thought to delight in drinking up blood when poured out into a bowl or hole; and, being propitiated by it, revealed things beyond human ken to him who sought their intercourse.

“Leave the trench,  
And turn thy falchion's glittering edge aside,  
That I may drink the blood and tell thee truth”—

said the shade of Tiresias to Ulysses. The latter had sought the regions of the dead for information as to his future course; and, being provided with a ram and ewe, he shed their blood into a trench which he had dug for the purpose:

“Then swarming came  
From Erebus the shades of the deceased,  
And stalk'd in multitudes around the foss,  
With dreadful clamours.”

They were “eager to drink the crimson pool,” and the hero had much to do to keep them off till the one for whom it was particularly intended came. People also themselves were wont to drink blood under the notion of putting themselves in a condition to receive the communications of demons. Thus was blood employed for *superstitious* purposes.

But the drinking of blood was also a positively *idolatrous* act. “Eating of blood, or rather drinking it,” says Michaelis, “was quite customary among the Pagan nations of Asia, in their sacrifices to idols, and in the taking of oaths. This was, indeed, so much an Asiatic, and, in a particular manner, a Phœnician usage, that we find the Roman writers taking notice of it, as something outlandish at Rome, and peculiar to these nations; and as in the Roman persecution the Christians were obliged to burn incense, so were they, in the Persian, to eat blood. In the West the one, and in the East the other, was regarded as expressive of conversion to heathenism, because both were idolatrous practices.” We thus see that the frequent interdictions did not perhaps so much arise from any particular fondness which the Israelites had for blood, as an article of food, as because, from the idolatrous usages connected with it in the neighbouring nations, they were in great danger of being led into idolatry and superstition by it.

### CHAPTER XIII.

1 *Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.*

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments,

and obey his voice, and ye shall serve him, and 'cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which

<sup>1</sup> Chap. 10. 20.

<sup>2</sup> Heb. *spoken revolt against the LORD.*

are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But *thou* shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of *bondage*.

11 And *all* Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, *the* children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, and the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the *cursed* thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

<sup>2</sup> Chap. 17. 7.

<sup>4</sup> Heb. *bondmen*.

<sup>5</sup> Chap. 17. 13.

<sup>6</sup> Or, *naughty men*.

<sup>7</sup> Or, *devoted*.

Verse 9. "*Thou shalt surely kill him.*"—Not outright: but, after trial and conviction, he, as witness against him, was to cast the first stone at him, according to the law in ch. xvii. 7. The question may occur, how, as two or three witnesses were required to convict a criminal capitally (ch. xvii. 6), it was possible to convict at all a man who had enticed another "*secretly*," on any other evidence than the single testimony of the person enticed. To this the Rabbins answer, that the enticed person, having once heard the enticer, was, against the next interview, to place some persons in concealment, where they could overhear what passed. The enticed was then to ask the enticer to repeat what he had said on the former occasion. And when the latter had done so, the other was to protest against it, saying, "How shall we leave our God which is in heaven, and go and serve wood and stone?" If the enticer then returned from his evil, or was even silent, the matter was allowed to drop; but if he persisted in urging the other to idolatry, the spies came forward, seized him, and took him to the magistrates, concurring with the enticed person in bearing witness against him. This is the account which the Jews give; and, whether true or not, it is not easy to see how but by some such process the legal proof of guilt could be obtained. The same authorities add, that in no other case whatever was such a process resorted to for obtaining the evidence which the law required.

16. "*It shall not be built again.*"—But it might, nevertheless, be made into gardens and orchards, according to the Jewish writers. The law of this chapter has been represented as cruel and unjust, and giving countenance to persecution for religious opinions. But, in so deeming it, cavillers quite lose sight of the essential peculiarities of the Hebrew constitution. "It must be manifest to every one," says T. H. Horne, "that this law commanded only such Israelites to be put to death as apostatised to idolatry, and still continued members of their own community. And as their government was a *theocracy* (in other words, God was the temporal king of Israel), idolatry was strictly the political crime of *high treason*, which in every state is justly punishable with death. It is further to be observed, that the Israelites were never commissioned to make war upon their neighbours, or exercise any violence towards any of them, in order to *compel* them to worship the God of Israel, nor to force them to it even after they were conquered (Deut. xx. 10); nor were they empowered to attempt thus forcibly to recover any *native Israelite* who should revolt to idolatry, and go to settle in a heathen country." Under these circumstances, a city that turned to idols, of course put itself into a state of rebellion against the government, and was to be treated accordingly. We do not, however, read in the historical books that this law was ever enforced against a city. Probably, as Michaelis conjectures, the rest of the Israelites, in most cases, overlooked the crime of a city that became notoriously idolatrous, from their having themselves such a strong and general banking after the principles of that polytheism which then prevailed almost universally throughout the earth; and thus it came to pass that idolatry was not long confined to any one city, but soon overspread the whole nation. The whole of this subject is very fully considered by Michaelis, in his '*Commentaries*,' *Arts*, 245—247

## CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicing before the Lord.* 28 *The third year's tithe of alms and charity.*

YE are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 \*For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 \*These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and 'pygarg,' and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ \*These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the 'bat.

19 And every creeping thing that fieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. \*Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And \*the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

<sup>1</sup> Levit. 19. 28.

<sup>2</sup> Chap. 7. 6, and 26. 13.

<sup>3</sup> Levit. 11. 2, &c.

<sup>4</sup> Or, bison.

<sup>5</sup> Heb. dishon.

<sup>6</sup> Levit. 11. 9.

<sup>7</sup> Levit. 11. 13.

<sup>8</sup> Exod. 23. 19, and 34. 26.

<sup>9</sup> Heb. askech of thee.

<sup>10</sup> Chap. 12. 19.



Verse 1. "Ye shall not cut yourselves," &c.—(See the notes on Jer. xvi. 6.)

5. "Hart."—(See Gen. xlix. 21. For animals not mentioned in the following notes, turn to Levit. xi.)

"Fallow-deer," (יָחִמֹר, *yachmor*), *Cervus dama*.—Originally a native of Barbary, where it is still found wild; and known in this country as an ornament to our parks and country villas. It is smaller than the stag: in winter, of a darkish brown; but in summer, bay, spotted with white. The horns are flattened, and toothed behind; whence, by the ancients, it was called *plaiyceros*, or the flat-horned deer.

"Wild goat," (אִיבֵּז, *akko*), *Capra ibex*.—The ibex is remarkable for its sweeping pair of horns, and an additional coat of long, shaggy hair, which forms its winter suit. Like the goat, of which it is a species, it frequents the highest ridges of the mountainous regions throughout Europe and Asia, especially in the western parts of the latter. The horns sometimes measure more than four feet in length, and are knotted in a series of elevated rings. Its colour is a greyish yellow above, a dull white below, with a black stripe upon the ridge of the back, and a brown band along the flanks.

"Pygarg," (פִּיגָרְג, *dishon*).—This name occurs nowhere but here; and this, with other causes, renders it difficult to understand what animal is intended. The marginal reading, "bison," has not the least authority except the resemblance of name. The Septuagint, which the Vulgate and our own, in common with most other versions, follow, renders it by *pygargus*, which, assuming it to be correct, throws a little, and but little, light on the matter; for what the pygargus is, and what are its distinct characteristics, remain undetermined. Several of the ancient writers mention a quadruped of this name. Herodotus names it in his list of Libyan quadrupeds; Pliny mentions it as a species of antelope; and Alian notices it as a quadruped of timid character. The Greek name seems to denote an animal having its hinder parts white, and might be rendered "white buttocks." These are the only facts known to us which might serve as data in determining the species. Some few writers have looked for it in the spring-bok, which abounds near the Cape of Good Hope. But as we are quite averse to seek, at such a distance, for an animal once common enough in or near Palestine to be mentioned as fit for food, while a much nearer region continues to furnish an animal to which the denomination may, with at least equal probability, be applied, we seem to prefer the following indication, faint as it is, offered by Dr. Shaw: "Besides the common gazelle or antelope (which is well known in Europe), this country likewise produces another species of the same shape and colour, though of the bigness of our roebuck, and with horns sometimes two feet long. This the Africans call *lidmee*, and may, I presume, be the *strepsicorus* and *addace* of the ancients. Bochart, from the supposed whiteness of the buttocks, finds a great affinity between the *addace* I have mentioned and the *dishon*, which our translators render 'pygarg,' after the Septuagint and Vulgate." ('Travels,' p. 171.) In a subsequent page, the learned Doctor says more distinctly, that the *lidmee* has the white buttocks which the name *pygarg* requires; the other name, *strepsicorus*, it may have derived "from the wreathed fashion of its horns;" and that *addace* has, in the radical consonants, some resemblance to the Hebrew name. These conjectures are as good as any that have been brought to bear on the subject. Dr. Shaw brought home a skin of this animal, and deposited it in the museum of the Royal Society.

"Wild ox," (אֵילָנִי, *Teo*, *teu*).—Taking a hint from the Septuagint, we suppose the *teo* was the *Antelope gazella* of Linnæus, a species distinguished for the length and straightness of their horns, a circumstance which seems to be pointed at in the etymology of the Greek name. It is a native of Northern Africa, from Nubia to Senegal. It is often represented upon the monuments of Nubia and Egypt. It is a most beautiful animal, its hair being white, spotted with yellow and red. The horns are long and slender.

"Chamois," (צִמְרֵם, *Zmer*).—The Arabic version understood that the giraffe was meant here, which is very likely to have been the case: for the chamois is not met so far to the southward as Egypt and Palestine. The giraffe or cameleopard (*Camelopardalis giraffa*) is a singular as well as beautiful creature found in the central parts of Africa. The Jews had probably many opportunities of becoming acquainted with the animal while in Egypt, as had also the Seventy, who resided there, and who indicate it in their translation of the Hebrew name. It belongs to that order of animals which chew the cud. It is furnished with a neck of extraordinary length, which at the first view seems to give a disproportionate appearance to its figure; but we perceive the necessity for this structure, when we find that by this means it is enabled to crop the young shoots from the trees, which constitute the main part of its fare. The giraffe is generally about eighteen feet from the fore hoofs to the head; its colour is a light fawn, varied with three-cornered brown spots. The first run of the giraffe exceeds the speed of the fleetest horse; but as they are not equally capable of sustaining exertion, well-trained horses are often



WILD GOAT (IBEX).



WILD OX (ORYX).

the speed of the fleetest horse; but as they are not equally capable of sustaining exertion, well-trained horses are often

able to overtake them after a long chase. The animal is of a timid and gentle character, and the recent arrival of seven specimens in this country afford a valuable opportunity of becoming acquainted with its habits and appearance.



—Giraffe (GIRAFFE).

13. "*Glede*," (גִּלְדֵּי, *Raah*).—As the name contains an allusion to the extraordinarily keen and piercing sight of the vulture, we shall not perhaps be greatly mistaken in supposing that a species of that remarkable family was meant. It was perhaps the *Neophron percnopterus* or Pharaoh's chicken, one of the smallest of the vultures, and very common in all the warmer portions of the old world. It resembles the turkey-buzzard of North and South America in its habit of assembling in large flocks to perform the necessary and important office of clearing away the filth and offal, which would otherwise decompose and render the air putrid and pernicious. Its plumage is white, excepting the quill feathers, which are black: the naked skin of the face and throat is a livid yellow. The Egyptians attributed to their sense of the useful services of this bird the undue veneration in which they held it.

21. "*Thou shalt not seethe a kid in his mother's milk.*"—This remarkable law is here repeated for the third time; and perhaps there is not one in all the Pentateuch which has been so variously understood. We may state the principal of these various interpretations. 1. That it prohibits the eating of the fœtus of the goat as a delicacy. But there is not the least evidence in Scripture that the Jews had any knowledge of or attachment to this disgusting luxury. 2. That a kid should not be killed till it was eight days old, when, as is said, it might subsist without the milk of its dam. This conjecture is derived from the supposition of an analogy between this injunction and that which forbids a kid to be offered (3.) before the eighth day in sacrifice.—But there is no good reason why a kid should be said to be more in its mother's milk in the first eight days than during all the time it is suckled: and this is admitted by those who (4.) think that the interdiction is altogether against the eating of a sucking kid.—But as a goat suckles its kid for three months, it is not likely that the Jews were for so long a time forbidden to use it for food. No food is forbidden but as unclean; and a kid ceased to be unclean on the eighth day, for then it might be sacrificed; and what was fit for sacrifice might surely, therefore, be fit for food. 5. That the dam and kid might not be slain at the same time. But this is elsewhere forbidden in direct terms, not only with regard to the goat, but also the cow and the sheep: and there seems no possible reason why it should be repeated in this remarkable form of expression, with reference to the goat only. 6. It is understood literally, as a precept encouraging humane feelings, that a kid should not be dressed in the milk of its dam.—But then occurs the question asked by Michaelis, "How came the Israelites to hit upon the strange whim of boiling a kid in milk, and just in the milk of its own mother?" 7. Still understanding it literally, it is possible that this was not as a common act of cookery, but as an idolatrous or magical rite. This is the opinion of some of the most judicious Hebrew expositors, though they have not been able to cite any instance of such a practice. This however has been done by Cudworth, who states that in an old Karaite comment on the Pentateuch, he met with the statement that it was a custom of the ancient idolaters at the ingathering of their fruits to take a kid and seethe it in the milk of its dam; and then to go about and sprinkle with the broth their trees, fields, and gardens, in a magical

manner, under the impression that by this process they ensured their fruitfulness in the ensuing year. Spencer also mentions a similar rite as in use among the Zabians. It is a remarkable corroboration of this view, which seems more probable than any of the others, that this command is first mentioned (Exod. xxix. 19) in immediate, but otherwise unintelligible, connection with the laws concerning the season of ingathering, and the bringing of the first fruits to the house of the Lord.

But there is still another interpretation which has the very strong support of Michaelis. It may be thought indeed that this is one of the instances in which, according to Heeren's sarcastic remark ('Manual of History,' 36.) "Not unfrequently the commentator has seen more than the lawgiver;" but certainly his opinion is entitled to attention when, as in this instance, it is supported by the general opinion and actual practice of the Jews—it is, that *חלב*, *chalab*, rendered "milk," here means "butter,"—at least figuratively, as made from milk; and that the literal force of the command is, "thou shalt not dress meat with butter." He observes, justly, that the Orientals have a great number of words or circumlocutions arising from composition with the words *son, daughter, sister, brother, mother*; and that in Arabic, for instance, a kid's mother means nothing more than a goat—any goat—that has yeaned. Moses also frequently gives his laws in special examples, without directly mentioning all those of a like description to which they are applicable; so that what he enjoins with respect to goat's milk must be understood also of that of cow's. And all butter is originally milk, so that we can dress no victuals with butter without dressing it with milk. This is certainly the opinion which the Jews themselves entertain; and to this day they do not use butter combined in any way with meat, employing animal fat in its stead. But why should butter be interdicted? The answer is, that the interdiction of butter is one of the body of regulations, the combined operation of which was calculated to make their new country *necessary* to the Israelites, so as to render it impossible for them to abandon it for any other, or to resume their former mode of life. Two objects which we discover in many of the laws are, for instance, to prevent their return to Egypt on the one hand, and, on the other, to change their character from that of wandering shepherds to that of a settled agricultural people. The interdiction of butter would contribute to both these objects. It would oblige them to turn to oil as a substitute, and therefore not to neglect the cultivation of the excellent olive trees in which their new country abounded. And when the habit of using oil was once formed, that habit would combine with the necessity created by this law, to weaken their attachment to a nomade life, in which of course oil—a result of cultivation—could not be obtained; nor would it less bar their return to Egypt, since in that country the olive-tree was but very partially cultivated, and only in one nome yielded olives from which oil could be made. In this view, therefore, the law was well calculated to attach the people to their country, and to compel them to its improvement in a most essential point—the culture of the olive. Whether oil be preferable to butter is another question, which we, with our habits, should perhaps decide in the negative; but it is certain that butter is despised or unknown in countries the inhabitants of which possess an adequate supply of good oil.

## CHAPTER XV.

1 *The seventh year a year of release for the poor.*  
 7 *It must be no let of lending or giving.* 12 *An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished.* 19 *All firstling males of the cattle are to be sanctified unto the Lord.*

At the end of *every* seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact *it* again: but *that* which is thine with thy brother thine hand shall release;

4 \*Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not bor-

row; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 \*But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a \*thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And \*if thy brother, an Hebrew man,

Levit. 25. 2, 4.

\* Heb. master of the lending of his hand.

\* Or, to the end that there be no poor among you.

\* Chap. 28. 12.

\* Matth. 5. 42. Luke 6. 34.

\* Heb. word.

\* Heb. Belian.

\* Exod. 21. 2. Jer. 34. 14.

or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when

thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ <sup>10</sup>All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household

21 And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 <sup>12</sup>Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

\* Exod. 21. 6.

<sup>10</sup> Exod. 34. 19.

<sup>11</sup> Levit. 22. 20.

Chap. 17. 1. Ecclus. 35. 12.

<sup>12</sup> Chap. 12. 16, 23.

Verse 2. "*Every creditor that lendeth,*" &c.—The Hebrew laws concerning debt were remarkably different, in many respects, from those which prevail in European countries. This difference probably arose in a great degree from the peculiarities in the condition of the people; but, however this be, their singularity, their high antiquity, and the sanction under which they come to us, recommend them to greater attention than they seem generally to have received. It will be recollected, that it was provided that, as soon as Palestine was conquered, there should not be one individual without property. Every one had his hereditary land, which he might alienate until the fiftieth year, but not for ever. Poverty, therefore, could rarely prevent the ultimate safety of what was advanced in loan: and of an insolvent debtor, destitute of property on which execution could be made, the Hebrew could scarcely have an idea. The following useful summary of these laws is from T. H. Horne, who seems to have condensed it from Michaelis. It will serve as an index to the various details which we shall consider separately, as they hereafter come under our notice. "The debt which remained unpaid until the seventh or sabbatic year (during which the soil remained without cultivation, and, consequently, a person was supposed not to be in a condition to make payments) could not be exacted during that period (Deut. xv. 1—11). But, at other times, in case the debt was not paid, the creditor might seize, first, the *hereditary land* of the debtor, and enjoy its produce till the debt was paid, or at least until the year of jubilee; or, secondly, his *houses*. These might be sold in perpetuity, except those belonging to the Levites (Lev. xxv. 14—32). Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the *person* of the debtor might be sold, together with his wife and children, if he had any. This is implied in Lev. xxv. 39; and this custom is alluded to in Job xxiv. 9. It existed in the time of Elisha (2 Kings iv. 1); and on the return of the Jews from their Babylonish captivity, some rich persons exercised this right over their poor debtors (Nehem. v. 1—13). Our Lord alludes to the same custom in Matt. xviii. 25. As the person of the debtor might thus be seized and sold, his cattle and furniture might consequently be liable for his debts. This is alluded to by Solomon, in Prov. xxii. 27. It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of Jesus Christ."—('Introduction,' vol. iii. p. 141.)

Postponing, for the present, the consideration of these various points, except one or two which are adverted to in the immediately following notes, it is yet desirable to warn the reader, that, in the laws of Moses on the subject of debt, he is not to expect to find any regulations directed or modified by a regard to the interests of commerce. It does not appear to have been by any means a part of the Divine plan concerning the Israelites, that they should become in any way a commercial people. We seem to discover everywhere the intention that the people should subsist chiefly by agriculture. Agriculture was, indeed, the foundation of the Mosaic polity; as distinguished from commerce, on the one hand, and, on the other, from that pastoral life which they had hitherto led, and to which they appear to have been much attached.

"*He shall not exact it.*"—It has occasioned considerable discussion whether, by this release every seventh year, we are to understand that all debts were then to be completely and for ever extinguished, or only that creditors were not this year to sue for their debts, or take any measures to enforce their claim; considering that the debtor did not this year derive any profit from his land. Le Clerc, Michaelis, and others, warmly protest against the former interpretation, as not only unwarranted by the text, but as in the highest degree improbable in itself. The latter writer observes, "That every seventh year all debts should be extinguished, is a law so absurd, so unjust, and so destructive to the interests of all classes of the community, that we are not warranted to ascribe it to a legislator, unless he has enacted it in terms the most express, and such as leave not a shadow of doubt as to his meaning." His objections, it will be observed, apply not merely to the periodical cancellation of debts, but to its being repeated within so short a period as seven years. History affords no example of such an expedient; and although an extinction of debts with *Nove Tabule* were sometimes talked of by the tribunes of the people at Rome, such measures were dreaded by every good citizen,

and even by many who were themselves debtors, as a very great evil, on account of the confusion which it must have made in the commonwealth. It is true that the Talmudists did understand the extinction as septennial and perpetual; but their unsupported authority is of very little weight; and even they except some kinds of debts and debtors from the operation of this privilege. Josephus, who must have well known what was considered the law on this point while the Jews had yet a political existence in Palestine, says that the law directed this extinction of debts every *fiftieth* year—that is, the year of jubilee. But whether this was actually the intention of Moses, or whether the Jews, after their return from the Babylonish captivity, misunderstood his meaning, seems uncertain. He certainly does not mention that claims were to be cancelled in that year; but it might seem to follow, from the analogy of his laws concerning the sale of lands and slavery; and it is certain that a creditor would not be able, after the jubilee, to seize the land or person of the debtor, or even the persons of his children; but we are not equally certain that other descriptions of property might not remain open to his claims. Upon the whole, when we consider the entire passage to verse 12, we cannot help thinking that the relief spoken of is a final remission; but as it is also mentioned as an act of kindness and mercy to the poor, and that in the strongest manner possible, we have little hesitation in so restricting it, and understanding, with Bishop Patrick, that the “release” was “an entire acquittance, not of debts contracted by sale of land or goods to those who were able to pay, but of money lent to a neighbour or friend merely to relieve his poverty, not to carry on trade or make a purchase. For nothing could be more absurd than to extinguish such debts whereby the borrower was enriched.” This explanation seems to obviate all the difficulties of the subject. It does not preclude the supposition that other debts, not perpetually extinguished, were not sued for *during* the sabbatic year; and this is the more probable as it would be obviously very inconvenient for all but very wealthy persons to make payments during this year, in which no returns were obtained from land.

11. “*For the poor shall never cease out of the land.*”—We thus see, that although Moses had, by his statutes respecting the division of the land, studied to prevent any Israelite from being born poor, yet he nowhere indulges the expectation that there would be no poor persons in the land. But it is important to know that by the poor he did not mean mendicants; nor can we gather from his writings that there were such persons, or that he expected there would be such. The plan of earning bread by begging as a profession does not appear to have been known in those early times; at least not to the Israelites. If it had been so, we should probably have seen laws against mendicancy and idleness, as well as exhortations to charity. “The word *beggar*,” says Michaelis, “nowhere occurs in his writings, nor indeed in the whole Old Testament; and I should not so much as know how to express it in Hebrew, unless I was to frame a word by the analogy of the language. The verb to *beg* (נָשָׂא), likewise, is not to be found in all the Pentateuch; and but once in the Psalms, among the curses which David’s enemies imprecate upon him (Ps. cix. 10). It is in the New Testament that we first find mention of beggars; not, however, strolling beggars, and such as are able to work, but blind, diseased, and maimed poor people, who lay by the way-side, before the gate of the Temple, and also at the doors of the rich.” It is evident, indeed, that many of the Mosaic statutes in favour of the poor are wholly inapplicable to mendicants.

12. “*If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee.*”—The following are the circumstances under which a native Hebrew might become a slave. He might, if pressed by poverty, sell himself, and that not only to an Israelite, but even to a stranger that lived among the Israelites. The person who had contracted debts which he had no means of paying, was sold for the benefit of his creditor, or was delivered into the hands of his creditor to reimburse him by his services as a slave. So also, a person who committed a theft, was sold for a slave, if he had not the means of making restitution for what he had stolen, according to the proportion required by the laws, which was double the amount, and in some cases four or five times as much (Exod. xxii. 3). And it was not only the person of the debtor that was liable to the claims of the creditor, but his right extended also to the wife and children. It seems also that children might be enslaved for the debt of a deceased father (2 Kings iv. 1), and that the parent sometimes satisfied his creditors not in his own person, but by giving his children to them for slaves (Isa. l. 1). Some of these cases are not mentioned in the law; and those that are, seem to have been ancient usages which the law did not abolish, rather than usages originated by the law. The only regulation that looks like positive law is that concerning the thief, and those which provide for the safety, kind treatment, and, ultimately, liberty of the slave. The condition of the native slaves, under the law, seems to have been far from severe or degrading; and a few verses on we see it assumed that their state might often be such as to make them desire its continuance when the period of emancipation arrived.

“*In the seventh year.*”—This is mentioned as the period of emancipation also in Exod. xxi.; but in Lev. xxv., the fiftieth year—the jubilee, is named. It would hence appear, and is indeed reasonable, that the period depended on circumstances, that for which the slave was sold or sold himself, depending upon the amount of the claims upon him, or the extent of his necessity. The period was however never longer than the fiftieth year, when a general emancipation took place. Probably the term of seven years gave occasion to a similar term being adopted for apprenticeships among ourselves. When the slave went out, the wife he previously had, and his children by her, went out with him; but if his master had given him a wife, a slave like himself, he went out alone, the woman and children remaining with the master. (Exod. xxi.) In that chapter, the man’s reluctance to be thus separated from his family is mentioned as possibly inducing him to wish to remain a slave, and here we find a further inducement mentioned:—“Because he loveth thee and thine house, because he is well with thee,” verse 16.

17. “*Thou shalt take an awl, and thrust it through his ear unto the door.*”—We see from Exod. xxi. 5, 6, that this transaction took place with the cognizance of the magistrates. Whatever was the precise meaning of the ceremony, we find that it was usual in the East to bore the ear of a slave. Bochart and Calmet quote allusions to this custom from Juvenal, Petronius Arbiter, and Cicero. The former makes a Syrian freedman (*Natus ad Euphratem*) say:—

“The freedman bustling through, replies, ‘First come is still  
First served; and I may claim my right, and will,  
Though born a slave—’ (twere bootless to deny  
What these bored ears betray to every eye).”—GIFFORD.

Cicero also rallies a Libyan who pretended not to hear him by saying, “Is it not because your ears are not sufficiently bored?” It is possible that they wore ear-rings as a mark of their condition: slaves are still thus distinguished in some eastern nations. We can easily see the importance of some such regulation. It prevented a master from detaining a slave beyond the year of release, under pretence that he had promised to remain, when he had not; and on the other hand, it prevented a slave who *had* agreed to remain, from being turned off at some year of release which might occur when he became old and unable to support himself. The Rabbins say that this engagement, formed in the seventh year, only lasted till the jubilee; but the term “for ever,” more probably means “for life.” The same authorities add that the engagement being personal terminated with the life of the master, whose heirs had no power over the slave.



## CHAPTER XVI.

- 1 *The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.*

OBSERVE the 'month of Abib, and keep the passover unto the LORD thy God: for 'in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the 'place which the LORD shall choose to place his name there.

3 'Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 'And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not 'sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a 'solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ 'Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a 'tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the

LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy 'corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ 'Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and 'they shall not appear before the LORD empty:

17 Every man *shall give* 'as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, 'neither take a gift: for a gift doth blind the eyes of the wise, and pervert the 'words of the righteous.

20 'That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 'Neither shalt thou set thee up *any* 'image; which the LORD thy God hateth.

<sup>1</sup> Exod. 12. 2, &c. <sup>2</sup> Exod. 13. 4. <sup>3</sup> Chap. 12. 5. <sup>4</sup> Exod. 12. 15. <sup>5</sup> Exod. 34. 25. <sup>6</sup> Or, *hill*. <sup>7</sup> Heb. *restraint*. <sup>8</sup> Levit. 23. 15. <sup>9</sup> Or, *efficiency*. <sup>10</sup> Heb. *floor, and thy wine-press*. <sup>11</sup> Exod. 23. 14, and 34. 23. <sup>12</sup> Ecclus. 35. 4. <sup>13</sup> Heb. *according to the gift of his hand*. <sup>14</sup> Exod. 23. 8. <sup>15</sup> Or, *matters*. <sup>16</sup> Heb. *justice, justice*. <sup>17</sup> Levit. 26. 1. <sup>18</sup> Or, *statue, or pillar*.

Verse 10. "*The feast of weeks*."—This was one of the three great annual festivals of the Jews, and thus called on account of its being seven weeks, or, according to the Hebrew phrase, a week of weeks, from the first day of the Pass-

over festival. It is also "the feast of harvest" (Ex. xxiii. 16), that is, of the wheat harvest, the first fruits of which were offered on this occasion, whence it is also called "the day of the first fruits" (Num. xxviii. 26). This offering consisted of "two loaves of fine flour baked with leaven," to which were added the animal sacrifices specified in Lev. xxiii. 13, 19. The primary object of the festival was undoubtedly to thank God for the blessings of the season. In Deut. xxvi. 5—11, is given the beautiful form of thanksgiving which was appointed to be used on this occasion. It was one of the festivals at which all the adult males resorted to Jerusalem; and the vastness and mingled character of the concourse, in the later years of the Hebrew polity, is alluded to in Acts i. 2, and xx. 16; for this is the "feast of Pentecost" of the New Testament, which is celebrated by Christians in memory of the miraculous outpouring of the Holy Spirit, at that season, upon the Apostles and first disciples of Christ. The Greek name of the festival, Pentecost (Πεντηκοστή), is derived from the circumstance of its being celebrated on the *fiftieth* day after the first day of unleavened bread. The Rabbins call this feast "the day of the giving of the law," and believe, as do the modern Jews, that it was intended, at least in part, to celebrate that event, which they are perhaps correct in supposing to have taken place on the fiftieth day from the departure from Egypt and the first passover. The feast seems in some places to be mentioned as if only the festival of a day: it however lasted a week, but the first day only was distinguished by the peculiar solemnities to which we have adverted.



SENTENCE OF JUDGMENT. Verse 9.

## CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election, 16 and duty of a king.*

Thou shalt not sacrifice unto the LORD thy God *any* bullock, or 'sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God

giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be true, and the thing certain,* that such abomination is wrought in Israel.

<sup>1</sup> Or, goat.

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 <sup>a</sup>At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge,

even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

<sup>a</sup> Num. 35. 30. Chap. 19. 15. Matth. 18. 16 John 8. 17. 9 Cor. 13. 1. Heb. 10. 28.

<sup>b</sup> Heb. *not to hearken*.

Verse 14. "*I will set a king over me.*"—The Rabbins, and, after them, many Christian interpreters, regard this as an absolute command upon the Jews to elect a king when they should be quietly settled in Canaan. But this is obviously a distortion of the plain meaning of the text. It is evident that Moses desired that the government should always preserve the form in which it had been established by himself; but as he foresaw that the people would not long continue sensible of the benefits and real superiority which it gave them, he most wisely provides for the contingency, by laying down the principles by which the change should be regulated. He did not, with most legislators, insist on the immutability of the form of government which he knew to be really the best for them, but allowed them to choose a king, when they might come to consider a monarchical form of government best suited to their circumstances. If it had been made treasonable to think of such a change, it would doubtless have been thought of and effected notwithstanding, and with this difference, that it would not have been guarded and peaceable, as this concession ensures, but an act of open rebellion against God, which would most probably have involved the entire subversion of the laws and institutions of the Pentateuch. By legislating for the change, instead of legislating against all change, Moses obviates most of the dangers which such an alteration would otherwise have threatened to the general system of religion and law which had been established through his agency.

"*Like as all the nations.*"—It will be useful to compare all this with what actually took place when the foreseen occasions arrived. "That we also may be like all the nations," was the repeated and most cogent reason for desiring a king which the Israelites then assigned (1 Sam. viii. 5. 19). This anticipation of what actually took place shows how well, to use the expression of Michaelis, "Moses understood the temper of the Orientals, whose propensity to kingly government was also remarked by the Greeks and Romans in later times; whereas in Southern Europe republican sentiments were more prevalent." Other causes, as we shall see in due time, concurred in producing the ultimate desire of

the Hebrews to change their republic into a monarchy; but it is evident that the principal was the Oriental impression that a nation was the more respectable for having a king at its head. At the time when the Dutch engrossed the trade of the East, their rivals in traffic found that it tended very much to lower the Hollanders in the esteem of the Orientals to make it known that they had no king, and they therefore exerted themselves to diffuse the knowledge of this fact. The Dutch, on the other hand, aware of the strength of eastern feelings on this subject, thought it necessary to repel this charge as an infamous calumny, affirming that their Stadtholder was the greatest of all the kings of the west.

15. "*Whom the Lord thy God shall choose.*"—The effect of the regulations here established is, that the chief magistrate should be constituted in conformity with the fundamental principles of the theocracy. The monarchy was not to supersede the theocracy, but to be incorporated with it. The unseen Jehovah was still to be Supreme Monarch of Israel; and the king was to be his viceroy—the object of his approbation, and subject to his control. When the Israelites determined on having a king, they acted in accordance with this impression, not setting a king for themselves in the first instance, but applying to the Lord, through his prophet, to appoint a king for them. Accordingly, Saul was appointed, by lot, to be their first king; David, by direct nomination, to be the second; and his son Solomon to be his successor—the throne being at the same time declared hereditary in the family of David. The choice by the Israelites of a king was only lawful when it coincided with the choice of God, which might always be known through the prophets, by Urim and Thummim, or by lot. In Hosea viii. 4, the Lord severely reproaches the ten tribes who had revolted from the house of David, for neglecting this fundamental rule:—"They have set up kings, but not by me; they have made princes, and I knew it not."

"*Thou mayest not set a stranger over thee.*"—That is, he must be an Israelite both by birth and religion. The Rabbin is probably right in saying that this law excluded even an Edomite, though sometimes called their brother; and Herod, who was of that nation, was set up not by the Jews themselves, but by the Romans. This was a most patriotic law; but it is evident that it did not—as the Pharisees in the latter days of the Hebrew commonwealth understood it—apply to the case of the nation being at any time subjected by force of arms to a foreign prince. On the contrary, Jeremiah and Ezekiel expressly enjoin them, when a conquered people, to be true and loyal subjects to the Babylonian government; and when Zedekiah, in violation of his oath, rebelled against the king of Babylon, the prophets severely reproached him, requiring him to desist and throw himself upon the mercy of Nebuchadnezzar. It was, however, in the view that this law rendered it illegal to submit to a foreign power, that the Pharisees, when the nation was subject to the Romans, asked Christ the insidious question, Whether it was lawful to pay tribute to Cæsar. If he had said "Yes," they would have condemned him under their view of this law; and if he had said "No," they would have denounced him to the Romans.

16. "*He shall not multiply horses.*"—This does not seem to say that he was to have no horses; but that he was not to multiply them. The Jews themselves understand that he might only have as many as would serve to draw his own chariot, and for his own personal guard; but the Targum of Jonathan restricts him to two horses. It is certain that for many centuries we do not read of any horses among the Israelites, although they were in use among the nations of Canaan. Even in David's time, there was no cavalry in the army, and we see Absalom mounted on a mule in battle. And even this was probably a refinement, as we do not previously read of any animals for riding but asses. David however, after his great victory over Hadadezer, reserved horses for a hundred of the chariots which had belonged to the enemy (2 Sam. viii. 4), and his son Solomon went on "multiplying horses" till he had "one thousand and four hundred chariots and twelve thousand horsemen" (1 Kings x. 26.)—a disobedience to the divine law, which, when imitated by his successors, soon produced the unhappy consequences which the law foretold. It is not difficult to discover the reasons of this prohibition. One of them is here distinctly declared, namely, the danger attending an intercourse with Egypt, whence, as Moses was aware, the horses would be obtained, as they actually were in the time of Solomon. The law discourages all intercourse with foreigners, and of all such intercourse, it is evident that none was more calculated to have a more dangerous influence upon the people than that with the Egyptians. The use of cavalry, when once introduced, would also in itself open and strengthen connections with Egypt; as they would then naturally look to that country, so strong in cavalry, for assistance in their difficulties. This actually happened, and occasioned this severe reproof:—"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord. . . . Now the Egyptians are men, and not God; and their horses are flesh, and not spirit." Isa. xxxi. 1. 3. It may easily be believed that the assistance of a body of Egyptian cavalry, to which this plainly alludes, would have a most dangerous influence on their religious principles, and on their confidence in God. This leads to a second reason for the prohibition, which certainly was that the possession of a strong body of cavalry, which constituted the chief strength of Oriental armies in general, might not weaken their dependence upon God, and lead them to attribute their successes in war to any other cause than his assistance, which was promised to them while they walked in obedience and uprightness. Hence we see the sacred writers contrasting their confidence in Jehovah, with the confidence of other nations in chariots and horses; and at other times attributing their defeats and losses, not to the want of, but to the possession of, cavalry. Under this head comes a reason mentioned by Bishop Patrick as one of those which the Jews give why their king was not to multiply horses. It is, "lest he should be puffed up with pride; for an horse, being a stately creature, his rider is often swoln with an high conceit of himself, as more than one of the heathens have observed." Another reason arises from the consideration, that the Israelites being designed to live as a people separate from all others, in one compact country, especially selected for them, it was quite foreign to the principles of their constitution to make foreign conquests, or to extend their dominion beyond the limits assigned in the Pentateuch. Now this country, being intersected by hills and mountains, was in itself less adapted to the rearing of horses than any of the neighbouring regions, while at the same time this very character of the country rendered a powerful cavalry almost unnecessary for its defence—a mountainous country being always better defended by infantry than cavalry. For agricultural purposes, the Israelites made no use of horses; but only (which, in an economical point of view, is far more profitable) of oxen and asses. The latter were also most commonly employed as beasts of burden in travelling; but the people made most of their journeys on foot. Thus, viewing the subject as a whole, it is apparent, that a Hebrew king could only multiply horses with the view of acting against an essential principle of the constitution by engaging in foreign wars, and making conquests beyond the limits of the promised land. For a larger consideration of this subject, see Michaelis's 'Commentaries,' Warburton's 'Divine Legation of Moses,' and Sherlock's 'Discourses on Prophecy.'

17. "*Neither shall he multiply wives.*"—It seems from this that an extensive seraglio had, even in the time of Moses, become a piece of regal state in the East. No law of this chapter was less observed than this; and the history of So-

Iomom, in particular, illustrates both the fact and its mischievous effects. We postpone some remarks on the subject to the account of the reign of that king, which, indeed, in many other circumstances, strikingly illustrates the effects of neglecting the wise and important precepts of this chapter. To the history of this magnificent king we must also refer for some remarks on the other clause of this verse, which enjoins the king not to "greatly multiply to himself silver and gold."

18. "*He shall write him a copy of this law.*"—Meaning this present book of Deuteronomy, as the Septuagint and Vulgate versions consider; but the great body of interpreters think that the whole Pentateuch is intended; while, in the other extreme, the Targum of Jonathan would restrict it to this law concerning kings. A great person is so frequently described as doing that which was done by his orders, that it is uncertain whether the copy was to be made with his own hand or not. The copy, to ensure its accuracy, was to be made from that in the custody of the priests, perhaps from the original that was deposited in the side of the ark. The Rabbins think that every Israelite was bound to write a copy of the law; and that the king, unless his father had left him a copy, or he had himself written one in his youth, was to write two copies—one to be always with him, and the other to be preserved among his treasures. There is no authority for this however, except from the equivocal meaning of the word מִשְׁנֶה (*mishneh*), which not only signifies a copy, but also double, or the second; but this signification may easily be referred to a single copy, which is of course obtained by a duplication of the original. This law was very badly observed. Josiah, at the age of sixteen, had never seen the book of the law; and he, as well as the priests and the people, were astonished at the contents of the neglected original, which the high-priest Hilkiah happened to find in the Temple. (2 Chron. xxxiv. 18, &c.)

20. "*He, and his children.*"—This exhortation to the king to keep the laws, that he and his posterity might long continue to fill the throne, indicates an original intention to make the throne hereditary in the family appointed to it, so long as its successive members remained obedient to the divine law. This is a principle which it will be useful to recollect in perusing the history of the kings.

## CHAPTER XVIII.

- 1 *The Lord is the priests' and Levites' inheritance.*  
 3 *The priest's due.* 6 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.*  
 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, "Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not."

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 "I will raise them up a Prophet from

<sup>1</sup> Num. 18. 20. Chap. 10. 9. <sup>2</sup> 1 Cor. 9. 13. <sup>3</sup> Heb. his sales by the fathers. <sup>4</sup> Levit. 18. 21. <sup>5</sup> Levit. 20. 27. <sup>6</sup> 1 Sam. 28. 7.  
<sup>7</sup> Or, upright, or, sincere. <sup>8</sup> Or, inherit. <sup>9</sup> John 1. 45. Acts 3. 22, and 7. 37: <sup>10</sup> Exod. 20. 19. <sup>11</sup> John 1. 45. Acts 3. 22, and 7. 37.



among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall

speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Verse 3. "*The shoulder, and the two cheeks, and the maw.*"—In Lev. vii. 34, the breast and shoulder only are mentioned as the priest's portion of the peace offerings; and it is disputed whether the present is a repetition of the same precept, supplying what is there omitted (the cheeks and the maw), or a new injunction, referring not to sacrifices, but animals killed for private use. If the latter, the text should be rendered not "from those who offer a sacrifice," but "from those who slaughter animals"—a reading which the original will well bear. By "the two cheeks" we are to understand the whole head. As to the "maw," the mention of it as one of the prime parts—which it doubtless was, from being one of the priestly portions—may occasion surprise, until we recollect that this part was considered a great delicacy by the ancients. Several instances of estimation in which it was held occur in Homer. Thus, in the "Iliad," when the hecatomb was offered to pacify Apollo, after the thighs had been consumed on the altar, a feast was prepared with the remainder:—

"They gave to each his portion of the maw,  
Then slash'd the remnant, pierced it with the spits,  
And managing with culinary skill  
The roast, withdrew it with the spits again."

Here, of all the parts, the maw alone is particularly mentioned, and was distributed first of all.

8. "*Patrimony.*"—This probably refers to the private or personal estate of a Levite, as distinguished from his official property and dues. The Levites had no general landed inheritance, like the other tribes; but there was nothing to prevent them from purchasing houses and fields, and leaving them to their children. Thus we read that Abiathar the priest had fields of his own at Anathoth (1 Kings ii. 26); and the prophet Jeremiah, who was also a priest, purchased a field of his uncle's son (Jer. xxxii. 7, 8).

10. "*That useth divination.*"—The arts, or pretended arts, mentioned in this and the following verse, were common among the idolatrous nations of antiquity, and were, indeed, intimately connected with idolatrous systems and rites. Hence, however futile in themselves, they necessarily involved deep offence against the very first principles of the Mosaic dispensation, which accounts for the severity with which they were treated by its laws. If the professors of these arts had been regarded merely as knaves or fools, they would doubtless still have been punished, but probably not with the same degree of severity. Such arts, at least in Europe, are now merely impositions on the credulous, and do not proceed on the same principles as when the world was full of idolatry; and they are therefore differently regarded in the present laws of Europe. Some of the Rabbins think that the word *קסמים* (*kesamin*), rendered "divinations," is a general term, comprehending all the particulars subsequently specified. Thus understood, divination generally had for its object the discovery of future events, and the determination of the proceeding to be adopted on particular and important occasions. All the arts which had these objects were not only intimately connected with, but founded on, the systems of theology which were then prevalent, in which all the parts and powers of nature, and particularly the heavenly bodies, were deified—as we have shown in the notes to ch. iv. Most of the various arts of divination therefore consisted in discovering a supposed occult meaning in the various phenomena and aspects which deified Nature, in its several parts, exhibited; or in various signs and circumstances, which the deities were supposed to send or influence. There was one kind of divination which did not, like the others, pretend to any skill in the interpretation of signs and omens, but professed to presage future events from a mere internal sense or persuasion of the mind, under a particular emotion or agitation. To this class appear to belong "the consulters of *Ob*," mentioned in one of the following notes. But the most common derived its indications of futurity from external signs, including under this denomination the results of certain experiments and observations, arbitrarily instituted and attended with superstitious rites. It is remarkable that, between knavery on the one hand, and ignorance on the other, most of these mischievous and wicked arts have continued to survive, separately from the principles on which they were founded.

"*An observer of times.*"—The word rendered "times" is *מוֹעֵד* (*mo'ed*), and has been variously understood, it being doubtful from what simple word it is derived. Understood as our translators have, on very good authority, rendered it, it may refer to the superstition concerning lucky and unlucky days, including also perhaps astrology, as the root of that superstition. That vain and foolish science of divination by the stars is, however, denounced more explicitly in other places. The Jews generally think that something of this nature is here forbidden. Another class of interpreters understood the word to come from *אָנָן* (*anan*), a cloud; and that it refers to a well known sort of augury from the appearances assumed by the clouds in a particular part of the heavens. The analogy of the language renders this the most probable meaning, and it is adopted by Boothroyd in his new version. If we were so to understand it, we should certainly not restrict it to the appearances assumed by the clouds, but extend it to all divination from aerial appearances, which formed a prominent part in the ancient systems of divination. There is another interpretation which derives the word from *אֵין* (*ain*), an eye; and supposes that it refers to the pretended power of fascinating or bewitching by the eye. Gesenius prefers this rendering; and it is certain that this superstition is now very strong in the East, particularly in Arabia, where it is an object of prime importance with every one to guard himself and his children from the evil eye.

"*An enchanter.*"—The word is *מְנַחֵשׁ* (*menachesh*), which, deprived of the prefixed *מ*, is the word for a serpent, and is therefore thought, by Bochart and others, to mean a sort of divination by serpents (*serpentaria*), which was very common among the ancients. This art probably arose in Egypt, where the serpent was a sacred animal. The Jews gene-

rally understand it to refer to omens of good or evil, derived from the appearances and movements of animals, and from the little accidents which occur in common life. A large sense may be assigned to the word, which, as a verb, means not only to augur or divine, but, in the general sense, to perceive, discover, find out. Thus it perhaps may refer, as the Rabbins understand, to most of the non-aërial auguries they mention, and also to omens derived from the inspection of the entrails of victims offered in sacrifice, or even of human beings, as well as those from various sorts of lots. This and the last word together, we should therefore take as rather more than equivalent to what the Romans understood by "augury." Among them, it was one of the laws of the twelve tables that nothing should be undertaken without consulting the augurs, and that their advice should be exactly followed.

"*A witch*."—כַּשְׁפָּה (*mekasshef*), feminine in Exod. xxii. 18, but not so here. "Magician" would be a better rendering, and it is so given in Dan. ii. 2; or "sorcerer," as in Mal. iii. 4. It unquestionably means one who resorts to magic, sorcery, or enchantments, for a particular purpose, generally to the prejudice of some person. The Septuagint renders it by "poisoner;" probably because these sorcerers dealt much in potions, to which mighty effects were ascribed, and which were often deleterious. The Rabbins think that the punishment of death is not awarded to those who simply employed fascinations, and drew presages and omens from natural things, but only to those who did so to the prejudice of others. But they are often about the worst judges of the spirit of their own law. But Maimonides perceives that the greater evil of these arts was in their connection with idolatry—not less so the arts of sorcery than those of prognostication, as no magical work or witchcraft was performed without reference to the stars, and ultimately to the worship of stars. Every plant, animal, and metal had its ruling star; and it was with regard to such stars that various ingredients were collected and employed in magical rites. Much as the Romans were addicted to divination, they forbade the arts of sorcery, as did also various states of Greece. Plato judged that the professors of such arts ought to be punished with death, if they really possessed the powers to which they pretended. This is unquestionable, if it were proved that they had used such power to destroy the life and happiness of man. But it is another question whether they ought to be punished when they merely deceive themselves and others into the belief that they have powers which they do not possess, and when the arts, true or false, ceased to have that connection with idolatry which made them dangerous, on other grounds, in a state constituted like that of the Hebrews. Selden, in whose time the capital penalty was in this country strongly enforced against witches, thus determines the point:—"The law against witches does not prove there be any; but it punishes the malice of those people that use such means to take away men's lives—if one should profess that, by turning his hat thrice, and crying *Buz*, he could take away a man's life (though in truth he could do no such thing). Yet this were a just law made by the state, that whosoever should turn his hat thrice, and cry *Buz*, with an intention to take away a man's life, shall be put to death." This is doubtful; but we know that in many cases the pretension to the power is as dangerous as its actual possession. If a man believes that another can take away his life by spells and magic arts, and that such arts are actually employed against him, it is a known fact that the terror of his imagination will often be sufficient to destroy him. We have the rather dwelt on this point here because, while the present chapter merely directs that none of these various arts should be tolerated, the כַּשְׁפָּה, *mekasshef* (in Ex. xxii. 18), and the אֹב, *ob*, יָדְעוֹנִי, *yidoni* (Lev. xx. 27), are alone condemned to death, in express terms. That the others are so, we only suppose by implication—as from the text before us, where they are mixed up in the same list with those elsewhere declared liable to capital punishment, without any marks to distinguish them as not involved in the same condemnation.

11. "*A charmer*."—The phrase is the same (חֹבֵר חֹבֵר, *chober chaber*) that occurs in Pal. lviii. 5 (see the note there), "The deaf adder....which will not hearken to the voice of the *charm*ers;" and it is therefore thought that it here also applies to those who, by means of certain words and songs of incantation, had power over serpents, scorpions, and other venomous creatures. We only know this as a species of juggling, common in the East; but it was probably, as mentioned here, a branch of magic art. Though but one kind of charming is mentioned, the sense is probably generally directed against all those charms for procuring good or averting evil, to which the Orientals are inordinately addicted, and which have a palpable and intimate connection with idolatry and superstition.

"*A consulter with familiar spirits*" (שׂוֹאֵל אֹב, *shoel ob*), a consulter of Ob;—one of those expressly condemned to death. The word Ob signifies a bottle or hollow vessel, as in Job xxxii. 19; and the Jewish writers usually understand it to denote a person who was master (*Baal-Ob*) or mistress (*Baalath-Ob*, as the "witch of Endor" is called) of a spirit or demon, which entered them and spoke in a deep hollow voice from their belly or chest, as from a bottle: that is to say, they resembled the pythouesses, or priestesses through whom Apollo was, at Delphos, thought to deliver his oracles. The priestess there received the inspiring vapour from a hole in the ground, and when sufficiently inflated poured forth her responses. Something of this kind is very probably intended. Hence most of the versions render the words by "a Pythonist," or "a consulter of Python." The damsel who had "a spirit of divination" (Acts xvi. 16) seems to have been of this class.

"*A wizard*."—This is the יָדְעוֹנִי (*yidoni*), sentenced to capital punishment in Lev. xx. 27. The word literally means wise or knowing men; and, in plainer English, seems nearly equivalent to our "cunning men." It is agreed that the word denotes generally those who, by means of magical and cabalistic arts, professed to become acquainted with future events,—to know the good or evil that awaited human life.

"*Necromancer*."—Literally, one that seeks to, or inquires of, the dead. The definition itself is sufficiently explanatory. Such persons, presuming that the dead had the power of revealing secrets and of foretelling the future, sought such information from them. This they did in various methods—as calling up the dead by diabolical arts—resorting to places which the shades of the departed were supposed to frequent—or sleeping in cemeteries, after certain ceremonies, to obtain the response through such dreams as might then occur. An instance of consulting the dead has been mentioned in the note to ch. xii. 23. The ancient heathen were very much addicted to this kind of superstition.

In concluding these explanations on this very unpleasant subject, it may be asked whether these wicked and foolish arts were real or pretended. We can only say that they were probably in most instances pretended; but the pretension itself being calculated to work nearly as much mischief as the reality, particularly in a society so singularly constituted as that of the Hebrews, it was necessary to treat them, at least, as *real evils*. Further than this, it has been held, that when the systems of ancient idolatry offered to the Evil One convenient and prepared agencies through which he might operate, he did sometimes so operate, using the deluded wretches, who sought for powers beyond nature, as his tools for riveting the chains which, during many long ages, held the human mind bound in darkness and degradation. There is much in Scripture to sanction this conclusion.

In the preceding notes we have confined ourselves to an explanation of the terms which occurred. Some of the more remarkable practices connected with these abominations will be noticed hereafter, under the various passages of Scripture which refer to them.

## CHAPTER XIX.

<sup>1</sup> *The cities of refuge.* <sup>4</sup> *The privilege thereof for the manslayer.* <sup>14</sup> *The landmark is not to be removed.* <sup>15</sup> *Two witnesses at the least.* <sup>16</sup> *The punishment of a false witness.*

WHEN the LORD thy God <sup>1</sup>hath cut off the nations, whose land the LORD thy God giveth thee, and thou <sup>2</sup>succeedest them, and dwellest in their cities, and in their houses;

<sup>2</sup> Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

<sup>3</sup> Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

<sup>4</sup> ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not <sup>5</sup>in time past;

<sup>5</sup> As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the <sup>6</sup>head slippeth from the <sup>7</sup>helve, and <sup>8</sup>lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

<sup>6</sup> Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and <sup>9</sup>slay him; whereas he *was* not worthy of death, inasmuch as he hated him not <sup>10</sup>in time past.

<sup>7</sup> Wherefore I command thee, saying, Thou shalt separate three cities for thee.

<sup>8</sup> And if the LORD thy God <sup>11</sup>enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

<sup>9</sup> If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; <sup>12</sup>then shalt thou add three cities more for thee, beside these three:

<sup>10</sup> That innocent blood be not shed in

thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

<sup>11</sup> ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him <sup>12</sup>mortally that he die, and fleeth into one of these cities:

<sup>12</sup> Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

<sup>13</sup> Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

<sup>14</sup> ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

<sup>15</sup> ¶ <sup>15</sup>One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

<sup>16</sup> ¶ If a false witness rise up against any man to testify against him <sup>17</sup>*that which is wrong*;

<sup>17</sup> Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

<sup>18</sup> And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

<sup>19</sup> <sup>19</sup>Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

<sup>20</sup> And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

<sup>21</sup> And thine eye shall not pity; *but* <sup>21</sup>life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

<sup>1</sup> Chap. 19. 9. <sup>2</sup> Heb. *inheritest, or possesseth.* <sup>3</sup> Exod. 21. 13. Num. 35. 10. Josh. 20. 2. <sup>4</sup> Heb. *from yesterday the third day.*  
<sup>5</sup> Heb. *from.* <sup>6</sup> Heb. *wood.* <sup>7</sup> Heb. *landeth.* <sup>8</sup> Heb. *smite him in life.* <sup>9</sup> Heb. *from yesterday the third day.* <sup>10</sup> Chap. 12. 20.  
<sup>11</sup> Josh. 20. 7. <sup>12</sup> Heb. *in life.* <sup>13</sup> Num. 35. 30. Chap. 17. 6. Matth. 18. 16. John 8. 17. <sup>14</sup> Cor. 13. 1. Heb. 10. 28.  
<sup>15</sup> Or, *falling away.* <sup>16</sup> Prov. 19. 5, 9. Dan. 13. 62. <sup>17</sup> Exod. 21. 23. Levit. 24. 20. Matth. 5. 28.

Verse 3. "*Thou shalt prepare thee a way.*"—The Jews understand this to refer to the keeping the roads to the cities of refuge in good order, that there might be nothing to impede the flight of the manslayer; and they inform us of the manner in which this injunction was complied with. The roads, they say, were broad and level, thirty-two cubits wide at the least, and without hillocks or hollows; the surface was kept smooth and hard, and all watery places drained; and every brook and river was furnished with a good bridge. To prevent the refugee from mistaking his way, a post or stone was set up at every turning, with the word *עֵד*, "*Eduth*," engraven upon it in large letters. Once every year, in February, the magistrates of every city were obliged to inspect the roads, to see that they were in good condition, and order such repairs as might be required. If they neglected this, and the avenger overtook the refugee in consequence, the "innocent blood" (as that of a person slain by the avenger is called in verse 10) was adjudged to lie at their door. If this statement be correct, the ancient Hebrews must have made very considerable advances in one of

the most important arts of civil life—the making of roads. The resort of the male population three times a year to Jerusalem, which would cause the expediency of good roads to be generally felt, may have contributed to the same result.

14. “*Thou shalt not remove thy neighbour’s landmark.*”—Even at the present day, the limits between the lands of different persons are in general so faintly marked that they might be altered without much difficulty. Hedges, walls, and other such enclosures are not known in the East, unless as to gardens and orchards. Arable ground is always uninclosed, and the marks which distinguish one man’s property from another can only be known as landmarks by a practised eye. A line of single stones at wide intervals, a small ridge of earth, or an equally small trench or gutter, form the principal classes of landmarks, so that a large cultivated plain will appear one unbroken field. Boundaries of some kind or other must have been very anciently established to prevent disputes. Moses speaks of landmarks as already in use, not directing them to be set up, but forbidding their removal. Perhaps they originated in Egypt. The annual inundation of the Nile, softening the ground and obliterating minute marks by its slimy deposit, must soon have made the cultivators feel the necessity for some means of demarcation. It is said that the science of geometry originated in the processes and calculations to which they resorted for the discovery of their property. As, however, an annual survey of this sort must have been rather tedious, they were probably not long in thinking of some standing marks which would not be affected by the inundation. These were probably stones. Homer mentions stone landmarks as ancient at the time of the Trojan war. Pallas, in her conflict with Mars, thus returned his heavy stroke upon her shield:—

“She, retiring, with strong grasp upheaved  
A rugged stone, black, ponderous, from the plain,  
A land-mark fixed by men of ancient times,  
Which hurling at the neck of stormy Mars,  
She smote him. Down he fell.”—*COWPER.*

In after times, the Greeks and Romans, to render the landmarks the more sacred, committed them to the custody of a god, Jupiter Terminalis, who was considered to be represented by the rude landmark stones, which in time came to be sometimes improved into a shapely landmark stone, terminating in a human bust and head. This sort of God was set up at Rome by Numa Pompilius, who devoted to destruction the persons and oxen of those who should disturb these consecrated landmarks. Before his time, according to Plutarch, the lands of the Romans had their extent marked by no determined limit. But landmarks had existed long before in Greece and other countries, and every where it was highly penal to remove them. We consider the following passages, from Halhed’s translation of the Gentoo laws, as furnishing striking illustrations of the text: “If any person should dig up the roots of a tree planted for a landmark, it is a crime, and the magistrate shall fine him 200 puns of cowries.—If a person, by removing a landmark, fraudulently appropriates to himself an additional piece of land, the magistrate shall take from him a fine of 540 puns of cowries, and shall give back the land to the owner.—If a person entirely breaks the dividing ridge between the tillage of any two persons, the magistrate shall fine him 108 puns of cowries.”

## CHAPTER XX.

1 *The priest’s exhortation to encourage the people to battle.* 5 *The officers’ proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees of man’s meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath

built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren’s heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

<sup>1</sup> Heb. be tender.

<sup>2</sup> Heb. make haste.

<sup>3</sup> Heb. made it common. See Levit. 19. 23.

<sup>4</sup> Chap. 24. 5.

<sup>5</sup> Judg. 7. 3.

<sup>6</sup> Heb. melt.

<sup>7</sup> Heb. to be in the head of the people.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.*

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and <sup>the</sup> cattle, and all that is in the city, *even all the spoil thereof*, shalt thou <sup>take</sup> unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee for an in-

heritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites*; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (<sup>for the tree of the field is man's life</sup>) <sup>to employ them in the siege</sup>:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until <sup>it</sup> be subdued.

<sup>9</sup> Josh. 8. 2.

<sup>10</sup> Heb. *spoil*.

<sup>11</sup> Or, *for, O man, the tree of the field is to be employed in the siege.*

<sup>12</sup> Heb. *to go from before thee.*

<sup>13</sup> Heb. *it come down.*

Verse 1. "*Horses*."—See notes on Exod. xiv. 9, and Deut. xvii. 16.

"*Chariots*."—See notes on Exod. xiv. 7, and Judges iv. 3.

2. "*The priest shall approach and speak unto the people*."—It was customary among most ancient nations for a priest to be present on such occasions to encourage the soldiers. It is believed by the Jews that the priest here mentioned was one set apart and anointed for the especial purpose of attending the army, to speak to the soldiers, and blow the silver trumpets (Num. x. 9); and they call him "*the anointed for war*." His speech, as given in verses 3 and 4, is a short and expressive harangue, admirably adapted to the occasion and the time, which, we are told, was when the men were drawn up ready for action.

5. "*The officers shall speak unto the people*."—This speech, like the former, was, as the Rabbins say, spoken by the priest, and merely repeated by the officers, so that it might be heard by the whole army. It is probable that, as they add, the present speech preceded the former in point of time, as the retirement of a considerable number of men, which must often have happened when this proclamation was made, would have occasioned sad confusion when the men were drawn up in battle array. It is not very clear who the officers mentioned here were, as they are distinguished in verse 9 from the military leaders, and the functions assigned them in different passages of Scripture are very multifarious. Their name is שׂוֹטְרִים, *shoterim*, and seems, in a general sense, to mean overseers or superintendents. In Exod. v. 6—14, they are the "*overseers*" over the people at work. In Num. xi. 16, they are the persons from whom the council of seventy was taken. In Deut. i. 15, they are among the persons appointed as rulers or judges; but they were different from the judges afterwards appointed for cities, as Moses directs the Hebrews to have judges and *shoterim* in all their gates. (Deut. xvi. 18.) In other places we find them representing the people in the great assemblies, or when they entered into covenant with God. (Deut. xxix. 10, and xxxi. 28, Josh. viii. 33, and xxiii. 2.) In the instance before us they seem to have acted in some sort as heralds; and in 2 Chron. xxvi. 11, we meet with a *shoter* who seems to have occupied a post somewhat analogous to that of muster-master-general. Under the kings, the *shoterim* seem to have been usually taken from the tribe of Levi. Michaelis, followed by others, thinks that these functionaries kept the genealogical tables of the Hebrews, with a faithful record of births, marriages, and deaths; and, as they kept the rolls of families, had, moreover, the duty of apportioning the public burdens and services on the people individually. He adds: "Among a people whose notions were completely clannish, and among whom all hereditary succession, and even all posthumous fame, depended on genealogical registers, this office must have been fully as important as that of a judge." Our version usually renders *shoterim* by "*officers*" and "*scribes*."

"—*built a new house, and hath not dedicated it*."—That is, has not begun to occupy or enjoy it. On their first occupation of a new house, the Jews made a feast, which, being the first eaten there, was called the חֲנֻכָּה, *chanach*, or "*dedication*." (See Patrick, *in locum*.) The word is the same as that which expresses the "*dedication*" of the Temple; and although it does not here imply any consecration to holy uses, it may possibly refer to some religious solemnity of prayer and thanksgiving with which pious men were accustomed to enter on the occupation of new houses. In Nehem. xii. 27, *et seq.* there is an account of the ceremonies at "*the dedication*" of the walls of Jerusalem, which may assist our ideas on the subject. The Jews think that the exemption extended to a year from the commencement of occupation. In the East, where, generally every man is ambitious to build himself a new house according to his own fancy, and rather dislikes to repair and occupy an old one, this event is a sort of era in a man's life, which accounts for the importance here attached to it. The feeling on this subject was not peculiar to the Jews. Homer (*Iliad*, ii.) mentions it as a personal misfortune in the fate of Proteus, the first Greek killed in the Trojan war, that—



"A wife he left,  
To rend in Phylace her bleeding cheeks,  
And an unfinished mansion."—COWPER.

6. "*Planted a vineyard, and hath not yet eaten of it.*"—This must, by parity of reason, be understood to extend also to orchards, olive-yards, and the like. The Jews say that five trees planted together, and in good order, sufficed for a ground of exemption from military service. This must have operated for five years, as the law did not regard fruits as fit for use in the first three years; the fourth produced the first fruits, which were to be taken to the place of the sanctuary, and eaten there; and thus the produce did not become wholly the proprietor's own until the fifth year.

7. "*Betrothed a wife, and hath not taken her.*"—This refers to the custom still common among Oriental nations, in which persons are often betrothed to each other a long time before the marriage is actually completed and the bride taken home. In chap. xxiv. 5 there is a sequel to this law, directing that a man should be exempt from service a year after marriage. As there could be no want of men in a country where every man was liable to serve, the Jews always seem to have interpreted these exemptions in the largest possible sense. Their utility in a nation so constituted must be apparent. Josephus touches on one good reason for them, that men, when taken from that which had much engaged their attention and were preparing to enjoy, would not be likely to serve very cheerfully, and might be rather too careful to preserve their lives. Michaelis states the result still more clearly. "These four immunities, independent of their manifest equity, were attended with two very great political benefits, in promoting, first, marriages, and, secondly, the culture of the soil, which are never more necessary than in time of war. The worst evil of war does not, perhaps, consist in this, that thousands perish in battle, but that the fields, from fear, remain untilled, and that few marriages are concluded, so that the next generation must necessarily fall off in point of numbers. . . The above mentioned immunities, however, which are very happily defined, served in some measure to counteract the disasters inseparable from war. Whenever a war threatened, or broke out, every man who had no great inclination to take the field, and yet did not choose publicly to declare himself a poltroon, would naturally think of taking a wife, if not already married, or of planting a vineyard, or of doing some of those other things that, by their tendency to make amends for the mischiefs of war, would entitle him to exemption from its duties." These observations apply with peculiar force to Oriental warfare, and to the condition of an eastern country when at war with its neighbours.

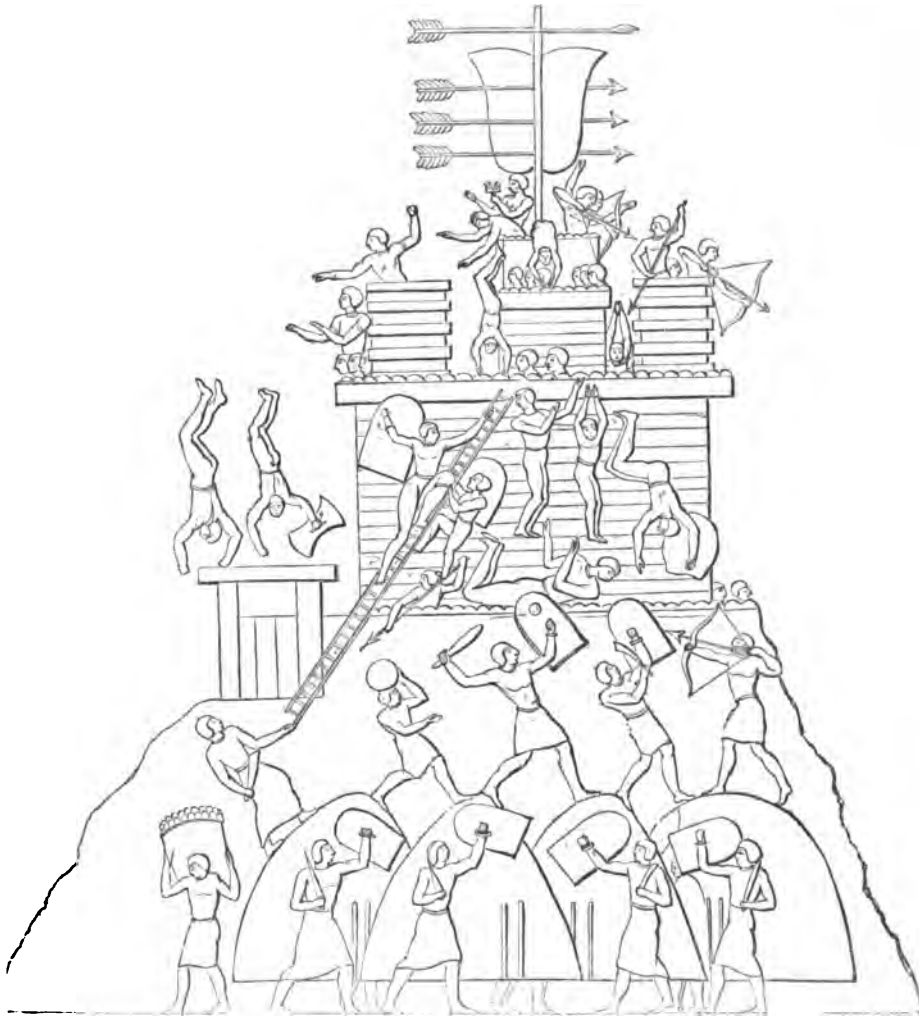
8. "*What man is there that is fearful and fainthearted?*"—One would think that no man would avail himself of such an immunity as this, which involved a voluntary declaration of cowardice. But the fact was otherwise, of which we have a remarkable instance in the history of Gideon, more than two-thirds (22,000 out of 32,000) of whose army left him when permission was proclaimed for the "fearful and fainthearted" to retire. (Judges vii. 3.) The truth is, that much as the Jews came to be ultimately distinguished for their valour and prowess, they were, for a considerable period after the exode, a timid and unwarlike people, who recovered but slowly from the depressing influence which the "hard bondage" in Egypt had exercised upon their mind and character. This the more magnifies the Divine power, which put such a people in possession of Palestine, notwithstanding the numerous and warlike adversaries by whom they were opposed. The manner in which the forces were levied was not calculated to exclude the usual proportion of cowardly people from the original levy, and hence the present after-process was resorted to for getting rid of those who were likely to do double mischief, by the example they set and by the disorder their conduct would occasion. This was of the more importance in an irregular militia, such as was the Hebrew force. "In our standing armies," observes Michaelis, "the strictness of military discipline compels the most dastardly cowards, as they are confined in close ranks, to fight nearly as well as the bravest warriors. Some thousand years ago, however, the case was in all points very different. Military operations were not so artificial and mechanical as now." We read of some ancient generals who resorted to some such expedient as the present to clear their armies of cowards; but we do not know of any but the Hebrew nation which had a standing law calculated for that object.

10. "*When thou comest nigh unto a city,*" &c.—From hence to verse 15, we have the regular war-law; that is, the law applicable to all ordinary wars, as distinguished from those with the seven devoted nations, who were to be treated under the special law which we find in verses 16—18. In other words, we have first the general law, and then the exception. The details claim the attention of those who would enter into the principles on which we see that future wars were conducted.

—"Proclaim peace unto it."—That is, that the lives and property of the inhabitants should be safe, if they surrendered the place on certain conditions. Tribute is the only condition here mentioned; but the Jewish writers add, that they were also to renounce idolatry, and become subject to the Jews. There are not three things, as they state them, but two—subjection being implied in tribute. If the Rabbins were right, it is more probable that these two things were proposed rather as alternatives than as conditions, and that the enemy would have been at liberty to accept either, but not bound to accept both. In fact, we find the Jews rendering nations tributary without requiring them to become proselytes. We are convinced, however, that the whole opinion is wrong, as there is nothing in the Pentateuch, or elsewhere in the Bible, which sanctions an attempt to compel a people to change their religion. This, however, which the Rabbins attribute to their law, was actually the war-law of Mohammedanism, by which tribute or conversion were proposed as the only alternatives of peace. Their law on this point is thus stated in the 'Mischat-ul-Masabih,' in accordance with the Koran:—"When you meet your enemies the polytheists, invite them to three things; and whichever they accept of, approve of in them, and refrain from troubling them: invite them to Islam, and if they accept it, then do not spill their blood or take their property. But if they refuse to become Musselmans, call upon them to pay a poll-tax; and if they refuse to give it, then ask assistance from God, and fight them." The law of the present chapter seems to leave it doubtful whether terms of peace were, in the first instance, to be offered to the devoted nations; and Biblical scholars are rather divided on the subject. Some Jewish writers of authority think in the affirmative, and say that Joshua actually did send three deputations to the Canaanites, two with offers of peace, and the third with a declaration of war. But we do not see how this can be rendered compatible with the strong injunctions to "make no covenant with them, nor shew mercy unto them" (Deut. vii. 2); or with the conduct of the Gibeonites, who, when they wished to save their lives by timely submission, only hoped to do so by deceiving Joshua into the belief that they did not belong to any one of the seven nations. This last difficulty they indeed obviate by saying, that the Gibeonites had previously refused the alternatives of peace, and wished, though late, to repair their error. Even these authorities, however, do not state that conversion was one of the alternatives proposed by Joshua to the Canaanites. The first message, they say, was, "Let him flee who will;" the second, "Let him surrender who will;" and the third, "Let him fight who will."

12. "*Besiege it.*"—Some details concerning ancient sieges will more properly be brought out by the account given

in Scripture of several which actually took place. Meanwhile, our wood-cut, after an engraving in the 'Description de l'Egypte,' will suggest some leading ideas on the subject. It is copied from the walls of what is commonly called the "Memnonium," at Thebes, and is unquestionably the most ancient representation extant of an attempt to take a fortified place. As such, it has much engaged the attention of antiquarians, and various explanations have been given. All that is essential to the illustration of the subject the eye will readily discover. We shall have some future occasion to refer back to it.



AN EGYPTIAN SIEGE. FROM AN EXISTING BAS RELIEF.

13. "Smite every male thereof with the edge of the sword."—We are not told how the Hebrew assailants were to act in the event that, in the further progress of the siege, the inhabitants offered to capitulate and sued for quarter. Probably they were allowed the same, or nearly the same, conditions which had first been offered. At any rate, the execution here permitted seems to proceed on the supposition that the place had been taken by storm. Mohammed did not omit to provide for such a contingency as we have mentioned, thus:—"When you besiege a fort, if the people of the fort demand quarter in the name of God and his messenger (Mohammed), then do not grant it; but pledge to them your own faith and that of your companions; for if you break your own faith and that of your companions, it is easier than to break that of God and his messenger." Mohammedans in general have been but too ready to act on this vile intimation. The effect of the law now before us is, that all the males fit to bear arms were to be put to death; but that all the females, and the males not of age to bear arms (which is the usual meaning of "little ones"), were to be spared. We do not see any use in going far for an explanation of this direction. Its severity, as compared with the usages of modern European warfare, must at once be admitted. But that severity was not confined to the Hebrew mode of warfare; it formed the common war-law of all ancient nations, among whom the male prisoners capable of bearing arms were not only put to death, but were often previously subjected to the most horrid and barbarous tortures. It was only slowly that men learned to consider it more advantageous to retain their captives, or to sell them as slaves, than to kill them; and the plan of keeping prisoners to be exchanged for those taken by the enemy was only introduced when wars became of longer duration than they usually were in the first ages. The treatment of prisoners partly resulted from the peculiarities of ancient warfare. The subjugation of a people was not then the result of a succession of

battles, in which prisoners remained with both parties; but a single battle usually decided the fate of a nation, so that prisoners only remained with the exasperated victors. When armies became more disciplined, and nations learned to manage their resources, so that even defeated armies would repeatedly rally, and a nation could endure a succession of defeats before it was conquered or a peace concluded, prisoners necessarily remained in the hands of both parties, and were, after a time, preserved by both, to be exchanged at the conclusion of the war. We venture to think that this is as good an explanation as can be given of the imputed severity of the Hebrew military law. Michaelis, who has given much attention to this subject, has many excellent remarks, of which, it will be seen, we have availed ourselves in the illustration of this chapter. He does not enter into the view which we have here been led to take; but, on the text before us, he observes, "The Israelites could not regulate their conduct by our more merciful law of nations, which is, by several thousand years, of later date; but they acted precisely as their vanquished foes would have done, had they been lucky enough to have been the conquerors; and they therefore merit the praise of magnanimity, if, to lessen the evils of war, we see them refraining in the smallest degree from insisting on requital of like for like to the utmost. The enemies with whom the Israelites had to deal were wont not merely to put the vanquished to death, but at the same time to exercise great cruelties upon them. The Bible is full of relations to this purport..... The law of nations, according to which the Israelites had to carry on war, was made by these nations themselves; for this law is founded on the manners of nations, and on the permission which we have to treat others as they treat us." Michaelis also, very properly, cites, in corroboration of the Scripture statements, the testimony of the Romans, who, although they behaved much more severely to their enemies than we do, complained grievously of the barbarous conduct of the Carthaginians towards their prisoners; and these Carthaginians were the direct descendants of the Canaanites, and had an Asiatic law of nations. It must also be remarked, as partly accounting for the destruction of the adult males, that among the ancient nations there was no such distinction between a citizen and a soldier as among us, and that every one who *could* bear arms, actually did so when occasion required.

16. "*Thou shalt save nothing alive that breatheth.*"—This is the exception to that general war-law to which the preceding note refers; and it is an exception which has provoked more animadversion than even the general law itself. Something has been incidentally said on the subject in the notes to Num. xxxi. 14, and in a note, above, to verse 10. We may now further observe, that the general law was applicable to distant countries, which the Hebrews were not intended to occupy, and which they had therefore no object in depopulating, and might leave in the occupation of the old inhabitants on their consenting to pay tribute, or, at the worst, were only authorized to enfeeble that nation by the destruction of the males able to bear arms. But the present law is intended to meet a different case. It applies to nations whose country the Israelites were to occupy as their own and peculiar land; and, from the degraded and corrupt character of the old inhabitants, and their principles being most adverse to those of the Hebrew constitution, it was in the highest degree dangerous that they should be suffered to remain in the land along with the Hebrews. The principal reason, therefore, which the Scripture assigns for this law of extermination, was the extraordinary condition of profligacy and impiety at which the Canaanites had arrived. This was notorious even in the time of Abraham: but the measure of their iniquity was not then full, that is, their enormities had not attained that height which rendered their destruction judicially necessary. Their destruction is scarcely ever enjoined without their guilt being assigned as a cause, and therefore it is right to give that cause the principal weight. "Now," says Bishop Watson, "it will be impossible to prove that it was contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance; and, in doing this, he gave such evident and terrible proof of his abomination of vice as could not fail to strike the surrounding nations with astonishment and terror, and to impress upon the minds of the Israelites what they were to expect if they followed the example of the nations whom he commanded them to cut off. '*Ye shall not commit any of these abominations, that the land spue you not out also, as it spued out the nations which were before you.*' (Levit. xviii. 28.) How strong and descriptive is this language! The vices of the inhabitants were so abominable that the very land was sick of them, and forced to vomit them forth as the stomach disgorges deadly poison." ('Apology for the Bible.') This view takes the matter in its broadest and strongest meaning, and assumes the real intention to be that which is clearly and repeatedly declared, without seeking inferential conclusions to show that the injunction is to be understood less severely than its plain terms indicate. It is better at once to avow that the Canaanites were to be judicially exterminated, on the same grounds and under the same principle as that on which the far more awful judgment of the Deluge had before been brought upon the world. It is, however, certain that the Canaanites had the alternative of migration before them, and it appears that many of them did adopt this alternative. And although it does not appear that the Jews had any authority to propose to them a change of religion as an alternative—which would have been to convert them by the sword—there is much that favours the conclusion that, if any city or people had been spontaneously impressed by the evidences of Divine power which marked the wondrous progress of the Hebrews, and had been struck by the beauty and purity of the faith established among them, and had then turned from their idols and their abominations, humbling themselves before the God of Israel, they might, and would, have been excepted from the general sentence of condemnation. Josh. xi. 19, 20, seems to imply that, if their hearts had not, to the last, been hardened, they might have found favour. There are instances which lead to this conclusion, particularly that of Rahab, who, with all her family, was preserved, with the full sanction of Joshua, when her city was destroyed. This was her reward for concealing the Hebrew spies; her doing which is stated by the Apostle to have been the result of her faith in Jehovah. (Josh. vi. 17, 22–25; Heb. xi. 31.) For some observations as to the manner in which this law was obeyed, see the note on Judges ii. 2, 3.

19. ("*For the tree of the field is man's life.*")—The word "life" is not in the original, and the clause reads more correctly without it. There have been many various readings, of which Dr. Boothroyd's is perhaps the best: "Thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field are for the support of man." The meaning of the whole very clearly is, that, in the case of a long siege, where there might be a want of wood for raising works against the town, they were to abstain from using for the purpose those trees that bore fruit while others equally fit for their occasions could be procured. Of course, this precept would absolutely prohibit the unnecessary destruction of fruit-trees as an act of wanton aggression. As, in the East, a much more considerable part of man's subsistence is derived from fruit-bearing trees than in our climates, the wanton destruction of such trees is considered little less than an act of impiety. Mohammed in one of his wars cut down the date-trees of the *Beni-Nadr* (a tribe of Jews), and burnt them. This act must evidently have been viewed with strong disapprobation even by his own people, for he found it necessary to affirm that he had received a revelation from heaven sanctioning the deed: "This revelation came down: 'What palm-trees ye cut down, or left standing on their roots, were so cut down or left by the will of God, that he might disgrace the evil-doers.'" ('Koran,' chap. lix.; 'Mischat-ul-Masabih,' chap. v.) It is very probable that Mohammed did not dare to repeat the experiment.

## CHAPTER XXI.

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which* is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood <sup>1</sup>unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which* is right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to

thine house; and she shall shave her head, and <sup>2</sup>pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whether she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which* is *indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all <sup>3</sup>that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for <sup>4</sup>he that is hanged *is* <sup>5</sup>accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

<sup>1</sup> Heb. mouth.

<sup>2</sup> Heb. in the midst.

<sup>3</sup> Or, suffer to row.

<sup>4</sup> Heb. make, or dress.

<sup>5</sup> Heb. that is found with him.

<sup>6</sup> Gal. 3. 13.

<sup>7</sup> Heb. the curse of God.

Verse 4. "*Bring down the heifer unto a rough valley.*"—נַחַל אֵיתָן, *nahal aithan*, "rough valley," in our version; but which is more properly rendered, as by Boothroyd, "an overflowing torrent;" that is, not one of those numerous streams which, in Palestine, cease to flow in summer; but one that maintains its course throughout the year. The reason for this probably was that it might be certain the stream would carry away the blood of the heifer, leaving none of what represented the impure blood of the murderer to pollute the land. The solemnity of the ceremonies of purgation, as well as the terms of the law, expressing the deep pollution of the land stained with innocent blood, are admirably calculated to impress an Oriental mind with a strong sense of the respect due to the life of man and the deep guilt of murder. These were things the Hebrews probably needed to learn, for we observe, even at this day, that Orientals in general regard the waste of human life with great and culpable indifference. These ceremonies might also be useful in another respect, by tending to make the fact of the murder generally known, and thus leading to the detection of the murderer. The necessity of often taking the victim heifer to a considerable distance before a perennial stream could be found, would also contribute much to the same result. Only those who have lived in the East, where there is no printing or newspapers, or any of our own familiar and effective methods of communicating intelligence, and have observed the little notice which the most atrocious murders attract, will fully estimate the importance of such solemnities as the present, calculated to make the fact generally known.

11. "*Wouldest have her to thy wife.*"—Most commentators apprehend that the marriages here mentioned were not absolutely approved, but that the direction is intended as far as possible to obviate the evils of a practice which could not be wholly eradicated. The woman of course was the man's slave, whom he might either sell or retain in his own household; but if he was bent on making her his wife, the following directions were not to be neglected.

12. "*Shave her head.*"—Many think that the directions in this and the following verse were intended with the view of rendering the captive less attractive to the captor, and also to give him time to reconsider well his intention. Others suppose that the personal directions merely refer to ceremonies of mourning or purification. Shaving the woman's head might certainly tend to make her disagreeable to the captor. But as shaving the head, as an act of mourning on the death of friends, was certainly a custom (to which we shall have a future occasion to advert more particularly) very common among ancient nations, and is still retained in the East, we are certainly most disposed to consider this and the other particulars as referring to what the woman is to be allowed to do in the month of mourning for her parents. Perhaps the details are specified, in order that her mourning might not be characterized by any of the peculiar rites of her native idolatry.

"*Pare her nails.*"—The verb in this clause is פָּרַע, *asah*, and implies making, doing, acting, in so general a sense that its precise force can in most cases only be gathered from the context. In the present instance its force cannot be so gathered, and therefore the best rendering will be to leave it as vague as possible, as, "do her nails," without saying what she should do to them. Now we know of three things that may be done to nails:—1. *To pare them*, as our version renders. This is certainly analogous to shaving the head, as previously directed; but as people do pare their nails on ordinary occasions, it is difficult to see the reason for a direction to do what was not likely to be left undone. 2. *To let them grow*, as in the marginal reading. We apprehend this to be the right interpretation. To let the nails grow is in the East an act of mourning, and, as such, it coincided with the direction to cut her hair. Besides, those who contend that the intention of these regulations was to render the woman disagreeable to her captor, will admit that this object was more likely to be attained under this interpretation. 3. *To dress her nails*, which implies much more in the East than in Europe, as it includes the staining of the nails to the colour of iron rust, by means of a drug prepared with the leaves of a plant called *henna*. This general custom of the East seems to have been very ancient, as Egyptian mummies have been found with their nails thus coloured, and, apparently, by the same means. We do not believe, however, that this is here intended. It forms an act of personal adornment; and therefore does not coincide either with her condition as a mourner, or with the other directions concerning her hair and dress.

13. "*Put the raiment of her captivity from off her.*"—This doubtless means that in which she was taken captive. We know that it was usual in ancient times for women, when they were so circumstanced as to expect to become captives if their friends were defeated, to put on their finest dresses and ornaments previous to an engagement, in the hope of obtaining the favourable consideration of the conquerors, should their fears be realized. This direction may therefore have been either in order to render them less attractive in the eyes of the captor, or else, it is part of the permission for the captive to indulge herself in mourning for her parents: it was then usual to lay aside all ornamental and gay attire.

"*And bewail her father and her mother a full month.*"—Who, if not slain in the war, were now lost to her probably for ever. The time is that usually spent by the Jews in bewailing their relations. This clause must be regarded as a most humane regulation, well calculated to alleviate the great calamity which had befallen the captive woman. It allowed her an interval for indulging in grief undisturbed, and in which she might learn to view her condition with greater calmness than could at first be expected. The text seems to direct, that if the victor changed his mind after he had treated her as one he intended to marry; or if, after she had for a time lived with him as his wife, he happened not to like her, and was resolved to part with her—in either of these cases it ceased to be in his power to deal with her as a prisoner, by selling her, as such, for his pecuniary profit. She might still, probably, be retained in his family, but, if not, she was certainly to be enfranchised.

17. "*The right of the firstborn is his.*"—The effect of this law must not be overlooked. Before this time the father might, as we see in Genesis, transfer the rights of primogeniture to a younger son; but this law renders the rights of the first-born inalienable. It is very probable that what gave occasion to this law was the too frequent occurrence of instances in which the second and favourite wife had employed her ascendancy in intriguing for the benefit of her own children, and the jealousies and strifes which arose in families in consequence. Such a law as the present seems a necessary result of polygamy, and very expressively points out one of the evils of a practice which the law of Moses seems rather to have tolerated than approved.

22. "*Hang him on a tree.*"—Hanging alive is not a Hebrew punishment, and is not once mentioned in all the Bible. What our version renders "hanging" always means "gibbeting:" as indeed the context, in most cases, shows. It was an additional punishment, intended to be in the highest degree degrading, and therefore restricted, as some of the Jews inform us, to the crimes of idolatry and blasphemy; although others say, that all who were stoned were also hanged. In the text, Josh. viii. 29, where Joshua is said to have hanged the king of Ai, it must be understood that he had been previously put to death; and in the following chapter (x. 26), where the similar treatment of five kings is mentioned, it is expressly said that they were previously slain. The expression in verse 23, "He that is hanged is accursed of God," led the Jews to consider this subsequent punishment as in the highest degree ignominious, and the object of



it most abominable. The expression, of course, does not imply that a man was accursed because he was hung on a tree (which also means a beam or gallows), but because his crimes had deserved such punishment.

23. "*His body shall not remain all night upon the tree.*"—This implies that there was, even at this early time, such a custom as that which is not yet extinct in civilized Europe, of leaving the body of a criminal to rot on the gibbet, corrupting the air and brutalizing the minds of the people. It was an Egyptian custom, as we see from Gen. xl. 19, where a person hanged is represented as devoured by birds; and that it was also a Canaanitish practice, we find from 2 Sam. xxi. 6—11, where the Gibeonites left on the gibbet the two sons and five grandsons of Saul, where they were watched by Rizpah, the mother of the former, who "suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." The reason given for this direction, "*Lest the land be defiled,*" may be understood to refer either to the corruption of the air, in a hot climate, from the stench of gibbeted bodies, or else to the legal pollution which the continued presence of a dead body might occasion. The Jews, in later times, applied all the rules connected with this punishment, and all the ignominy it involved, to the Roman punishment of crucifixion, as we shall, in the New Testament, have occasion to show. But the punishments were in fact very different; that of the Jews being merely a dishonour done to the dead body of an executed criminal, whereas crucifixion was an act of execution on a *living* criminal, under which the tortured culprit sometimes remained alive until the fourth, or even the seventh day. It was therefore happy that the Jews applied the clause now before us to this most horrid punishment, which never entered the contemplation of Moses, and to which nothing that is here said of gibbeting will really apply; for the Romans so far indulged their feeling on this subject, that in the evening of the day of execution they killed the unhappy men who remained alive on the cross, and took their bodies down before sunset. This they did with the two thieves who were crucified with Jesus, and were surprised to find him already dead. The direction to "*bury him that day,*" is not to dictate, but to prevent any peculiarity in his case. In the East it is a custom—rendered necessary by climate, the heat of which occasions the rapid decomposition of dead bodies—for a person to be interred the same day on which he dies, unless when the death takes place late in the day, in which case the interment may be postponed to the following morning.

## CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery, 25 of rape, 28 and of fornication.* 30 *Incest.*

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the

eggs, thou shalt not take the dam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of

<sup>1</sup> Exod. 22, 4.

<sup>2</sup> Heb. fulness of thy seed.

<sup>3</sup> Levit. 19, 19.

<sup>4</sup> Num. 15, 38.

<sup>5</sup> Heb. wings.

speech *against* her, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man <sup>7</sup>force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

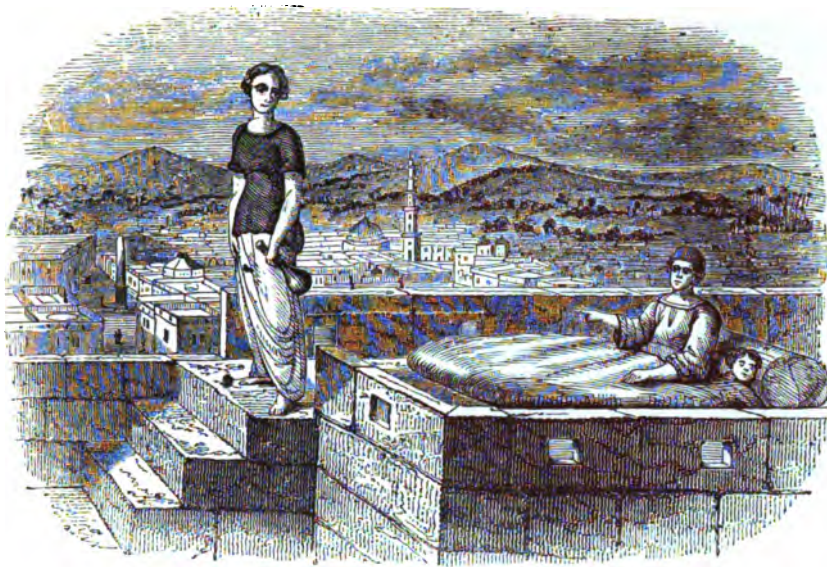
29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he ~~hath~~ humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

• Levit. 20. 10.    7 Or, take strong hold of her.    • Exod. 22. 16.    • Levit. 18. 8.

Verse 6. "*Thou shalt not take the dam with the young.*"—This law is restricted to wild birds, having their nests abroad, and not to poultry kept at home, or to wild birds intruding upon a person's premises. It also evidently extends to all kinds of birds, not distinguishing the edible from those reputed injurious. This precept has been variously understood; but most commonly as intended, with others of a similar description, to humanize the minds of the people, leading them to feel that Divine Providence extended its regard over all its creatures, and that a spirit of benevolence and compassion would not be unpriized by God even as manifested towards the animal creation. There may also be an ulterior view towards the preservation of the species, most of which are useful in some way or other, particularly in countries infested with snakes, scorpions, and other noxious reptiles, which are also subject to the invasion of armies of locusts, and in which annoying insects of various kinds abound. Birds are so useful, in many ways not known to the mass of the people, that perhaps it would not be going too far to say that there is scarcely, in any country, a species of bird the extinction of which would not be more or less followed by injurious results. Every one knows the consequences which have in some places followed from the wars waged against crows, sparrows, and other birds, supposed to be injurious to agriculture, but which were found, too late, to have really rendered useful service to it, by destroying more formidable depredators—the insects infesting corn-fields and gardens. Under this view, such a precept as this must have been particularly appropriate to the present circumstances of the Israelites, who were about to enter a country with which they were unacquainted, and where they might very probably attempt to extirpate any species of bird that seemed troublesome, without adverting to its real importance. The obligation to let the hen escape would preclude the extirpation of the species; while the permission to take the young would operate in checking an inordinate increase. A very similar rule to the present operates among sportsmen, in different countries, who wish to keep any particular species of game in existence. From the little mention of any bird but the dove in Scripture, one might think that the country was rather deficient in birds; and this would strengthen the above conclusion. We do not recollect, even in the poetical books, any notice of, or image drawn from, the notes of birds; and some travellers have noticed, with surprise, the absence, in Palestine, of the melody with which their sweet voices fill the woods of their own country.

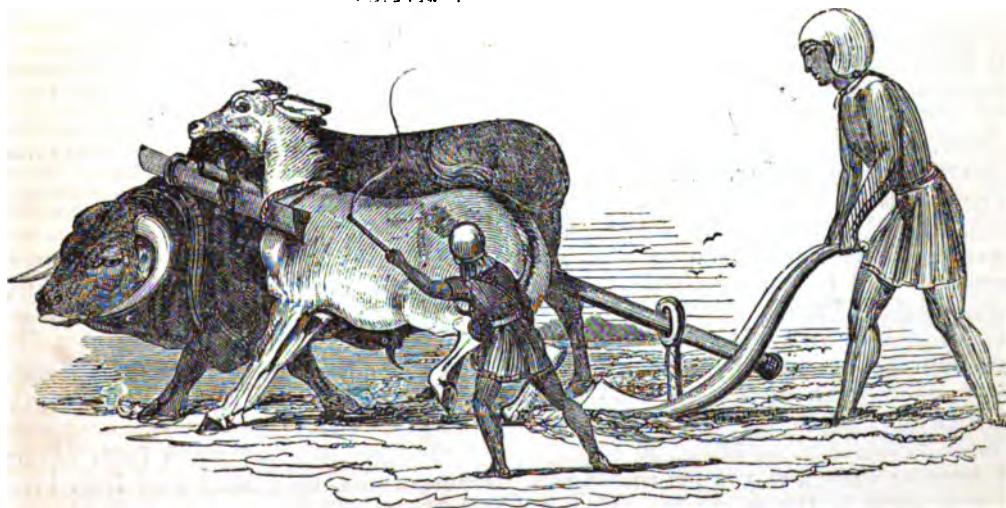
8. "*Make a battlement for thy roof.*"—A parapet, to prevent people from falling from the top of the house, is of course here intended. The roofs of Oriental houses are always flat. They are generally composed of reeds, branches, and twigs, laid over the rafters, the whole trodden into a somewhat compact mass, and covered externally with earth, clay, or plaster, more or less tempered in different countries, and sufficiently calculated, with proper care, to keep out the infrequent rains of climates naturally dry. As the roof is much resorted to by the people on various occasions, particularly to enjoy the cool of the evenings, and to sleep in the open air during the summer nights, a parapet, to prevent the danger of a fall, is evidently necessary. In fact, most eastern houses have parapets, built with brick or mud, and of various heights, from three to six feet, which not only prevent this danger, but secure some degree of privacy to this open bed-chamber. The latter would indeed seem to be the primary object, as the side of the roof that



BATTLEMENT OF ROOF.

overlooks the inner court of the house itself is generally less guarded than that towards the street. The danger of a fall is equal either way, but the writer has known it very common for roofs to have a high wall towards the street, *without any fence towards the court-yard*. As the former is almost never omitted, and the latter often is, we incline to think that the present direction applies particularly to the necessity that there should be a defence towards the interior area of the house itself. The latter, when it does exist, is usually either a wooden balustrade or a parapet, much lower than that on the exterior wall of the house. The houses of the ancient Greeks and Romans were also built with flat roofs, so that we read of their walking and taking the air upon them, and also standing there to see the show and public processions. Indeed the custom of sleeping on the house-top was not unknown, or the danger from their being without parapets. The accident which happened to Elpenor, in Homer ('*Odyssey*,' x.), might easily occur in an Oriental house wanting a proper defence on both sides of the roof. This person—

——— "Seeking cooler air, which, overcharg'd  
With wine, he needed, on the palace-roof  
Of Circe slept, apart from all the rest.  
Awaken'd by the clamour of my friends  
Newly arisen, he also sprang to rise,  
And, in his haste, forgetful where to find  
The deep-descending stairs, plung'd through the roof.  
That shock his neck-bone, parting at the joint,  
Sustain'd not, and his spirit sought the shades."—*COWPER*.



EGYPTIAN FLOUGHING WITH OX AND ASS.

10. "*Not plow with an ox and an ass together.*"—This precept has been the subject of a variety of interpretations. Some think it intended to prevent occasion for the violation of the law (*Lev. xix. 9*), "Thou shalt not let thy cattle gender with a diverse kind." Others, that the injunction is symbolical, and intended to forbid intermarriages with pagans and unbelievers. This interpretation is founded on 2 *Cor. vi. 14—16*. But others are of opinion that it has reference to some rite of idolatrous nations, which believed that their fields would be the more fruitful if thus ploughed. What has been thought to render this the more probable, is the unlikelihood that creatures so different in character and motion should be put under the same yoke, unless from a superstitious motive. Perhaps, however, a sufficient reason is found in that humanity towards the animal creation by which so many of the Mosaic precepts are dictated. Burder has well illustrated this view of the present text. "The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck: his steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both. The ass is a stubborn, refractory, and, in these countries, a spirited creature: the ox, on the contrary, is gentle, tractable, and patient." ('*Oriental Literature*, No. 337.) Oxen are commonly used in the East for drawing the plough; and although, in common with other travellers, the writer of this note has occasionally seen an ox and an ass yoked together, he should not judge it to be any where a common practice. It seems rather to be in most instances the resource of a poor man, who not possessing, or being unable to borrow, two oxen, joins his ass to the yoke with only one ox; and on witnessing such a scene, it often occurred to us that this law was intended to preclude such an association on a similar emergency, which was likely enough to occur in a country where the land was divided into a vast number of small hereditary portions. Of ploughs we shall have future occasions to speak. The plough represented in our cut is copied from an ancient Egyptian sculpture, and may be supposed to have had a general resemblance to that in use among the Hebrews. Notwithstanding its simplicity, it is probably better and more modern than any which they knew at this period of their history; for there are other sculptures and paintings which exhibit ploughs much more rude, and apparently without an iron coulter, being merely adapted to scratch the ground.

11. "*Thou shalt not wear a garment of divers sorts, as of woollen and linen together.*"—This translation probably conveys the correct meaning, and is corroborated by the practice of the modern Jews, who, although they usually adopt, at least in external appearance, the costume of the country in which they live, are careful not to wear any garment composed of linen and woollen woven together, or made of one of these materials and sewed with the other. The reason most generally attributed to this and the other similar laws is, that they were intended to discountenance the unnatural or improper connections to which the heathen world was prone, by creating a feeling that all incongruous mixtures were, in a general sense, displeasing to God. The reason, however, assigned by Josephus, with whom the Mishnah concurs, is, that dresses of this description were peculiar to the priesthood, and were on that ground forbidden to the people. This opinion, from one who was himself a priest, is entitled to attention—perhaps more attention than that of Maimonides, and others after him, who say that the precept was intended as a preservative against idolatry, it being a custom for the heathen priests to wear at times such mixed garments, combining the products of animals and plants, with a metal ring on their finger. By this, as it would seem, they hoped to obtain the happy influence of some favourable conjunction of the stars, to bring a blessing upon their sheep and their flax. Some one of these reasons is probably correct; and the last may be easily incorporated with the first. Mohammed probably had a view to this law, without understanding it, in forbidding dresses of silk, except for women. He is represented as saying, "Whoever wears a silken garment in this world, shall not wear it in the world to come." Most of his followers, however, have taken the liberty of evading this by wearing robes of silk interwoven with cotton, the silk often predominating, and often with only a very little cotton, to prevent it from being wholly a silken garment. Rigid Moslems, however, carefully abstain from such mixed stuffs. Thus, the warlike reformers of Arabia, the Wahabees, might always be recognized by the entire absence of silks in their dress; whereas, as Burckhardt informs us, "One who had not embraced this creed would assuredly have some part of his dress of silk—either the kerchief round his head would be interwoven with silk, or his gown would be sewed with silk."

## CHAPTER XXIII.

- 1 *Who may or may not enter into the congregation.*  
 9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.*  
 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 'An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came

forth out of Egypt; and 'because they hired against thee Balaam the son of Beor of Pe-thor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

17 ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a

whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ <sup>10</sup>When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, <sup>11</sup>then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

<sup>1</sup> Heb. turneth toward.

<sup>2</sup> Heb. sitst down.

<sup>3</sup> Heb. nakedness of any thing.

<sup>4</sup> Heb. is good for him.

<sup>5</sup> Or, sodomites.

<sup>6</sup> Exod. 22. 25. Levit. 25. 36. Psal. 15. 5.

<sup>7</sup> Eccles. 5. 4.

<sup>8</sup> Matth. 12. 1.

<sup>9</sup> Mark 2. 23.

<sup>10</sup> Luke 6. 1.

Verse 2. "*A bastard.*"—The word מַמְזֵר, *mamzer*, occurs only here and in Zech. ix. 6. Its origin and etymology are very uncertain, and equally so its signification. Michaelis, Waterland, and others render it by "stranger," or "alien;" and we strongly incline to this opinion as agreeing fully with the context. The whole will then mean, that strangers in general were to be excluded; and then, as the Ammonites and Moabites were not strangers, in the absolute sense of the word, being descended from Abraham's nephew, they are particularly mentioned as included in the sentence, for the reasons assigned. And then, again, lest this inclusion of related tribes should be thought to extend also to the Edomites, they are particularly mentioned as entitled to more favourable terms on account of their nearer relationship. Then, finally, the Egyptians are mentioned as the sole exception to the continued exclusion of unrelated nations. This seems to us the most satisfactory explanation; and without understanding the word *mamzer*, we absolutely do not know how strangers in general were to be considered as to admission to the congregation. The Jewish writers in general, however, understand that the word refers to the progeny of the connections prohibited as incestuous in Lev. xviii.; and those who give it the largest signification, restrict it to the persons who were genealogically *strangers* in the nation, as, being the children of prostitutes, their fathers could not be ascertained.

3. "*Even to their tenth generation. . . for ever.*"—This shows that "to the tenth generation" is, here at least, equivalent to "never;" and that it was so understood we see by Nehem. xiii. 3, where, in citing this law, the "tenth generation" is omitted, and the "for ever" only is expressed. So also the Jewish writers conclude that the "for ever" is to be understood when the tenth generation only is expressed, as in the preceding verse. This is probable, it being an usage of the Hebrew and most other languages sometimes to express perpetuity by a remote definite number, and also an uncertain and indefinite number, by a round definite number.

"*Not enter into the congregation of the Lord.*"—This is understood not in any religious sense, or as a restriction on their admission to the illuminations and privileges of the Hebrew faith; but rather as a civil restriction preventing the persons specified from being fully naturalized or placed on the same level with the native Israelites in a civil character. Thus, although an Ammonite or Moabite might become a proselyte to the Hebrew religion, he could not be placed, as to citizenship, on the same level with a descendant of Abraham. In fact, admission to the congregation, or civil community, of Israel, seems to have been much on a par with the admission to citizenship among the Romans; and every one knows what an important privilege and distinction it was for a stranger to be made a Roman citizen. The feeling on this subject must have been the more strong among the Israelites from their system of clanship, and from the



strength in which the genealogical principle operated among them, and the manner in which it was interwoven with their laws. We imagine that the amount of the exclusion was that they were precluded from acquiring by marriage, adoption, or in any other way, such a place in any of the tribes as would operate in procuring their names a place on its genealogical rolls.

7. "*Edomite.*"—The Edomites had deeply offended Israel, but, nevertheless, they were, on account of their near relationship, to be admitted in the third generation; by which the Rabbins understand that the grandchildren of proselytes were to be admitted. The ultimate incorporation therefore of the Idumeans with the Jews was perfectly legal.

"*Thou shalt not abhor an Egyptian.*"—The Egyptian is here placed in the same favourable position with the Edomite, on the ground that Israel had been "a stranger in his land." This, as commonly understood, purports that the recollection and acknowledgment of the original kindness of the Egyptians was not to be lost in the injurious treatment which the Hebrews subsequently received at their hands. But does it not rather corroborate the opinion that the native Egyptians were *not* the oppressors of Israel, but rather the dynasty of shepherd-warriors, which, from historical investigations, would appear to have then ruled in Lower Egypt, and under whose tyranny the Egyptians themselves had groaned? These seem to have been so weakened by the overthrow in the Red Sea, that the Egyptians were encouraged to attempt their expulsion and succeeded in the attempt; so that those of whom Moses now speaks would be the native race descended from those who had shown kindness to the Hebrews, and not those who had made Egypt a "house of bondage" to them. See the notes to Exod. ch. i.

15. "*The servant which is escaped from his master.*"—This is not to be understood to refer to slaves escaping from a Hebrew master; but to those who fled from the neighbouring nations into the Hebrew territories.

18. "*The hire of a whore.*"—This may well be understood to refer to the abominable practice which in ancient times prevailed, and does still in India, of setting apart to the service of particular deities certain women, the wages of whose prostitution went to enrich the temples to which they belonged.

"*Price of a dog.*"—"For instance," say the Rabbins, "if a man gives a dog in exchange for a lamb, that lamb may not be offered in sacrifice upon God's altar." This law, understood as literally referring to a dog, is thought by many as intended to throw contempt upon the Egyptian god Anubis, who was worshipped under the form of that animal. But from the manner in which "the price of a dog" is connected with "the hire of a whore," it is thought by others, not without reason, that "dog" is here applied, by an indignant figure, to men who made gain by licentious iniquities or by abominable practices to which we can only distantly refer.

19. "*Not lend upon usury.*"—It is important to observe, that the usury of the Israelites among themselves only is forbidden. Usury with strangers is expressly allowed. The Jews, therefore, in being the greatest usurers upon earth, do not transgress their law. It is nevertheless a remarkable fact; and it would seem at first sight as if they regarded the permission in the light of a command: but, well considered, it appears to be a necessary result of the exclusive laws which, in many of the various countries through which they are dispersed, operate against them, and preclude them from establishing a property by investing their capital in land. As to the law itself, it is one of those the indiscriminating adoption of which in Christian countries, remarkably proves, how little it was thought that any of the laws of the Hebrews had reference to their peculiar condition as a people. That many of them had such reference, we have endeavoured to show, and that this was the case also with the present law, it is quite easy to demonstrate. Every one now feels that a law prohibiting interest would be in the highest degree injurious to trade, and, generally, to that part of the population which has no such property in land as affords a continued interest upon the money originally invested in its purchase. Without interest in money, a person possessing it must continually live upon his capital, which would therefore be gradually exhausted: and he could not well preserve its integrity, or enlarge it by commerce; because, in commercial transactions, emergencies continually arise in which a merchant, of even large capital, needs more money than he can at the moment command, and which, on account of the risk attending commercial transactions, no one would be willing to lend him were no interest allowed. The equity of taking interest is therefore manifest for the following reasons:

1. *The danger of losing the capital ought to be compensated by some profit.*—But as every Jew had landed property, and as, if he had not that or any other property, the creditor might lay hold of his person, and the persons of his wife and children, the risk of losing the loan was much lessened. An Israelite, even in comparatively low circumstances, had thus better security to offer than many wealthy European merchants can produce.

2. *The lender ought to derive some benefit from the advantages which the borrower obtains by the use of his capital.*—But this also does not apply. The borrowers are represented by Moses always as poor persons, who need the money they borrow for their own occasions; and who, as we have seen, had generally sufficient security to give for its repayment. That the wealthy should want to borrow money to make profit by it, was a case which he did not provide for, and which did not often arise: for, such a borrower could not purchase land, because, the land being unalienably settled, could not become an object of purchase and sale; and because, an encouragement of the Hebrews to engage in commercial transactions formed no part of his plan, which had agriculture for its basis. Rich foreigners, living under a different system, as the commercial Phœnicians, for instance, might need to borrow money for such purposes, and to them the Israelites might lend, and from them receive interest.

3. *It is just that the profit which a person might make by keeping his capital in his own power should, at least in part, be made good to him by the person to whom it is lent.*—This third great reason for the general equity of interest is shown to be inapplicable to the ancient Hebrews in the remark on the former reason; for the same causes which prevented a borrower from engaging in speculations, affording a prospect of ultimate profit, would equally operate in preventing the owner himself. And this brings us to the result;—which is, that when a Hebrew, out of the abundance of his inert property, which he was only interested in having securely kept, made a loan to a poor neighbour to relieve him from distress, and whose land or person formed a sufficient security for the ultimate repayment; the lender was not, by demanding interest, to make that profit which he would not have made if he had not lent it, and which could not be made by the person to whom it was lent. It would be easy to instance many other particulars in which this law was perfectly applicable to the condition of society among the Hebrews, and equally easy, from ancient and modern history to show its inapplicability to any other condition of society than that. And in this view, the imitation of this law by the legislators of Christendom, and by the false prophet of Arabia, was as erroneous as the disrespect with which modern philosophers have been disposed to regard it.

A more attentive examination of the laws of Moses than most people have had occasion to give, deeply convinces us that candour and real knowledge only are necessary to convince the most doubtful mind of the reasonableness of those laws in his code which have seemed the most difficult, or even objectionable. But, as is the case with all other laws, they require, in common fairness, not to be estimated without some reference to the peculiar circumstances and con-

dition of the age, the country, and the people for whom they were intended. No one now contends that *all* the laws of Moses are necessarily binding upon *all* people.

24. "*Eat grapes to thy full.*"—This is the same law, with relation to vineyards, as that for corn-fields in the following verse. This may seem extraordinary to us who have no vineyards, and among whom grapes are consequently a commodity of price. Here it only proves the very great extent to which the vine was cultivated in Palestine, so that even this large and charitable indulgence could occasion no inconvenience to the owner of the vineyard. Whether we are to understand "neighbour" in the literal sense, or as extended to the poor and passengers, is not very clear; but as the same term is used with respect to corn-fields, which certainly were open to travellers, we are probably to interpret in the latter sense, which we have the sanction of Josephus for doing. Vineyards in the East are sometimes as open as corn-fields,—unenclosed, with the common road lying near or through them. In such circumstances we have often seen native travellers pluck a cluster of grapes from the hill-side without being questioned, or without any apparent consciousness of impropriety; but we remember no instance in which any were gathered and carried away for future use. The fact is, that in the vine-growing countries of the East, the fruit is so astonishingly cheap, even when brought to market, that so much as a man would pluck for immediate eating is of no money value on the spot where it grows. And thus, on the one hand, the proprietor has little motive to withhold an indulgence which custom has established, and which is less expensive to him than it would be to guard his vineyard or fence it securely from intrusion; while, on the other hand, the extreme cheapness of the article preserves the indulgence from abuse; for a man on a journey, who knows that at the place where he intends to stop he can procure a regular supply for a mere trifle, has no inducement to do more, as he passes a vineyard, than to pluck a few grapes to moisten his mouth, or to taste, in the playful manner with which a person, satisfied with bread, plucks an ear of corn as he passes through a field.

## CHAPTER XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou

<sup>1</sup> Matth. 5. 31, and 19. 7. Mark 10. 4.

<sup>2</sup> Heb. matter of nakedness.

<sup>3</sup> Heb. cutting off.

<sup>4</sup> Chap. 20. 7.

Heb. not any thing shall pass upon him.

<sup>5</sup> Levit. 13. 2.

<sup>6</sup> Num. 12. 10.

<sup>7</sup> Heb. Lend the loan of any thing to, &c.

<sup>8</sup> Levit. 19. 13 Tob. 4. 14

<sup>9</sup> Heb. lifteth his soul unto it.

<sup>10</sup> 2 Kings 14. 6.

<sup>11</sup> 2 Chron. 25. 4 Jer. 31. 29, 30. Ezek. 18. 30.

wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ <sup>18</sup>When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree,

<sup>19</sup>thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it <sup>19</sup>afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

<sup>18</sup> Levit. 19, 9, and 23, 32.

<sup>19</sup> Heb. thou shalt not bough it after thee.

<sup>16</sup> Heb. after thee.

Verse 1. "*Find no favour in his eyes.*"—About the time of our Saviour there was a grand dispute between the schools of the great doctors Hillel and Shammai as to the meaning of this law. The former contended that a husband might not divorce his wife but for some gross misconduct, or for some serious bodily defect which was not known to him before marriage; but the latter were of opinion that simple dislike, the smallest offence, or merely his own imperial will, was a sufficient ground of divorce. This is the opinion which the Jews generally adopted, and particularly the Pharisees, which explains their conduct when they came to Jesus, "tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" The answer of our Lord is of the highest importance to the correct understanding of this law:—"Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." From this it is evident that Christ considered that the law of Moses allowed too great a latitude to the husband in the exercise of the power of divorce, and that this allowance arose from "the hardness of their hearts;" by which we are of course to understand, that they were so habituated to previous practices, that any law which should have abolished such practices absolutely would have met with no attention. All it could do, was to introduce such modifications, with the view of diminishing the evils of the existing practice, as the people would tolerate. To estimate these modifications we must endeavour to ascertain the original conditions of the question. For these we think we must look to the existing practices in Arabia. For the Jewish and Arabian laws have such a singular identity in general, and such an obvious and apparently intended contrast in the exceptions, that it is quite easy to discover the common origin of both. It is true that the original practice was modified on the one hand by the law of Moses, as on the other by the law of Mohammed; but the Arabian did not alter the previous usages to any considerable extent, being restrained, as Moses was, by rooted customs. He would have done more if he could, but dared not; and therefore, in legislating on the subject, he takes care to say, "The thing which is indeed lawful, but disliked by God, is divorce."

The following may be stated as the Arabian usages in the matter of divorce. A man may divorce his wife on the slightest occasion, and without being obliged to assign any reason whatever. The act of divorce is *oral*; the husband has only to say to her "Thou art divorced," and she becomes so. Mohammed required this declaration to be repeated three times, which one would think was to render it a more deliberate act than it had previously been, were it not that he severely rebuked those who repeated it oftener than thrice. If we assume for a moment, with the school of Hillel, that a Jew might divorce his wife on equally inadequate grounds, or without assigning any, the result was probably the same to a Hebrew woman as now to one of Arabia, namely, that the circumstance of being divorced does not reflect any dishonour on the woman or her family. A woman may have been three or four times divorced by different husbands, without the slightest imputation remaining on her character. The husband sends the wife home to her family with a she-camel, and perhaps on the same day betroths himself to another woman; but the discarded wife must remain single at least forty days, that it may be known whether or not she is likely to bring a child to her former husband. Under this system, a man may change his wife as often as he likes to be at the expense of a camel; and Burckhardt assures us that he had seen Arabs not more than forty-five years of age, who were known to have had fifty wives. Yet the Arabs have rarely more than one wife at a time. The traveller we have now named justly observes:—"By this facility of divorce every tie is loosened that should connect families; by the frequent change of wives, all secrets of parents and children are divulged over the whole tribe; jealousies are excited among the relations, and we may easily conceive its effect upon morals."—Now this is what we conceive to have been nearly the state of things on which both Moses and the Arabian impostor legislated. That the latter did so inefficiently we here see; and if in other Mohammedan countries divorces are not so frequent, we do not attribute this to the efficacy of his legislation, but to the fact that the several nations now subject to the Mohammedan law had original customs and practical feelings very different indeed from those of the Arabians, on whose customs and feelings that law was founded. But, on the other hand, we have a right, from the general bearing of the Scripture, to infer that the restrictions in the present chapter, on similar customs and feelings, were comparatively efficient in preventing such a state of things as we now see existing in Arabia. But where is this operating difference in legislation? Simply in this, that Mohammed allowed an *oral* divorce, however hasty or passionate, to be final; whereas Moses required a formal and deliberate act—a *written* bill of divorcement. The mere act of writing such a document necessarily afforded time for recollection, for the return of kind feelings, and for reconciliation. There is no calculating the vast difference in practice which this simple regulation must have produced. Besides, we are to recollect that probably few Israelites could write, and the husband must therefore find out a person who could write out the bill for him in proper form. This would most likely be a Levite, as literate and legal matters usually devolved on the Levites; and he might probably be a person of sense and principle, who would think it his duty to admonish the man before he complied with his request. Whatever might be the result, he would have had time for reflection; and it could scarcely happen that, under this law, marriages should be dissolved in the heat of temporary passion or excitement. This was a great and most important point gained.

4. "*Her former husband.... may not take her again to be his wife.*"—On this point the law of Moses, operating on the same general customs, is diametrically opposite to that of Mohammed. The latter does not allow a man to take back his discarded wife, unless she has been in the interval married to another who has died, or who has also sent her away. That therefore which is the only condition on which a re-union can take place in the former law, is that which precludes it

in the latter. Sale dwells upon this as the only point of difference between the two laws ; in which, as we have seen, he is quite mistaken. The difference on the point we now notice was evidently intended as a check upon divorce ; and its superior efficacy to that end is much extolled by the learned translator of the Koran, whose Moslem predilections are well known. Of its efficacy in preventing divorces, the preceding statement, as to existing practices of Arabia, does not allow us to entertain any high idea ; and the fact is that it does not prevent divorces, but it does prevent a re-union from frequently taking place, as a feeling of delicacy naturally prevents a man from taking back a woman who has been married to another man since she left him. It could not be operative in preventing divorces, unless we suppose that the husband, at the time of divorcing his wife, could imagine that at a future time he should wish her to return ; which is not a very obvious impression for him to entertain at the moment of passion or dislike which leads him to utter the fatal words, "Thou art divorced." The effect is, that the re-union of pairs who have been once divorced is rare in Mohammedan countries. "It is not usual, but happens sometimes," says Burckhardt, "that an Arab, after a couple of years, takes back the woman whom he had divorced ; and who, during that time, may have had several other husbands." In Turkey and Persia, divorces are, as we have stated, less common than in Arabia ; and the re-union of a divorced pair is quite as unusual. The husband indeed often repents of his act, and would retrieve it at any less price than that of his late wife's immediate marriage to another. As repentance, if it come at all, usually comes soon, and before the lady has married again, the recourse usually adopted is for a man to be sought who, for a proper consideration, will engage to marry the lady on one day and divorce her the day after, that the terms of the law may be satisfied, and that, after being thus divorced, she may be re-married to her former husband. But it often happens that the person who undertakes to act this convenient part refuses to perform his engagement to divorce the woman ; and there is no law to compel him to do so. The circumstances of intrigue and wickedness which result from this practice are, in the highest degree, revolting ; and, as they form the favourite subject of the tales which the Oriental story-tellers detail, to delighted audiences, in the coffee-houses and public places, their effect in demoralising the public feeling cannot be estimated. The matter is not much mended when the husband gets a friend, on whom he can rely, to perform the service for him : for as the intermediate marriage, however short, must be real and complete, it is easy to see how injurious such a practice, in its most favourable form, must operate upon the moral feelings of a people. It is perhaps wrong to name Mohammed as the author of this point of the law ; for it is evident that Moses refers to it as a custom which he forbids, for the man to take back his divorced wife after she had been married again. Mohammed would therefore seem to have allowed the ancient law to continue its operation, with some modifications ; whereas Moses altered it completely on this point : his previous measure obliged the act of divorce to be deliberate ; and that now before us allows him a still further interval of recollection, as the woman could not immediately after being divorced marry another husband. But if, after all this opportunity of repentance, the woman contracted a marriage with another, the law most wisely provided for the stability and comfort of the second marriage by preventing the first husband from having any interest in its dissolution. We are persuaded that no European will hesitate to admit that, under all the circumstances to which we have adverted, the law of Moses on the subject of divorce did much to preserve the public morals, and to ensure the stability and comfort of married life.

15. "*At his day thou shalt give him his hire.*"—All the expressions in Scripture about hired servants imply that they were hired by the day. This is still the case in the East, where not only labourers but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages *when the sun goes down*, as expressed in the next verse. It has never come to our knowledge that they work at any trade after sunset, even in winter.

## CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

If there be a controversy between men, and they come unto judgment, that *the judges* may judge them ; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 *Forty stripes* he may give him, *and not exceed* : lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ *Thou shalt not muzzle the ox when he treadeth out the corn.*

5 ¶ *If brethren dwell together, and one of them die, and have no child, the wife of*

the dead shall not marry without unto a stranger : her *husband's* brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his *brother's* wife, then let his brother's wife go up to the gate unto the elders, and say, *My husband's* brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him : and *if* he stand to it, and say, I like not to take her ;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it

<sup>1</sup> 2 Cor. 11. 24. <sup>2</sup> 1 Cor. 9. 9. <sup>3</sup> 1 Tim. 5. 18. <sup>4</sup> Heb. threshold. <sup>5</sup> Math. 23. 24. <sup>6</sup> Mark 12. 19. <sup>7</sup> Luke 20. 28. <sup>8</sup> Or *near hismen*.  
<sup>9</sup> Or, *near hismen's* wife. <sup>10</sup> Ruth 4. 7.

be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag <sup>a</sup>divers weights, a great and a small.

14 Thou shalt not have in thine house <sup>a</sup>divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in

the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all that *were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

<sup>a</sup> Heb. *a stone and a stone.* <sup>b</sup> Heb. *an ephah and an ephah.* <sup>c</sup> Exod. 17. 8.

Verse 2. "*Worthy to be beaten.*"—See the note on Exod. v. 14. Among the Jews, who clearly derived it from the Egyptians, scourging was the common punishment for offences not punishable capitally or by fine. This is probably because they had no such punishment as imprisonment, for minor offences against the laws. It is shown in the note above referred to, that this punishment is not in the East considered more ignominious than any other, nor does it appear that it was so considered by the Hebrews in the early part of their history; but they learned to consider it disgraceful after they became subject to the Romans, according to Josephus, who describes it as most ignominious. But perhaps he said this in conformity with the ideas of the Romans for whom he wrote. Michaelis, and others, indeed, deny that the Romans did consider stripes ignominious. But, if they did not, how came they to make any exceptions in favour of Roman citizens? See Acts xvi. 22, 23. 37, 38.

"*Cause him to lie down.*"—This is exactly what the Orientals do in inflicting the common punishment of the bastinado on the soles of the feet. The culprit is thrown upon his face and the soles of his feet are turned up to receive the punishment, which is inflicted either with sticks or the heels of shoes. We do not indeed suppose that this was the form in which the Hebrews were beaten; but in principle the analogy is very complete. The Hebrew offender, being stripped from the shoulders to the waist, was made to lie down on the ground, or, in later times, to lean forward upon a low pillar to which his hands were fastened. The executioner then scourged him on the back with a scourge made with thongs of leather, but rods or twigs were occasionally employed.

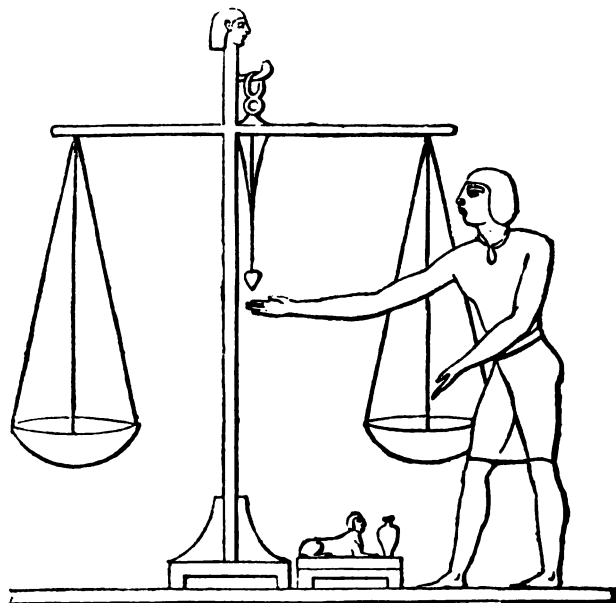
3. "*Forty stripes he may give him.*"—All the restrictions are most important. First, the punishment must be the result of a solemn judicial investigation, and could not be arbitrarily inflicted, as now in the East, by any one, however powerful. It does not indeed appear that even a magistrate could summarily sentence a free Israelite to this punishment, as a magistrate or other great man may any where in the East, from China to Constantinople. The Jews indeed hold that the whole bench of local magistrates ought to be present at the trial and punishment. Another important restriction limited the amount of punishment: so as to prevent it from being excessive. The number of stripes was to be regulated by the character of the offence, but was never to exceed forty. The importance of such a restriction will be felt when it is known that in the East a person who has given cause of offence is sometimes beaten to death, or often so severely as to be lamed for life—and this not so often, if ever, judicially, as by the order of some prince, or other great personage. Even the Romans sometimes lashed criminals to death, there being no limitation to the number of blows; and we all know that among them the dictators, consuls, provincial governors, prætors, and city magistrates, went about attended by lictors who carried axes with long handles, tied up in bundles of rods; forming the instruments for binding, beating, or beheading the criminal to whom their master might award punishment. This was more barbarously Oriental than any thing to be found in Israel, where such a parade and course of proceeding would not have been tolerated. The Athenians usually condemned criminals to fifty stripes. Mohammed, who confirmed the prevalent use of stripes as a punishment, endeavoured to restrict the number, but his restrictions are little attended to. He clearly had in view the limitation of Moses, and therefore mentions forty stripes as the punishment for several offences; but he thought it too low as a *maximum*, and therefore doubled the number for some crimes, and extended it to one hundred for very great offences. After specifying the number of stripes for particular crimes, he says that stripes not exceeding ten were to be given for all the minor offences not specified. Moses more wisely fixed the maximum at a moderate point, and left the rest to be determined by the circumstances of the case and the discretion of the judges. This is exactly the plan followed in the modern criminal code of Europe, with respect to most crimes not capital. Mohammed at first punished some crimes (as drunkenness) with death, which he afterwards punished with beating. He did not in the beginning fix any number of stripes, but told the people about him to beat the criminal, which they did, falling upon him and beating him in what manner they pleased—with date branches, stripped of the leaves, or with their fists, their shoes, or their clothes, till he told them to cease. After the number of stripes had been assigned to particular offences, an instance occurred in which a person seemed too weakly to bear the hundred stripes to which he was sentenced, and Mohammed then ordered that one blow only should be given with a palm branch having a hundred twigs. In a parallel case, the Hebrew judge is said to have had the power of suspending the punishment. After the captivity, when the Jews became very scrupulous about the letter of the law, often forgetting its spirit, they fixed the practical maximum at thirty-nine stripes, to lessen the danger of exceeding forty through miscalculation. Hence it is that we read of "forty stripes save one," in the New Testament (2 Cor. xi. 24).



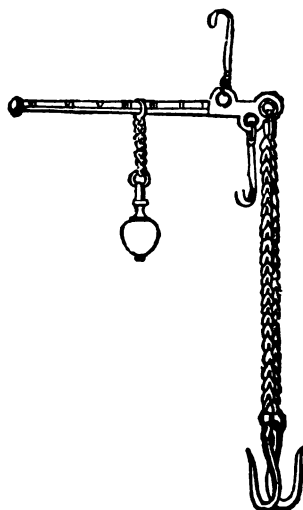
The punishment was then inflicted, according to the Talmudists, with a scourge having three thongs, thirteen strokes of which counted as the thirty-nine stripes which might not be exceeded.

4. "*Not muzzle the ox when he treadeth out the corn.*"—In the East the corn is usually threshed by the sheaves being spread out on a level spot, over which oxen, and sometimes other cattle, are driven, which, by continued treading, press out the grain from the ear. Sometimes they also drag some machine or rude implement behind them to assist the process. In modern Egypt this is usually a sort of sledge with rollers turning on axles, and on which the driver rides, as shown in the wood-cut to Num. xviii. But probably the more primitive process of simple treading is that to which the text refers. In Isaiah xxviii. 27, 28, there is a distinct reference to all the different processes of Oriental threshing, where, therefore, some further information will be given on the subject. The simple precept of humane consideration contained in this injunction is generally acted upon in the East, and we never saw or heard of any instance in which an animal employed in threshing was muzzled, or otherwise prevented from tasting the grain or the straw. In ancient times, however, the threshing oxen were not always allowed this indulgence, as we read of several methods which were employed to prevent it:—as, by muzzling the animals; by besmearing their nostrils with cow dung; by fixing around their necks a wooden apparatus which prevented them from stooping; by fixing a pricking instrument in their mouths; by keeping them without drink; or by covering up the corn with skins. The indulgence must be understood as extended also to the ass, and other animals employed in the same labour (see Isaiah xxx. 24). Its moral signification is also extended to man, and became in time a proverbial expression of the duty of kindness and liberality to all those who labour for and are dependent on us. St. Paul twice cites the passage, to illustrate the claims which religious guides and instructors have upon their flocks. (1 Cor. ix. 9; 1 Tim. v. 17, 18.)

5. "*Her husband's brother shall . . . take her to him to wife.*"—See the notes to Ruth iv.



EGYPTIAN SCALES, FROM A BAS-RELIEF.



ROMAN STEELYARD.

13. "*Divers weights, a great and a small.*"—The foot note gives the literal reading of "*divers measures.*" namely, "*a stone and a stone*" (אֶבֶן אֶבֶן), showing that stones, the due weight of which was properly ascertained, were the weights in use among the Hebrews. This has indeed been the case in most countries, and we ourselves preserve a trace of the same custom in the weight to which the name of "*a stone*" is still given. Stones are still used in Western Asia, although not exclusively; and as no two such weights are of similar appearance, and as all stones are not equally ponderous even when of the same apparent size, the eye of the customer has no standard of estimate by which it might detect the dishonesty of a trader who uses different weights for different occasions and customers. The sin here reprehended is therefore common in the East, in proportion to its facility, and to the difficulty of detection. We have known it a common circumstance for articles bought in the bazars, and afterwards weighed at home by true standards, to exhibit a deficiency of fully one-third, and often more, although in the act of purchasing the seller had affected to be liberal and to turn the scale deeply in the purchaser's favour. But when any thing is to be sold, the practised dealer seldom fails to have a weight that is heavier in the same proportion, and which reverses the case. Mohammed was aware of the temptations to dishonesty which such facilities offered, when he declared that an honest dealer would take rank with martyrs in the future life. The ancient Egyptians, according to Diodorus, cut off the hands of the person who used false weights; and the laws of Mohammedan countries also have been very severe on this crime, but are very inoperative. The wood-cut, from Egyptian sculpture, shows the ancient form of the scales used by that people, and is interesting, if only as exhibiting, from its general resemblance to those now in use, the general identity of means, in countries far remote in place and time, when the same end is to be attained. These instruments are exhibited with varieties of form, as with us, according to the sort of goods to be weighed in them. The scale-board, for instance, is sometimes flat, and sometimes suspended from the beam by chains. There is no reason to suppose that the weighing-instruments among the Jews were very different. They may even have had a balance like our steelyard in principle; for this instrument is known to be of high antiquity, and is still used in the East. We give the representation of one found in the ruins of Pompeii.

17. "*Remember what Amalek did.*"—See the note to 1 Sam. xv. 3.

## CHAPTER XXVI.

*1 The confession of him that offereth the basket of firstfruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.*

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good

thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* 'the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for any unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

15 'Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And 'the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

<sup>1</sup> Chap. 14. 28.    <sup>2</sup> Isa. 63. 15.    <sup>3</sup> Chap. 7. 6.

Verse 2.—“*Put it in a basket, and...go unto the place,*” &c.—The Jews tell us that the baskets used by the rich, on this occasion, were of gold and silver, and were returned by the priests to the offerers; but those of barked willow, which were ordinarily used, were not returned. The barley, as the same authorities tell us, was put at the bottom of the basket, above that the wheat, then the olives, above them the dates, next pomegranates, and at the top figs, the grape-clusters being hung on the outside. Each sort of fruit was separated from that above it by leaves of the palm or other trees. The Jews used to meet in the chief city of their tribe, and thence march in large bodies to Jerusalem, each man with his basket on his shoulder. In later times, those Jews who lived out of Palestine used to send, every

year, from the countries in which they dwelt, however distant, a sum of money in place of the first fruits. Bishop Patrick, in a learned note on this place, thinks it probable that from this remarkable custom the heathen derived theirs of carrying the first fruits every year, as a tithe, to the island of Delos, where Apollo was supposed to have his special residence; and this not only from the neighbouring islands and countries, but from distant parts.

5. "*A Syrian ready to perish was my father.*"—The best Biblical scholars are disposed to agree that the words rendered "A Syrian ready to perish," more properly mean "a wandering Syrian;" referring to the nomade life of the Hebrew patriarchs. Abraham was a Syrian by birth; and Jacob, to whom the mention of the going down into Egypt seems particularly to point the designation, was one by descent, and had moreover spent twenty of his best years in Syria. It is very probable that the word "father" is not here exclusively applied to Jacob, but includes also Abraham and Isaac.

14. "*I have not eaten thereof in my mourning.*"—All the customs noticed in this chapter are thought to refer to idolatrous usages, forming an attestation on the part of the offerer, that he had not appropriated any part to interdicted uses. The present clause is thought, by Spencer and others, to allude to some such practice as that among the Egyptians, who were accustomed, when they offered their first fruits, to invoke Isis with doleful lamentations. Some however think, that as consecrated things were forbidden to persons in a state of mourning, the offerer merely means to say that he had, in the present instance, adhered strictly to this rule.

"*Any unclean use.*"—Referring, possibly, to the custom among the heathen to set apart some portion of the first fruits to be employed in magical and licentious rites. Some read "common" instead of "unclean," and the meaning certainly may be that, as a consecrated thing, no part of it had been employed for any common or other use than that for which it was designed, and to which it was devoted.

"*Nor given ought hereof for the dead;*" or else "*to the dead.*"—As idols are sometimes called, contemptuously, in Scripture "the dead," "the dead ones" (מֵתִים), it may probably so be understood here, and then the expression would signify that no part had been offered to idols; and as the word is here singular (מֵת), Dr. Spencer conjectures that the allusion is particularly made to the god to whom, in particular, the first fruits were usually consecrated by the Egyptians. Idols are called "the dead ones" in the Bible, in opposition to Jehovah the living God, and in allusion to their origin, as being mostly men who had been deified after death. Some commentators think that the clause refers to the superstitious custom among the Gentiles of placing meat and drink upon the graves of deceased friends. But as this was done at any time, and with common articles of food—and not particularly in harvest-time with the first fruits or tithes—the former interpretation seems the most probable, unless there be a reference to both.

## CHAPTER XXVII.

- 1 *The people are commanded to write the law upon stones, 5 and to build an altar of whole stones.*  
11 *The tribes divided on Gerizim and Ebal.* 14 *The curses pronounced on mount Ebal.*

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the LORD

thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh any graven or molten image, an abomination

<sup>1</sup> Josh. 1. <sup>2</sup> Exod. 20. 25. Josh. 8. 31. <sup>3</sup> Heb. for a cursing. <sup>4</sup> Dan. 9. 11.

unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

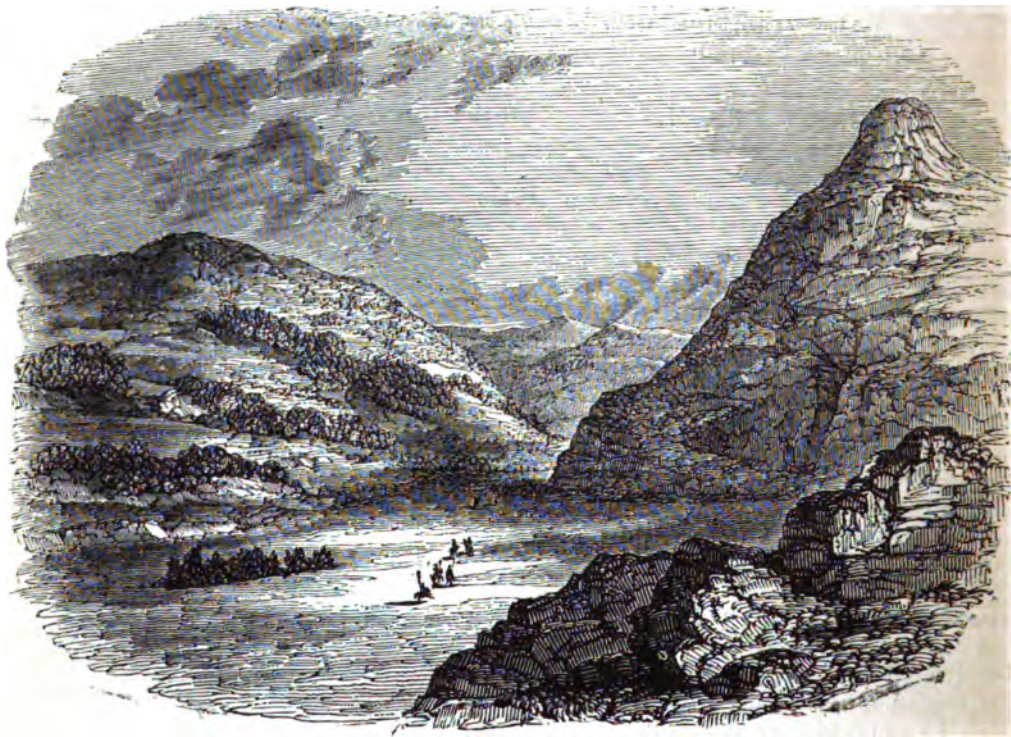
24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 'Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 'Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

\* Ezek. 28. 12.

\* Gal. 3. 10.



EBAL AND GERIZIM.

Verse 2. "*Set thee up great stones, and plaster them with plaster.*"—It is very difficult to obtain a clear idea of this direction, and, accordingly, various significations have been assigned to it. That which the text itself most obviously suggests, and which is, therefore, the common opinion, and that which the Jews themselves entertain, is, that the stones were to be covered with plaster, and the law written or inscribed thereon. But the presumed intention to erect durable monuments, and the supposed want of durability in monuments thus prepared, has induced some expositors to seek for other interpretations, in conformity with the notion that the characters were cut in the stone itself. Some therefore think that the stones were not to have their *surfaces* covered with the plaster, but that it was used as a cement for the *sides* of the stones, joining them firmly together. But it so happens that the most ancient inscriptions are in-

invariably on monolithic stones, and that the present were so, seems to be implied in the direction to use "*great stones*" for the purpose. Another conjecture is, that the inscriptions were formed on the stones in *relievo*, and that afterwards the hollowed parts were filled up with plaster, which, if the stone were black and the plaster white, would render the characters the more conspicuous and at the same time tend to their preservation. This is not a subject on which a decided opinion can be expressed. It is possible that durability was not required, and that the purpose was merely to exhibit "very plainly" (verse 8) to the people assembled on this great and *solitary* occasion, a conspicuous copy of the fundamental precepts of the law, that they might consider it well, and perhaps take copies from it for themselves. In this case, the easiest and most obvious process would be to cover the stones with plaster or white-wash, and inscribe or paint thereon the words of the law. We find at this day in Egypt paintings and hieroglyphic writing upon plaster, which plaster is often laid upon the natural rock. The process is therefore very ancient, and is exemplified in the country from which the Hebrews came. In this too, even durability would not be quite relinquished, for after the lapse of perhaps 3000 years, we find the plaster still firm and the colours of the figures painted on it remaining perfectly fresh. The process of covering the rock with plaster is thus described:—"The ground was covered with a thick layer of fine plaster, consisting of *lime* and gypsum, which was carefully smoothed and polished. Upon this a thin coat of *lime white-wash* was laid, and on it the colours were painted, which were bound fast either with animal glue or occasionally with wax." ('*Egyptian Antiquities*,' in '*Library of Entertaining Knowledge*.' ) Now, might not the Hebrews thus have plastered the stones, and painted, or, if we will, engraved, in the plaster the words of the law? The plaster, however applied, was of the same sort as that just described, that is, a lime plaster; for the word (𐤇𐤍, *sid*) is used to express *lime* obtained by burning, in Isaiah xxxiii. 12. This word, if the sense should seem to require it, may quite as well be rendered "*lime white-wash*" as "*plaster*;" and if, therefore, it be insisted that the words of the law were actually cut in the rock, it would seem best to understand that the word does not here mean a plaster, but indicates that the stones, after they had been engraved, were covered with a coat of that beautiful and tenacious lime white-wash employed for similar purposes by the Egyptians. The latter people, when the face of a rock had been sculptured in *relievo*, covered the whole with a coat of this wash, and then painted their sculptured figures. The wash alone would have rendered the "*great stones*" the more conspicuous, and the characters must have appeared "very plainly," if, according to this process, the raised characters had been coloured with black, or some other dark colour, upon the white ground.

3. "*All the words of this law.*"—Perhaps the decalogue, as called "the law," by way of eminence. But some think that the whole five books of Moses are intended, while others conclude that the direction refers to an abstract of the present book of Deuteronomy, omitting the historical parts. Josephus, however, understood that the blessings and curses themselves formed the subject of the inscriptions: and from the expression used by Joshua (viii. 34) in describing the completion of this injunction—"He read all the words of the law, the blessings and curses," in which "the blessings and curses" are called "the law," it seems not unlikely that the Jewish historian, and the Jews generally, are correct in understanding the phrase "this law," as employed here, to have the same reference.

4. "*Mount Ebal.*"—Here, the Samaritan text of the Pentateuch reads "Gerizim." The Samaritans had their rival temple on Gerizim, and are generally supposed to have corrupted the text to enhance its claims, as the alteration gives the inscribed stones and the altar to their favourite mountain. On the other hand, they accuse the Jews of having inserted "Ebal" here from spite to them; and argue that it is more natural that the altar should have been on the mountain of blessing than on that of cursing. Kennicott has advocated the Samaritan reading; but the great majority of Biblical scholars agree in adhering to the Hebrew reading. Ebal and Gerizim are two closely adjoining mountains separated by a narrow valley, about a furlong in breadth, in which stands the town of Naplous, the ancient Shechem. (See the note to Gen. xii. 6.) This beautiful valley, covered with olive woods and cornfields, has Mount Gerizim on the south, and Mount Ebal on the north. The two mountains are, according to Buckingham, nearly equal in altitude, neither of them exceeding seven or eight hundred feet above the level of the valley, but much more above the level of the sea, as the whole country is here considerably elevated. "Neither of the mountains has much to boast of as to their pleasantness," says Maundrel, "yet as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal; the reason of which may be, because, fronting towards the north, it is sheltered from the heat of the sun by its own shade; whereas Ebal, looking southward, and receiving the heat of the sun that comes directly upon it, must, by consequence, be rendered more scorched and unfruitful." Mr. Buckingham, who saw much of the mountains from different points of view, speaks less hesitatingly as to the superiority of Gerizim. He thinks it by far the more agreeable, and that it might be made the more productive of the two, not only for the reason assigned by Maundrel, but from its slope of ascent from the valley being less abrupt than that of Ebal, and from the soil being therefore more liable to accumulate, and less subject to be washed down by the vernal and autumnal rains. Dr. Richardson received the same impression; describing Mount Ebal as offering a much less fruitful aspect than the opposite side of the valley. Upon the former, he saw a considerable village, with a large building like a ruined fort. Captains Irby and Mangles ascended to the top of Gerizim, and found there the ruins of a large town, with a tank near a conspicuous sheikh's tomb. Neither of the two mountains has been explored with much attention; and it yet remains to be seen whether Mount Gerizim may not afford some traces of the temple that was once the pride and glory of the Samaritan people.

12, 13. "*These shall stand upon mount Gerizim to bless the people.... and these shall stand upon mount Ebal to curse.*"—This does not mean that the tribes which occupied the declivities of Gerizim were to pronounce the blessing, and those on Ebal the curse; but that they were respectively to respond "Amen!" to the blessings and the curses pronounced by the priests, who seem to have stood around the ark in the valley, and, in pronouncing the benedictions, turned themselves towards the vast host which stood thronged on the ascent of Gerizim, and whose innumerable voices concurred in the full burst of sound with which each blessing was confirmed. Then, in like manner, the priests turned themselves towards Mount Ebal, to pronounce the maledictions, and to receive from thence the deep and loud "Amen." This, the Mishna informs us, they did alternately; that is, the priests first turned towards Gerizim, and said, "Blessed be the man that maketh not any graven image," &c.; and having received the response, turned towards Ebal, and said, "Cursed be the man that maketh any graven image," &c.; and so on, of the rest. It is difficult to conceive a ceremony more simply and yet solemnly grand than this. This explanation also supplies the blessings which are mentioned as having been pronounced, but which are omitted in the text, perhaps because they were literally the same as the curses, in a reversed form. Dr. Boothroyd, however, conjectures that the blessings may all have been included in the general one, which the Lord had previously appointed, and which is given in Num. vi. 24—26.



## CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, 'if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth :

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy *store*.

6 Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face : they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy *storehouses*, and in all that thou settest thine hand unto ; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD ; and they shall be afraid of thee.

11 And *the LORD shall make thee plentiful* 'in goods, in the fruit of thy *body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand : and *thou shalt lend* unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail ; and thou shalt be

above only, and thou shalt not be beneath ; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them* :

14 And thou shalt not go aside from any of the words which I command thee this day, *to the right hand, or to the left, to go after other gods to serve them.*

15 ¶ But it shall come to pass, 'if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day ; that all these curses shall come upon thee, and overtake thee :

16 Cursed *shalt thou be* in the city, and cursed *shalt thou be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto 'for to do, until thou be destroyed, and until thou perish quickly ; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 <sup>10</sup>The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the <sup>11</sup>sword, and with blasting, and with mildew ; and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust : from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them : and shalt be <sup>12</sup>removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of

<sup>1</sup> Levit. 26. 3.

<sup>2</sup> Or, *dough, or kneading-trough.*

<sup>3</sup> Or, *barns.*

<sup>4</sup> Chap. 30. 9. &c.

<sup>5</sup> Or, *for good.*

<sup>6</sup> Heb. *belly.*

<sup>7</sup> Chap. 15. 6.

<sup>8</sup> Levit. 26. 14. Lament. 2. 17. Mal. 2. 2. Baruch 1. 20.

<sup>9</sup> Heb. *which thou wouldst do.*

<sup>10</sup> Levit. 26. 16.

<sup>11</sup> Or, *drought.*

<sup>12</sup> Heb. *for a removing.*

the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: <sup>18</sup>thou shalt plant a vineyard, and shalt not <sup>19</sup>gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and <sup>18</sup>shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become <sup>18</sup>an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

38 <sup>17</sup>Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, <sup>18</sup>but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust <sup>19</sup>consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not <sup>20</sup>understand;

50 A nation <sup>21</sup>of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And <sup>22</sup>thou shalt eat the fruit of thine own <sup>23</sup>body, the flesh of thy sons and of thy daughters, which the LORD thy God hath

<sup>18</sup> Chap. 30. 6. <sup>14</sup> Heb. *profane, or use it as common meat.* <sup>15</sup> Heb. *shall not return to thee.* <sup>16</sup> 1 Kings 9. 7. Jer. 24. 9, and 25. 2.

<sup>17</sup> Micah. 6. 15. Hag. 1. 6.

<sup>18</sup> Heb. *they shall not be thine.*

<sup>19</sup> Or, *possess.*

<sup>20</sup> Heb. *hear.*

<sup>21</sup> Heb. *strong of face.*

<sup>22</sup> Levit. 26. 29. 2 Kings 6. 29. Lament. 4. 10. Baruch 2. 3. <sup>23</sup> Heb. *belly.*

given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague,

which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

<sup>54</sup> Heb. after-birth.

<sup>55</sup> Heb. cause to ascend.

<sup>56</sup> Chap. 10. 22.

Verse 5. "*Thy basket and thy store.*"—The word translated "store" (מִשְׁכָּרֶת, *mishkareth*) is the same which is rendered "kneading trough" in Exod. xii. 34 (see the note there). The purport of this is evidently to promise that there should be abundance of fruits for the basket, and meal for the kneading-troughs.

13. "*The head, and not the tail.*"—A common orientalism, contrasting the most elevated and most degraded conditions. "It is amusing," says Mr. Roberts, "to hear men of rank in the East speak of their dependents as *tails*. Has a servant not obeyed his master, the former asks, 'Who are you? are you the head or the tail?' Should a person begin to partake of food before those of high caste, it is asked, 'What! is the tail to begin to wag before the head?'" ("Oriental Illustrations," p. 126.)

21. "*The pestilence.*"—The Hebrew word דֶּבֶר (*deber*) certainly denotes that fearful calamity the plague. The same word in Arabic means "death;" and in Hebrew itself it is, as a verb, equivalent in a general sense to אָבַד (*abad*), "to kill, ruin, destroy." Not infrequently the Scripture employs the word "death" (מָוֶת) to denote the plague. Its exterminating and remediless character accounts for these strong denominations. Egypt is usually considered the principal seat, if not the source, of this awful disease, which seems indeed endemic to that country, in which it annually manifests its presence, but in various degrees of virulence. If this were the case in the time of Moses, the Israelites must have been too well acquainted with the dreadful character of the plague not to hear the present threat with deep alarm. The Bible certainly does not mention this disease as one of the "evil diseases of Egypt;" and Pococke, Volney, Joliffe, Dr. Richardson, and other travellers of repute, concur in describing the devastating march of the pestilence as inland from the coast, to which it would, from their statements, appear to be brought by Turkish vessels. This also is the opinion of the modern inhabitants of the country. It never approaches from the interior; and Upper Egypt is very rarely visited by it. It would seem, however, that if Lower Egypt is not the native seat of the plague,

the condition and climate of that country are peculiarly adapted to receive and mature its seeds—so pregnant with death to young and old. Syria (including Palestine) is less frequently visited by the plague than Egypt, Constantinople, and the coasts of Asia Minor; but when it does arrive, its ravages are often dreadful. Volney speaks of intervals of twenty years; but they are often shorter, and sometimes longer. In the text the pestilence is mentioned as the agent which the Lord would send “to consume them off the land.” History affords ample evidence of the depopulating efficacy of this awful scourge of the East. One of the most striking instances occurred, within these few years, in the celebrated city of Bagdad, where the plague swept off about two-thirds of the inhabitants; and, during the time in which it raged the most fiercely, destroyed, for several days together, not fewer than between four and five thousand persons daily. (See an account of this plague, by one of the survivors, in the ‘Penny Magazine,’ vol. ii. p. 458—460.)

22. “*Consumption*,” &c.—In the list of diseases here, and in verse 27, it must be understood, in several instances, not as indicating precisely the same diseases which are known to us by the names here given to them, but as words literally translating the original. It would require a physician practically acquainted with Oriental disorders, on the one hand, and with Oriental literature on the other, to point out with precision the disorders particularly intended. So, in the present instance, it might be better to render שחפת by “a consuming disorder,” than by “consumption;” because, although the latter word answers in *literal meaning* to the original, we assign it particularly to a disorder which is scarcely, if at all, known in the East, but with which the English reader will be apt to identify it.

—“*Fever . . . inflammation . . . extreme burning*.”—Here are three diseases, all of which have in their origin the leading idea of *burning*; and which were therefore probably hot, burning disorders—fevers, inflammations; the proper names of which must have suggested to the Hebrews the particular diseases intended, with their distinguishing characteristics, concerning which we are ignorant. Dr. Boothroyd transfers “inflammation” to the “extreme burning.”

(חֲרָחַר, *charchur*) of our version: and renders the “inflammation” (דֹּלֶקֶת, *dallekeh*) of our version by “ague.” In this he follows the Septuagint, Vulgate, and Arabic. The word from which it is derived signifies “to burn,” in its primitive meaning; but it also figuratively means “to be filled with anguish”—violent anguish being compared to burning. Fevers and agues are very common in Western Asia.

—“*The sword*.”—Most Hebrew scholars agree that “dryness or drought” is the better meaning of חֶרֶב (*chereb*) in this place; but it is not agreed whether it denotes drought in human bodies, occasioned by such as the above burning diseases, or external drought in the earth, from the force of the sun and the want of rain.

23. “*Thy heaven . . . shall be brass, and the earth . . . iron*.”—A proverbial figure of speech; the comparison of the heavens to brass, denoting a continued drought, in which the heavens yield no rain; and the comparison of the earth to iron, showing the consequence of that drought, when the earth becomes bare and hard like iron. May there not also be some reference to the glowing heat which the earth receives from the sun when hardened by long drought? It has often occurred to the writer, when in the East, without having this text at the time present to his mind, to compare the heat of the ground, under such circumstances, to that felt in iron which has lain exposed to the heat of the summer’s sun.

24. “*The Lord shall make the rain of thy land powder and dust*.”—This may, with the greatest probability, be referred to the winds, which occasionally in the East, and particularly in desert regions and the districts bordering on them, sweep the surface of the ground, and, whirling up the dust and sand, hurries it along, darkening the light of day, and subjecting to the most serious inconvenience, if not danger, the travellers and others who may be exposed to its operation. The sand-storms occur in their most awful form in those deserts where the fine sand is thrown into hillocks, which being swept by furious winds, the sand of which they are formed is tossed on high, and whirled rapidly and densely through the air, and at last falls heavily, forming other hillocks, to be swept and whirled again. Thus the storm proceeds—wave following wave—that newly raised mounting over that nearly spent, and the looser spray of both the rising and subsiding waves continuing to fill the upper and surrounding air until the storm has finally subsided. Under this most awful exhibition of the sand-storm, it sometimes happens that travellers and their cattle are overwhelmed and suffocated. And even the more common and less dangerous forms of this phenomenon, which occur in regions less absolutely sandy, or where the sands are less extensive than in the great sandy deserts of Asia, are still very formidable and alarming. Mr. Buckingham has given a description of such a storm, of that description which must have been well known to the Israelites during their wanderings. It occurred in the desert of Suez, that is, on the western verge of that sandy desert which occupies a considerable portion of the country between Egypt and Palestine:—“The morning was delightful on our setting out, and promised us a fine day; but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand it flew about us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted therefore for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony . . . Fifty gales of wind at sea appeared to me more easy to be encountered than one amongst these sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky; the plain at ten paces distance was absolutely imperceptible: our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of mid-day darkness, and wait impatiently for its abatement. Alexander’s journey to the Temple of Jupiter Ammon, and the destruction of the Persian armies of Cambyses in the desert, rose to my recollection, with new impressions made by the horror of the scene before me; while Addison’s admirable lines, which I also remembered with peculiar force on this occasion, seemed to possess as much truth as beauty:—

‘Lo! where our wide Numidian wastes extend,  
Sudden th’ impetuous hurricanes descend;  
Which through the air in circling eddies play,  
Tear up the sands, and sweep whole plains away.  
The helpless traveller, with wild surprise,  
Sees the dry desert all around him rise:  
And, smothered in the dusty whirlwind, dies.’”

Mr. Buckingham adds, that while they remained in this situation the most unbroken silence was maintained by the party, every one being too much impressed by the solemnity of the occasion, to speak. The fury of the storm at last spent itself in sudden lulls and squalls, like the storms of the ocean. “The bold imagery of the eastern poets,” concludes the traveller, “describing the Deity as avenging in his anger, and terrible in his wrath, riding upon the wings of the wind and breathing his fury in the storm, must have been inspired by scenes like these.”

We must not omit to notice another effect of such storms, which is the injury to cultivated grounds from the sands thus "rained" upon them from the bordering deserts. The sands gradually encroach upon the lands exposed to this danger, particularly when their population has been thinned; and thus it is that many districts of Western Asia, which were anciently famous for their fertility, are now quite barren.

27. "*The botch of Egypt*."—Probably the elephantiasis, a species of leprosy which is endemic in Egypt. It attacks first the feet and lower parts, and then the whole body, which then becomes covered with loathsome tubercles. This terrible malady has been characterized as an universal ulcer, and is probably here mentioned for the whole class of leprosy disorders.

"*Emerods*."—See 1 Sam. v. 6.

"*The scab*" (גרב *garab*).—Probably a malignant kind of scurvy.

"*The itch*" (דח *cheres*).—The itch is no doubt intended, from the analogy of the Arabic, in which the same word occurs as a verb, to scratch, to be rough or scabby. Its appearance here, in a list of the severest physical calamities, need occasion no surprise. The disorder is far more common and incomparably more formidable in the East than in Europe. It is not unusual to see a man covered from head to foot with the noisome and irritable sores of this disorder.

33, 37. "*Thou shalt be only oppressed and crushed always . . . Thou shalt become an astonishment, a proverb, and a by-word among all nations*."—How remarkably have these prophecies been accomplished in the whole history of this singular people, since they became a people dispersed through all nations—cast down, but not utterly destroyed! Indeed the whole series of prophecies in this chapter have been so remarkably accomplished, that there could be few studies better adapted to convince a wavering mind of the Divine authority by which Moses acted and spoke, than to trace out the generally well known facts by which these most intelligible predictions were fulfilled, and are still fulfilling. Nor is there any other theory which will account for the amazing peculiarities which the Hebrew nation continues, at this day, to exhibit, than that which we find in the Divine intention, which is here expressed through Moses, and in after-times through other prophets. We shall hereafter have occasion to point out, in the Scripture history itself, the accomplishment of much that is here foretold; and shall chiefly limit the few following remarks to instances which occurred after the sacred history had closed. It is not part of the duty we have undertaken to investigate or point out generally the fulfilment of prophecy: but there will still be some conspicuous instances concerning which there is no difference of opinion, and which come fully within our plan. These are chiefly such as referred to the then future history of different nations, and which foretold the condition to which various countries and cities have long since been brought. Those who wish to trace the fulfilment of prophecy in detail will of course avail themselves of the assistance which the excellent works of Bishop Newton and Dr. Keith are so well calculated to afford.

49. "*The Lord shall bring a nation against thee from far*."—This prophecy is thought to refer to the destruction of the Jewish nation by the Romans, to which it certainly most literally applies. They came from far; and the prophecy has a still closer application, when we consider that the soldiers themselves were mostly from France, Spain, Britain, and, what the Hebrews would call, the ends of the earth. Vespasian and Hadrian, the two great destroyers of the Jews, also came from commanding here in Britain. The eagle was their standard; and their language was far more unknown to the Jews than was that of the Chaldeans, to whom some would refer this prophecy.

50. "*Shall not regard the person of the old, &c.*"—This was true of the Chaldeans. In 2 Chron. xxxv. 17, it is said, "He" (the Lord) "brought upon them the king of the Chaldeans, who slew their young men with the sword . . . and had no compassion upon young man or maiden, old man, or him that stooped for age." This was also true of the Romans; for Josephus informs us, that when Vespasian entered Gadara, "he slew all, man by man, the Romans showing mercy to no age, out of hatred to the nation, and from a remembrance of their former injuries." Similar slaughter took place at Gamala, where, as the same historian informs us, "nobody escaped except two women, and they only by concealing themselves from the fury of the Romans when the city was taken. Not even the infants were spared; but were snatched up by the soldiers, and thrown down from the citadel."

53. "*Thou shalt eat the fruit of thine own body*."—This was remarkably fulfilled at the siege of Jerusalem by Titus, as recorded by Josephus. But the same had previously happened also, when Samaria was besieged by the king of Syria in the time of Ahab. See the note on 2 Kings vi. 28. The prophecy probably refers to both, and to other similar events which may not have been recorded.

62. "*Few in number*."—It is quite impossible even to guess with probability at the present number of the Jews. But there is no reason to think that it now is any thing like what it was when they formed a prosperous nation. It however seems that Moses merely refers to the numbers which would be left remaining after, as the following verse expresses it, they should be "plucked from off the land," which they were then about to take for a possession. These are few indeed; and these few are aliens in the land that was once their own; and of all the aliens found in that land, they are the most oppressed and degraded.

64. "*The Lord shall scatter thee among all people, &c.*"—See the note on Amos ix. 9.

68. "*There ye shall be sold*."—This was accomplished on several occasions. It is related both by Aristæus and Josephus, that in the time of Ptolemy Philadelphus there were vast numbers of Hebrew slaves in Egypt, and that the king himself bought above 100,000 of them from their masters and set them free. Egypt indeed was the great slave mart of ancient times, and several of the conquerors and oppressors of the Jews sent, at least, a large proportion of their captives thither to be sold. Titus had 90,000 captives after Jerusalem was taken. Those above seventeen years of age were sent to different parts of the Roman empire to labour on the public works, besides great numbers who perished in compulsory combats with wild beasts. Those under seventeen were doomed to be sold for slaves; but in such deep contempt and detestation was the nation held, that few were willing to buy them; and the Jews who remained at large were too few and poor to be able to redeem their brethren. The market was also glutted with their numbers, so that they were sold at a mere nominal price—sometimes thirty for a small piece of money. Those who remained unpurchased were sent into confinement, where they perished by hundreds and by thousands together, from neglect and hunger. Egypt received a large proportion of these slaves, who were probably sent thither in ships, as the Romans had a fleet in the Mediterranean, and this was a much easier and safer way of transporting them than by land across the desert. The same things, precisely, took place on the final desolation of Israel by Hadrian, who may be said to have consummated their doom, by decreeing, with the concurrence of the Roman senate, that no Jew should ever, on pain of death, enter the land of his fathers.



## CHAPTER XXIX.

1 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 10 *All are presented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, 'Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 \*Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest \*enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee,

and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their \*idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth \*gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the \*imagination of mine heart, to add \*drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that \*are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses \*which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, \*like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, \*Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with

1 Exod. 19. 4. 2 Chap. 4. 6. Josh. 1. 7. 1 Kings 2. 3.

7 Or, stubbornness.

8 Heb. the drunken to the thirsty.

1 Gen. 19. 24, 25.

3 Heb. pass.

4 Heb. dungy gods.

5 Heb. is written.

6 Or, a poisonfull herb.

7 Heb. rook.

8 Heb. wherewith the LORD hath made it sick.

9 1 Kings 9. 8.

10 Jerem. 22. 8.

them when he brought them forth out of the land of Egypt:

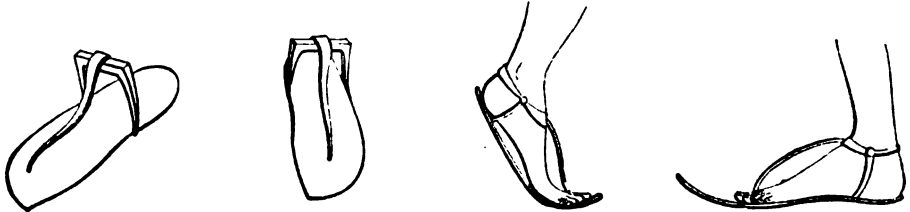
26 For they went and served other gods, and worshipped them, gods whom they knew not, and <sup>13</sup>whom he had not <sup>14</sup>given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things* belong unto the LORD our God: but those *things* which are revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

<sup>13</sup> Or, who had not given to them any portion. <sup>14</sup> Heb. divided.



"SHOR"—EGYPTIAN SANDALS.—Verse 5.

Verse 5. "*Your clothes are not worn old upon you, &c.*"—The Rabbins add many circumstances to explain and magnify this miracle, stating that the clothes and shoes grew with the growth of the individual who wore them; but, as Patrick observes, there was no need of this, as the clothes of the persons that died would serve for their children when they reached their stature. The miracle, as expressed in the text, would be that the clothing which the Hebrews had brought with them from Egypt, and which they afterwards obtained as spoil from the Egyptians and Amalekites, did not wear out during their long wanderings. The great majority of interpreters in ancient and modern times understand the miracle literally as expressed in the text; but there are also a considerable number of commentators, of piety and learning equally unquestioned, who do not take the text literally, but suppose it to express figuratively, that God had at all times kept them provided with sufficient clothing; or, that they were never, through mere poverty, reduced to wear their clothes and sandals till they were old and torn: just as Isa. xlviii. 21, "They thirsted not when he led them through the deserts," is not literally true, as they sometimes did thirst severely; but it is true figuratively, as their thirst was appeased by miraculous supplies of water. It is also observed, that if intended to be literally understood, so great a miracle would scarcely have been mentioned in so cursory a manner, not being at all noticed in the regular history, like all the other miracles, and only slightly referred to in exhortatory portions of the present book. It is further observed that God is not represented to work miracles, except when natural means fail; and yet here is one of the greatest for which it is difficult to discover the occasion, as the people had numerous flocks of sheep and goats, and herds of cattle, which would amply supply them with wool, hair, and skins for their clothes and sandals; and that they knew how to spin and weave we see from Exod. xxxv. 25. They might also probably, if necessary, have obtained such articles by traffic with their Arabian neighbours. These arguments seem to have great weight; and while we would repel indignantly any attempt to explain away the detailed and manifest exhibitions of the Divine power which the sacred books contain, we rather incline to the opinion that the present text should be figuratively understood. Dr. Graves, indeed, in his 'Lectures on the Pentateuch,' contends for the literal understanding, on the ground that even though the above interpretation were admitted, still *linen*, "the most necessary and the least lasting part of the dress of every class," could only be obtained by miracle. But this is judging the customs of the East by those of Europe, and the wants of nomades by those of settled people. At this day the Bedouin Arabs do not generally wear any linen, but only a sort of woollen mantle wrapped around their naked bodies; and it is not only probable that the mass of the Israelites—while they also were wandering shepherds, and at a period so much more ancient—in like manner dispensed with linen, but that they even continued to do so long after their settlement in Canaan.

11. "*From the hewer of thy wood unto the drawer of thy water.*"—These seem to have been regarded by the Hebrews as the lowest offices of useful service, and were commonly performed by slaves and aliens. The "hewers of wood" probably not only felled the wood in the first instance and brought it to the towns, but also chopped it up for daily use as fuel. Fire-wood is usually brought to houses in rough branches, and cut up from time to time, as wanted; the trunk being reserved for building and carpentry. In Oriental towns, water is not conveyed to the several streets and houses by pipes or trenches. It must all be fetched from the river or the wells. In towns, this is seldom done by the householders themselves, or by their servants. There are men who make it a trade to supply every day, to regular customers, the quantity of water required. This they carry about in a well prepared goat-skin, which is slung to the back in the manner represented in our cut, the neck, which is usually brought under the arm and compressed by the hand, serving as the mouth of this curious, but exceedingly useful vessel. Persons of larger dealings have an ass which carries two skins at once, borne like panniers: and we have known very prosperous water-carriers who had ox skins carried on a horse. These men, continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns, from the difficulty of avoiding contact with them. The care taken to avoid them, in some degree answers to that which people exhibit in our own streets to avoid carriages and carts. There are no draught vehicles in Asiatic towns; and the water-carriers with their bags, together with the "hewers of wood," bearing large faggots on their own backs or the backs of horses or mules, form the only obstructions which usually occur in the streets, narrow as they are. In a time of public calamity the water-carriers are the last to discontinue their labour; and their doing so is a sure indication that the distress has become most intense and imminent, and is indeed

a great calamity in itself. The writer remembers that, when this happened, in the time when a severe plague was raging, Europeans, who were quite alive to the importance of maintaining a strict quarantine in their own houses, were, nevertheless, obliged to go out through the town to fetch water for themselves from the distant river.



ORIENTAL WATER-CARRIER.—FROM 'DESCRIPTION DE L'EGYPTE.

### CHAPTER XXX.

*1 Great mercies promised unto the repentant. 11 The commandment is manifest. 15 Death and life are set before them.*

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 *1* If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee

into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 *2* And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto

<sup>1</sup> Nehem. i. 9. <sup>2</sup> Chap. 28. 11.

the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 'It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest

live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

<sup>2</sup> Rom. 10. 6, &c.

<sup>4</sup> Chap. 4. 26.

## CHAPTER XXXI.

<sup>1</sup> *Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, 'Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And 'the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy

God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the 'year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt *sleep* with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall *befall* them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify *'against* them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they *'go* about, even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, *'Be* strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

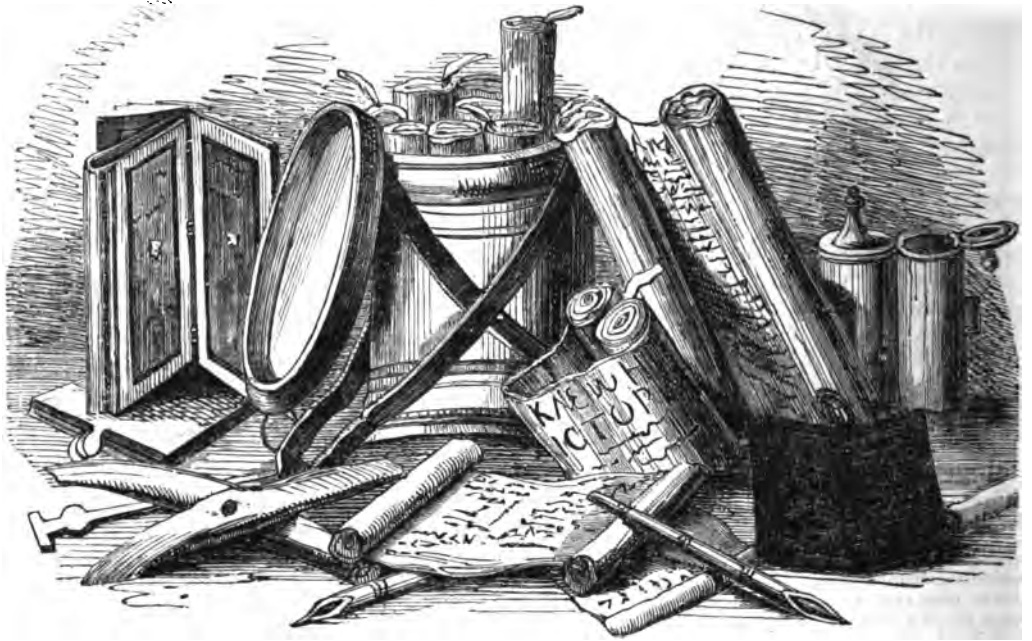
29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

<sup>a</sup> Heb. *lie down.*    <sup>b</sup> Heb. *and them.*    <sup>c</sup> Heb. *before.*    <sup>d</sup> Heb. *do.*    <sup>e</sup> Josh. 1. 6.

Verse 24. "*Made an end of writing the words of this law in a book.*"—In order to give the reader some idea of the probable form and material of this most ancient book, and the other books mentioned in the sacred volume, we shall here state a few leading facts on the general subject, accompanying the statement by such engraved illustrations, from authentic sources, as seem calculated to render more distinctly intelligible the information supplied. It will be observed that our present notice is limited to such portable writings as may more or less properly come under the denomination of "book." As we shall not enlarge the subject by investigating the chronological priority in the use of the different substances employed, we shall find it convenient to arrange our brief remarks under the heads of Vegetable, Metallic, and Animal Substances. Most of those we shall notice, or probably all, were, in due order of time, known to the Jews, as we either know positively from Scripture, or else may, with tolerable certainty, infer from their connections with other nations. It may be therefore more useful to view the subject connectedly, than to take it up in fragments, as the several passages bring the details under our notice.





WRITING MATERIALS AND IMPLEMENTS.—FROM PAINTINGS AT HERCULANEUM.

**I. VEGETABLE SUBSTANCES.**—1. *Wood.* *Inscriptions* on wood are very ancient, but do not require to be here noticed. Tablets of wood were very early in use, and seem to have been generally employed much in the same way as slates among ourselves; that is, for temporary writing. (See the notes on Num. v. 23.) Sometimes they were single, but frequently from two to five or more leaves were done up into a sort of book, something like our slate-books. The Greeks and Romans usually coated the boards with wax, on which the letters were traced with a *style*, or pen, commonly of iron, but also of gold, silver, brass, and sometimes ivory or bone. These instruments had one end pointed, to trace the letters, and the other broad and smooth, for the purpose of obliterating what had been written, by spreading back the wax, so as to render it fit to receive other words. In such books, there was in the middle of each leaf a sort of button, to prevent the pages from touching each other when closed. But the greater warmth of their climate prevented the Jews from generally using wax: they, therefore, wrote on the tablets with a kind of ink, which could be easily sponged out when necessary. Such tablets of wood were in use long before the time of Homer, who lived 150 years before Isaiah; and Horne thinks it highly probable that several of the prophets wrote upon tablets of wood, or some similar material. (Compare Isa. xxx. 8, and Hab. ii. 2.) Such certainly was the “writing table” (*gramma*) on which Zecharias wrote the name of his son, John the Baptist. (Luke i. 63; see the note there.) They were not wholly disused in Europe until the fourteenth century; and are still employed in North Africa, Western Asia, and Greece. The leaves of these tablet-books, whether of wood, metal, or ivory, were connected together by rings at the back, through which a rod was passed, that served as a handle to carry them by.

2. *Bark of trees.*—The fine inner bark of such trees as the lime, ash, maple, or elm, was early used as a substance for writing. As such was called in Latin *liber*, this name came permanently to be applied to all kinds of books, and has, in a similar connection, been adopted into most European languages. These books, like all others of *flexible* materials, were rolled up to render them portable, and to preserve the writing. They were usually rolled round a stick or cylinder; and if they were long, round two cylinders. Hence the name *volume* (*volumen*)—a thing rolled up—which continues to be applied to books very different from rolls. In using the roll, the reader unrolled it to the place he wanted, and rolled it up again when he had read it. The book of the law, written on parchment, is thus rolled and thus read in the Jewish synagogues at the present time. We do not know that rolls of bark are mentioned in the Scripture, but it does not therefore follow that they were not known to the Jews.

3. *Leaves of trees.*—Pliny thinks that the most early substance for writing was the leaf of the palm-tree; meaning, we presume, the first flexible substance. Be this as it may, the process is certainly of very remote antiquity; and would be naturally suggested by its being perceived how readily particular leaves received and retained marks made by a pointed instrument. At this day, books made with the leaves of different trees are common among the Indian nations, and specimens of them are numerous in England. The palmyra leaf is that which is most generally used, but others are preferred in some parts, as those of the *taipot*-tree, in Ceylon, on account of its superior breadth and thickness. The letters are written, or rather engraved, with a fine-pointed style, or sort of bodkin; and the writing is afterwards rubbed over with a composition of oil and pulverized charcoal, which renders the characters distinct and permanent.

4. *Papyrus.*—This was a vegetable tissue, the manufacture of which originated and was, in a great degree, peculiar to Egypt. It is obtained from a bulrush (*Cyperus papyrus*, Linn.) which grew in the swamps of the Nile to the height of ten or fifteen feet. The parts used in making the papyrus were the thin concentric coats or pellicles that surround the triangular stalk; those nearest the centre being the best and finest. A layer of these was laid out lengthwise on a board, and another layer pasted over it crosswise, and after being pressed and dried in the sun, the sheet was com-



YOUTH WITH A CLOSED ROLL.



GIRL WITH TABLET-BOOK.

pleted by the surface being polished with a shell, or other hard and smooth substance. A number of these sheets were glued together, to form a roll of the required dimensions. The breadth was determined by the length of the slips taken from the plant; but the length might of course be carried to almost any extent. The largest that has yet been found is thirty feet long. The writing, *as in all rolls of whatever material*, is not across the length or breadth of the roll, but in columns, extended in the direction of the roll's breadth, with a blank strip between them. Many such rolls have been found in Egypt, in mummy-cases and earthen vessels, and many also in the houses excavated at Herculaneum. The former, though more ancient, are better preserved and more easily unrolled than the latter, which have suffered from the action of heat. The superiority of the papyrus to all other materials previously known, brought it speedily into general use, for books, among the western civilized nations; and it must, in the time of the Apocrypha and New Testament, have been well known to the Jews. Indeed it may probably enough have been known to the prophets; for although the common account makes the discovery posterior to the foundation of Alexandria, this must be an error; since it was extensively used and formed an article of export from Egypt in the time of Herodotus, whose visit to that country was more than a century prior to the foundation of Alexandria. The rush itself is distinctly men-



FEMALE READING, WITH A BOX OF ROLLS.

tioned by Isaiah (xix. 7) in predicting the confusion of Egypt. Our wood-cuts exhibit an Egyptian roll, and others at Herculaneum, in various illustrative circumstances—some unrolled, two in the act of being read; some closed; and others in the boxes in which they were usually kept, several together, deposited vertically and ticketed at the upper extremity with their titles. (See more largely in 'Egyptian Antiquities,' vol. ii. chap. 7; and 'Pompeii,' vol. ii. chap. 13, in 'Library of Entertaining Knowledge.')



FEMALE READING A ROLL.

5. *Linen*.—The use of linen as a substance for writing on, is allowed to have been long prior to the invention of papyrus. Indeed, it is evident that when men had invented linen cloth for dress, and afterwards began to feel the need of a flexible and durable material for writing, it would naturally occur to them, that, if their linen could be so prepared as to receive and retain the characters, it would be more convenient to form a portable book, than any substance previously known. They soon found how to adapt their tissues to this purpose by priming or painting them all over, before they began to write, the writing itself being also rather painted than written, for the inks of antiquity were rather paints than inks, containing no mordant to give them durability; resembling, in this, the inks now used in the East. That such writing was known to the ancient Egyptians, we know from the written bandages which are sometimes found on mummies. Linen books are mentioned by Pliny and Vopiscus; and Livy speaks of such books that were found in the temple of Moneta. The obvious character of the resource, is also indicated by the fact, that the pictorial epistles of the Mexicans were painted on a cotton tissue. The use of linen was certainly known to the Jews in the time of Moses, the priestly robes being principally of that material; and there are Biblical scholars who think that the original of the Pentateuch and the other books of the Old Testament were written on rolls of linen. The question is certainly open to investigation, as *rolls* only are mentioned in a general sense, without our being informed of what they were composed. Our own impression certainly is, that when a roll (מגילה, *megillah*) or "book" (ספר, *sepher*) is mentioned, we are to understand that it was either of linen or of the skins of animals—sometimes, perhaps, the one, and sometimes the other.

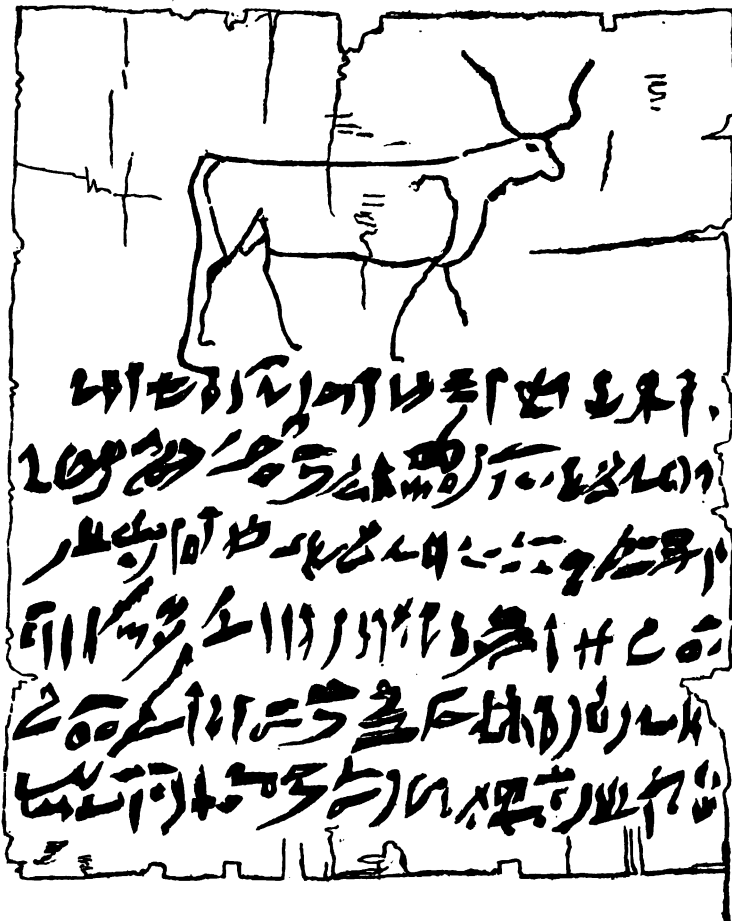
II. *METALLIC SUBSTANCES*.—Tablets, and sometimes several tablets formed into a book, like the wooden tablets, consisting of plates of lead, copper, brass, and other metals, were anciently used, either to form leaves on which the wax might be spread, or else for the writing to be engraven upon them. The latter process is exceedingly ancient. Writing on lead is mentioned by Job (xix. 24). Pliny mentions that leaden sheets or plates were used for important public documents. This we learn also from other sources; and brass was also employed for inscriptions intended to be very durable. What Pliny says on the general subject is instructive. "At first men wrote on the leaves of the palm, and the bark of certain other trees; but afterwards public documents were preserved on leaden plates or sheets, and those of a private nature on wax and linen." The order of sequence here is of no weight; we cite it for the facts. Montfaucon purchased at Rome, in 1699, an ancient book entirely composed of lead. It was about four inches long and three inches wide: and not only were the two pieces that formed the cover, and the leaves, six in number, of lead, but also the stick inserted through the rings to hold the leaves together, as well as the hinges and nails. It contained Egyptian Gnostic figures and unintelligible writing. Brass, as more durable, was used for the inscriptions designed to last the longest, such as treaties, laws, and alliances. These public documents were, however, usually written on large tablets. The style, for writing on brass and other hard substances, was sometimes tipped with diamond (Jerem. xvii. 1).

III. *ANIMAL SUBSTANCES*.—1. *Skins*. The skins of animals were in use for writing long before parchment was invented. Herodotus mentions the barbarians as writing or painting on the skins of goats and sheep; and Diodorus describes the ancient Persian records as being kept on the same substance. The recourse was so very obvious that it has prevailed in most countries. Even in America, the Mexicans had books of skins, and the North American Indians had maps painted on skins. It was also certainly one of the most ancient, if not the most ancient form of portable writing; and they have great probability on their side who contend that the books of Moses were written on the skins of sheep or goats. The Jews, then, had most certainly the art of preparing and dyeing skins, for rams' skins dyed red made a part of the covering for the tabernacle. In connection with this fact, the following particulars of a Hebrew MS. roll of the Pentateuch, now in the public library at Cambridge, are very instructive. The roll was discovered by Dr. Claudius Buchanan, in the record-chest of the black Jews in Malabar, supposed to be descended from

the first dispersion of the Hebrew nation by Nebuchadnezzar. The date of the manuscript could not be ascertained, but the text is supposed to have been derived from those copies which their ancestors brought with them to India. It is written on a roll of goat-skins, dyed red, and measures forty-eight feet in length, by twenty-two inches in breadth. As it wants Leviticus and the greater part of Deuteronomy, it is calculated that its original length must have been not less than ninety English feet. In its present condition it consists of 37 skins, comprehending 170 columns, four inches in breadth, and containing each from forty to fifty lines. It is in some places worn out, and the holes have been sewn up with pieces of parchment. (See further particulars in Horne's account of Hebrew Manuscripts in his 'Introduction,' vol. iv. p. 86—89.) We refer to this remarkable roll merely as representing a very primitive manner of writing important documents, without expressing any opinion as to the date of the roll, or the value of its text. Dr. Buchanan himself states, in his 'Researches' (p. 236, ninth edit.) that "the Cabul Jews, who travel into the interior of China, say, that in some synagogues the law is still written on a roll of leather, made of goats' skins, dyed red; not on vellum, but on a soft flexible leather."

2. *Parchment*.—This is but an improvement, although a very important one, on the process just mentioned. It was one of the latest, if not the latest of the various processes we have noticed, although some assign it a very early date, for want of adverting to the difference between it and *skins* less artificially prepared. The improvement is said to have been invented at Pergamos, at a time when Ptolemy Philadelphus prohibited the exportation of papyrus from Egypt, with the view of obstructing the formation of a grand library which Eumenes, king of Pergamos, was forming, and which he feared might eclipse his own great library at Alexandria. It is certain that the best parchment was made at Pergamos, and skins thus prepared were hence called *Charta Pergamena*, of which our *parchment* is a corruption. In Greek they are sometimes called *membrana* (μυμβρα), under which name St. Paul mentions them in 1 Tim. iv. 13. Parchment came to be employed for legal, sacred, and other particular classes of works; but the comparative cheapness of papyrus, combined with as much durability as could be required for the more common literary works, maintained it still in general use. The Jews soon began to write their scriptures on parchment, of which the rolls of the law used in their synagogues are still composed.

3. *Ivory*.—Tablets and tablet-books of ivory, on the same principle as those of wood and metals, were anciently in use, much as they continue to be so among ourselves. They were written on with that paint-like ink which, as we have already noticed, might be washed off when necessary. The Burmese have beautiful books formed of ivory sheets, stained black, on which the characters are gilt or enamelled, and the margins adorned with gilding.



FRAGMENT OF AN EGYPTIAN PAPYRUS ROLL.



MOSES BEHOLDING THE PROMISED LAND.—B. WEST.

## CHAPTER XXXII.

<sup>1</sup> *Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.*

GIVE ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass ;

3 Because I will publish the name of the LORD : ascribe ye greatness unto our God.

4 *He is the Rock, his work is perfect : for all his ways are judgment : a God of truth and without iniquity, just and right is he.*

5 *'They have corrupted themselves, 'their spot is not the spot of his children : they are a perverse and crooked generation.*

6 Do ye thus requite the LORD, O foolish people and unwise ? *is not he thy father that hath bought thee ? hath he not made thee, and established thee ?*

7 ¶ Remember the days of old, consider

the years of 'many generations : ask thy father, and he will shew thee ; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion is his people ; Jacob is the 'lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness ; he 'led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings :

12 So the LORD alone did lead him, and there was no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock ;

<sup>1</sup> Heb. *he hath corrupted to himself.*

<sup>2</sup> Or, that they are not his children, that is their blot.

<sup>3</sup> Heb. *generation and generation.*

<sup>4</sup> Heb. *cord.*

<sup>5</sup> Or, compassed him about.



14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, *'not to God*; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw *it*, he *'abhorred them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and *'I* will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and *'shall* burn unto the lowest hell, and *'shall* consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with *'burning* heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror *'within*, shall *'destroy* both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should

behave themselves strangely, *and* lest they should say, *'Our hand is high*, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should *'one* chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *'is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, and sealed up among my treasures?

35 To me *belongeth* *'vengeance*, and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, *'and* repent himself for his servants, when he seeth that their *'power* is gone, and *there is none* shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be *'your* protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: *'I* kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 *'Rejoice*, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to

\* Or, which were not God.

7 Or, despised.

8 Rom. 10. 19.

9 Or, hath burned.

10 Or, hath consumed.

11 Heb. burning coals.

12 Heb. from the chambers.

13 Heb. bereave.

14 Or, Our high hand and not the LORD hath done all this.

15 Josh. 23. 10.

16 Or, is worse than the vine of Sodom, &c.

17 Eccles. 88. 1.

Rom. 12. 19.

Heb. 10. 30.

18 2 Mac. 7. 6.

19 Heb. hand.

20 Heb. an hiding for you

21 1 Sam. 5. 6.

22 Tob. 13. 2.

Wisd. 16. 13.

23 Or, Praise his people, ye nations; or, sing ye.

24 Rom. 15. 10.

his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and <sup>21</sup>Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel :

46 And he said unto them, <sup>22</sup>Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you ; because it is your life : and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 <sup>23</sup>And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Aba-rim, unto mount Nebo, which *is* in the land of Moab, that *is* over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession :

50 And die in the mount whither thou goest up, and be gathered unto thy people ; as <sup>24</sup>Aaron thy brother died in mount Hor, and was gathered unto his people :

51 Because <sup>25</sup>ye trespassed against me among the children of Israel at the waters of <sup>26</sup>Meribah-Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.

<sup>21</sup> Or, Joshua.

<sup>22</sup> Chap. 6. 6, and 11. 18.

<sup>23</sup> Num. 27. 12.

<sup>24</sup> Num. 20. 25, 26, and 33. 38.

<sup>25</sup> Num. 20. 12, 13, and 27. 14.

<sup>26</sup> Or, strife at Kadesh.



EAGLE AND NEST.

Verse 10. "*Found him in a desert land.*"—"Supported him" is probably the correct meaning, as given in the Samaritan text. The Lord led the Israelites into the wilderness, and did not *find* them there.

—"Waste howling wilderness."—"Howling" correctly expresses the Hebrew *ḥayal* (*yelail*) ; but the Samaritan and Septuagint read "sandy," and are followed in some modern versions. There is, however, nothing difficult in the Hebrew reading, which probably refers to the howlings of wild beasts. The expression is still applied in the East to places frequented by wild animals.

11. "*As an eagle stirreth up her nest, &c.*"—This most beautiful figure obviously refers to the first attempts of the parent eagle to teach her young to fly. There are many vague stories which represent the female eagle as throwing from her nest all her eggs but one, which she hatches ; and others, which state that she indeed hatches more than one, but frequently destroys the most voracious of her brood. It is possible that these things may be done occasionally, as

they might be by other birds; but all our real knowledge of the habits and character of the eagle coincides with the statement here made—namely, that, on the one hand, the mother frequently rears more than one eaglet; and, on the other, she is most kind to the young she rears. But, although attentive to them while helpless in the nest, she does not encourage them in indolence when they are able to provide for themselves. She rouses them early to exertion, and to the exercise of their energies; she watches and directs, with interest and care, the first efforts to fly; and, when finally assured that their powers are sufficiently matured, obliges them to leave the parent nest, and provide for themselves in future. From this care of them while helpless, and to this careful training to exertion, the text takes its fine comparison, to illustrate the Lord's kindness to the Hebrews, his care for them, and the measures he had taken to raise them from that condition of religious, moral, and intellectual infancy into which they had fallen. Thus, to paraphrase the text, the eagle "stirreth up her brood" ("nest") from their inactivity and sloth—"fluttereth over her young," to incite them to try their wings—and "spreadeth abroad her wings, taketh them, beareth them on her wings;" that is, assists by her wings their first faint and feeble efforts, until, stimulated by her example, and rendered confident by the success of their first attempts, they at last plunge boldly into the air, and, exulting in strength, return to the nest of infancy no more. We believe the expression, "beareth them on her wings," must thus be understood; for whilst the eagle may doubtless assist her young in their first efforts, and even support them with her wings when weary or in danger of falling, there seems no sufficient evidence for the story which states that the mother eagle takes the young upon her back, and, soaring up, throws them off in the higher regions of the air; where, if she perceives that they are unable to sustain themselves, she, with surprising dexterity, flies under them, and receives them on her wings to prevent their fall. That she does this literally, we may doubt; but unquestionably she does, in their first exercises, support and assist the young birds so remarkably as to afford some ground to the exaggerations which we find in the works of the old naturalists and travellers. The eagle, as intimated by the prophet Jeremiah (ch. xlix. 16), usually "dwelleth in the cleft of the rock and holdeth the height of the hill;" constructing its nest on the summits of mountains and inaccessible precipices. The very simple form of the nest will be seen from our wood-cut, which also exemplifies the care of the mother bird in providing for the wants of her helpless brood.

13, 14. "Honey out of the rock, and oil out of the flinty rock....fat of kidneys of wheat."—See the notes on Psalm lxxxi. 16.

15. "Jeshurun" (יֵשׁוּרֻן).—The word is found only here and in chap. xxxiii. 5, 26, and Isa. xlv. 2. It is undoubtedly a poetical name for Israel, but has been variously interpreted. Some look for its meaning in the Arabic, where it signifies *one who prospers*; others derive it from the Hebrew word יָשָׁר (*jashar*), when it would mean *the upright, the virtuous*; but others regard it simply as the name of Israel (יִשְׂרָאֵל), with the termination ין, here used as a diminutive of endearment: such a reference to the name is probably intended in connection with whatever signification we may assign to the word.

23. "I will spend mine arrows upon them."—The judgments of God are frequently represented as arrows discharged by him to smite and punish a sinful people. (See Job vi. 4; Ps. xxxviii. 2, and xci. 5.) The same striking figure occurs also in the heathen poets. Thus Homer represents the pestilence in the Grecian camp as caused by the arrows of Apollo:—

"The god  
Down from Olympus, with his radiant bow  
And his full quiver o'er his shoulder slung,  
March'd in his anger; skaken as he mov'd,  
His rattling arrows told of his approach.  
Like night he came, and seated with the ships  
In view, dispatch'd an arrow. Clang'd the cord  
Dread-sounding, bounding on the silver bow:  
Mules first and dogs he struck, but aiming soon  
Against the Greeks themselves his bitter shafts,  
Smote them. The frequent piles blaz'd night and day.  
Nine days throughout the camp his arrows flew."—COWPER.

32. "Vine of Sodom."—This was doubtless one of the Cucurbitaceous family; from their climbing character called sometimes vines. The *Momordica elaterium* may have been the plant in question, which produces fruit that is intensely bitter, and violently purgative.

42. "I will make mine arrows drunk with blood."—Mr. Roberts says, "This figure of speech is often used in Hindoo books; and heroes are made to say of the foe, 'My sword shall soon be *matham* (i. e. drunk or mad) with his blood.'" ('Oriental Illustrations,' p. 130.)

49. "This mountain Abarim."—See note to chap. xxxiv. 1.

## CHAPTER XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came

with ten thousands of saints: from his right hand went 'a fiery law for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let not his men be few.

7 ¶ And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

8 ¶ And of Levi he said, 'Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 'They shall teach Jacob thy judgments, and Israel thy law: 'they shall put incense 'before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, 'Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things 'put forth by the 'moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that 'was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the

people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manassch.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he <sup>10</sup>seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 'Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

28 'Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

<sup>2</sup> Exod. 28. 30.  
<sup>3</sup> Heb. moons.

<sup>4</sup> Or, let them teach, &c.  
<sup>5</sup> Gen. 49. 26.

<sup>6</sup> Or, let them put incense.  
<sup>7</sup> Heb. coiled.

<sup>8</sup> Heb. at thy nose.  
<sup>9</sup> Or, under thy shoes shall be iron.

<sup>10</sup> Gen. 49. 26.  
<sup>11</sup> Jer. 23. 6.

<sup>12</sup> Heb. thrust forth.  
<sup>13</sup> Or, shall be subdued

Verse 6. "And let not his men be few."—The word "not" is not in the original; and it forms a gratuitous addition to the sacred text which ought to be rejected. The verse then reads, "Let Reuben live, and not die, but let his men be few." As no obvious connection appears between the clauses—as there seems something wanting in the verse as thus read—and as Simeon's name is the only one that does not occur in the chapter, as now read—Biblical scholars are generally disposed to suppose that the last clause applies to him, and that his name has, from some early accident

or carelessness of transcribers, been dropped from the text. This opinion is supported by the Alexandrian manuscript of the Septuagint, the most ancient and valuable extant; and by the Complutensian and Aldine editions; in all of which the name of Simeon occurs. Besides, Simeon comes next in order of birth to Reuben, and therefore should here look for a passage referring to him; and also the expression, "Let his men be few," applies more correctly to Simeon than to Reuben. By the census in Num. xxvi. (see the table there), the tribe of Reuben was more numerous than Simeon, Levi, Gad, or Ephraim; while the number in Simeon was, most remarkably, the lowest of all. With this understanding, the verse will read, "Let Reuben live, and not die; and let Simeon's men be few." Zebulun and Issachar are mentioned together, with equal brevity, in verse 18. This explanation spares the necessity of speculation on the reason for the supposed omission of Simeon; or for trying to find, under the expressed declaration, in what other tribe he must be understood to be included.

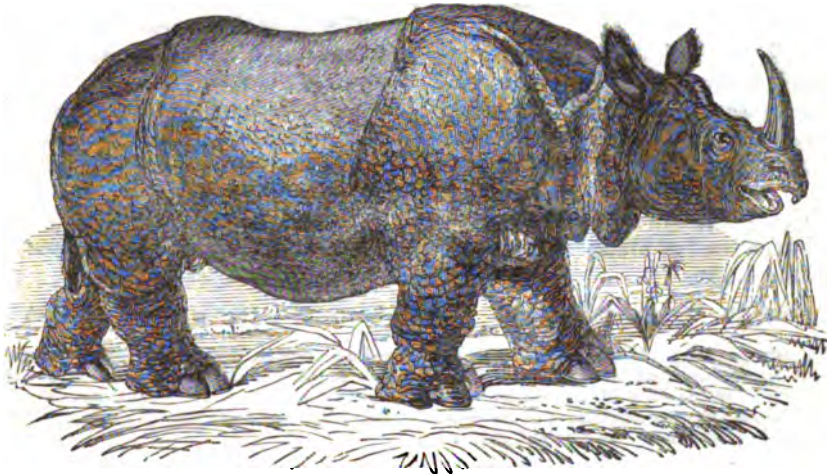
9. "*Nor knew his own children.*"—All this verse most probably refers to the zeal with which the Levites punished, without respect of persons, those who had sinned in the matter of the golden calf.

12. "*He shall dwell between his shoulders.*"—This is generally referred to the manifestation of the Divine presence in the temple of Jerusalem, which was within the lot of Benjamin. Dr. Boothroyd renders:—

"The Most High shall ever protect him,  
And he shall dwell among his mountains."

14. "*For the precious fruits brought forth by the sun, and for the precious things put forth by the moon.*"—The last word is plural, "moons" (ירחים, *jerachim*), in the Hebrew. The reference is probably to annual and monthly products, or, less definitely, to the products of which there was but one crop in the year, and those of which there were several crops in the course of one year. Mr. Roberts, however, informs us ('Orient. Illust.,' p. 131) that the Hindoos attribute to the moon a very strong influence on vegetation. They think that, from the time of the new moon to its becoming full all plants and all kinds of young grain gain more strength than at any other period.

17. "*Unicorns.*"—See the note on Job xxxix. 9.



"UNICORN"—RHINOCEROS.—Verse 17.

19. "*They shall suck of the abundance of the seas, and of treasures hid in the sand.*"—Zebulun was to have a maritime situation, and this expresses the advantages of that situation. The "abundance of the seas," is understood by some to refer to commerce. It is however difficult to discover that this or any other tribe did actually engage in maritime commerce; but both Zebulun and Issachar were doubtless advantaged by their immediate vicinity to the commercial Phœnicians. "The abundance of the seas," thus understood, they might receive from them, and dispose of advantageously to the other tribes. Might not "the abundance of the seas" partly mean sea fish? The paraphrase of Jonathan is curious and interesting, "They shall dwell near the Great Sea, and feast on the tunny fish, and catch the *cholson*," (or *murex*; see the note to Exod. xxxv.) "with whose blood they will dye of a purple colour the threads of their cloths; and from the sand they will make looking-glasses and other utensils of glass." The latter part of this citation explains the "treasures hid in the sand:" and it is certainly a remarkable fact, in connection with this text and with the particular situation of the tribes, that the Phœnicians had, in after-times, famous manufactures of glass made from the sands of the rivers Belus and Kishon, which discharge themselves into the bay of Acre; and this fixes the seat of the manufacture on the immediate borders of Zebulun and Issachar. We are not to forget that these tribes, destined to have a maritime coast, did not expel, or only partially expelled, the ancient inhabitants, and therefore did not obtain all the advantages which their obedience to the Divine command would have ensured.

22. "*He shall leap from Bashan.*"—Not Dan, but the lion to whom he is compared. The sense is, "Dan is like the lion's whelp that leaps from Bashan." The reference is probably to the fact recorded in Judg. xviii., where we find that the proper settlement of the Danites in the south of the country (Josh. xix. 47) being too small for them, they sent out an expedition which conquered a district at the northern extremity of the land, which formed a colony very distant from the proper territory of the tribe. This might well be compared to the leap of a lion.

25. "*Thy shoes shall be iron and brass.*"—Some understand this to mean that there would be mines of iron and



copper in the lot of Asher, which extended northward to Lebanon, so that *under the shoes*, as the foot note reads, there would be iron and brass. But the original word, translated shoe (נַעֲלָיו, *minai*) may be equally rendered by *bolt* or *bar*. So the Arabic version understood it, and is followed by the more modern translators. It would then seem to mean, as most of the Jewish writers themselves understand it, that the land of Asher would be remarkable for the strength of its fortifications. "Thy bolts shall be iron and brass" does certainly seem the more probable meaning.

## CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of 'Pisgah, that is over against Jericho. And the LORD shewed him 'all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his 'natural force 'abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

1 Or, the hill. 2 Chap. 3. 27. 3 Mac. 2. 4. 4 Gen. 12. 7, and 13. 15. 5 Heb. *mourner*. 6 Heb. *fed*.

Chap. xxxiv. The writings of Moses close with the preceding chapter. That now before us must have been added by Joshua, Samuel, or some later prophet. The three last verses have the appearance of having been added considerably later than the death of Moses, and were possibly written by Ezra, after the captivity. It is possible that this chapter once formed the commencement of the book of Joshua, and was subsequently removed to its present place as forming a suitable conclusion to the books of Moses.

\* Verse 1. "Unto the mountain of Nebo, to the top of Pisgah."—Compare this with xxxii. 49: "Into this mountain Abarim, unto mount Nebo." From this it seems that Abarim is the general name of a range of mountains; and as Moses is said in one text to die in mount Nebo, and in the present, on the top of Pisgah, we must infer that Nebo was a mountain in the range of Abarim, and that Pisgah was the most elevated and commanding peak of that mountain. As to the mountain of Abarim, it is impossible to determine the precise limits to which the denomination extended: but it seems to have a more extensive application than any other name given to mountains extending southward from those of Gilead, perhaps to the Arnon, and possibly southward still to the mountains of Seir, it is probably a general name for the whole. Still more plainly—we have names in Scripture for all the mountains east of the Jordan, from Lebanon to the Red Sea, with the single exception that we want a denomination for those between the mountains of Gilead and those of Seir; and as we find the name "Abarim" given in some large sense to these very mountains, we may suppose it was a name for the whole; and if so, we obtain the unbroken series of names which we require. But still, as we do not precisely know how far northward the denomination of "Seir" extended, we are unable to say how far the denomination "Abarim" should, under this view, be prolonged southward till it met that of Seir.

Mount Nebo itself is usually identified with Mount Attarous, about ten miles north of the Arnon, and nearly the same distance east from the north-eastern extremity of the Dead Sea. It is a barren mountain which offers nothing remarkable. It is however the most elevated mountain in the neighbourhood, and its summit is distinguished by a large, wild pistachio tree, overshadowing a heap of stones.

6. "No man knoweth of his sepulchre unto this day."—The reason of this concealment most probably was, lest in future times the Israelites should hold it sacred, as they afterwards did the brazen serpent. Judging from the number of deified mortals which the systems of ancient paganism contained, there was certainly the greatest danger that the Hebrews would in time have come to pay divine honours to him. This, however, has led to the opinion entertained by some of the Jewish writers that Moses did not die, but was snatched away in a cloud, while conversing with Eleazar and Joshua. Josephus is one of those who gives this statement; but it is directly contradictory to the sacred text, which says that he died, and was buried in the valley. Some Jewish and Christian commentators understand that Moses was buried by angels, at the Lord's command; while others think that he was directed to enter a cave, where

he died, and which served him for a grave. But the text says, that although he died in the mountain, he was buried in the valley. In 1655, some Maronite shepherds found, near Mount Nebo, a tomb bearing the inscription, in Hebrew, of, "Moses, the servant of the Lord," and this was forthwith determined to be the long lost sepulchre of the Hebrew legislator. But a learned Jew, Rabbi Jakum, proved so convincingly that this must be the tomb of some other and much later Moses, that the report speedily died away. Some think that the whole story about the discovery of the tomb, and the refutation of Jakum, is a fabrication. But as we find that a supposed tomb of Moses is still shown in the neighbourhood, we suspect that the only fabricated part of the story is that which assigns so convincing a character to Rabbi Jakum's reply. It might have convinced the Jews themselves; and all instructed minds will of course concur in his conclusion. But the natives are not an instructed people; and the Rabbi's best arguments were likely to avail little, when they had once got into their heads the conceit that they had found the tomb of Moses.

9. "*Joshua the son of Nun was full of the spirit of wisdom.*"—It will be well to understand the precise office which Joshua was appointed to fill. He was not the successor of Moses; for Moses had no successor: but he was commissioned as a military leader, divinely appointed to be the conqueror of the land of Canaan, and to portion it out among the victors. The position of Joshua was very different, not only from that of Moses, but from that of every ruler, general, or prophet who ever after appeared in Israel. His office, like that of Moses, was isolated, and suited to peculiar circumstances which could not again occur.

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# THE BOOK OF JOSHUA.

## CHAPTER I.

<sup>1</sup> *The Lord appointeth Joshua to succeed Moses.*  
<sup>3</sup> *The borders of the promised land.* <sup>5, 9</sup> *God*  
*promiseth to assist Joshua.* <sup>8</sup> *He giveth him in-*  
*structions.* <sup>10</sup> *He prepareth the people to pass*  
*over Jordan.* <sup>12</sup> *Joshua putteth the two tribes*  
*and half in mind of their promise to Moses.* <sup>16</sup>  
*They promise him fealty.*



NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister<sup>1</sup>, saying,

<sup>2</sup> Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all

this people, unto the land which I do give to them, *even* to the children of Israel.

<sup>3</sup> \*Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

<sup>4</sup> From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

<sup>5</sup> There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: <sup>1</sup> I will not fail thee, nor forsake thee.

<sup>6</sup> \*Be strong and of a good courage: for \*unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

<sup>7</sup> Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant

commanded thee: \*turn not from it *to the right hand or to the left*, that thou mayest prosper whithersoever thou goest.

<sup>8</sup> This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

<sup>9</sup> Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

<sup>10</sup> ¶ Then Joshua commanded the officers of the people, saying,

<sup>11</sup> Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

<sup>12</sup> ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

<sup>13</sup> Remember \*the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

<sup>14</sup> Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren <sup>10</sup>armed, all the mighty men of valour, and help them;

<sup>15</sup> Until the LORD have given your brethren rest, *as he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun-rising.

<sup>16</sup> ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

<sup>17</sup> According as we hearkened unto Moses

<sup>1</sup> Deut. 1. 38.

<sup>2</sup> Deut. 11. 34. Chap. 14. 9.

<sup>3</sup> Heb. 13. 5.

Dent. 31. 23.

\* Or, *thou shalt cause this people to inherit the land*, &c.

<sup>4</sup> Deut. 5. 22, and 28. 14.

<sup>7</sup> Or, *do wisely*.

\* Or, *do wisely*.

\* Num. 32. 20.

<sup>10</sup> Heb. *marshalled by five*.

in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against

thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

JOSHUA.—This is the first book called after the name of an individual. Of the books thus distinguished, some bear the names of their authors—as all the books of Prophecy; and others, those of persons who act a conspicuous part in the transactions which the books record—as Ruth, Job, and others. The present book might well be called “The Book of Joshua,” on the latter ground, as it exclusively relates to the proceedings of that great leader, in fulfilment of the high commission which was entrusted to him; and it terminates with his death. But Joshua is also very generally thought to have been the author of the book; and that it had thus a two-fold claim to his name. But the date and authorship of the book of Joshua have been by no means satisfactorily ascertained; and it would be to little profit to investigate the different opinions which have been entertained. The sum of the matter seems to be, that the book was either written by Joshua, towards the close of his life—the last five verses being, after his death, added by a properly authorised person—or else, that it was wholly written, after his demise, from documents written by him or under his direction. These are the substantial alternatives; and the only further question is, at what period, and by what priest or prophet the book was, under the latter hypothesis, compiled from such ancient and contemporary documents. Different authorities assign this service to Eleazar, Phineas, Samuel, Isaiah, Jeremiah, or Ezra. But if it was not written by Joshua himself, a comparison of ch. xv. 63 (see the note) with 2 Sam. v. 6—8 will make it quite evident that it must have been written before the seventh year of David’s reign. Besides the five last verses, there are some others interspersed in the book, which Joshua could not have written; and which, so far, favour the conclusion that it was compiled by a later hand. But these passages are few and brief, and are regarded as subsequent additions and interpolations, by those who consider that the balance of evidence assigns its authorship to the hero whose name it bears.

The book relates the history of Israel while under the command and government of Joshua; the entrance of the Hebrews into Canaan; their conquest of the greater part of the country; the division of the territory by lot among the several tribes; and the provision made for the settlement and establishment of the Jewish church in that country. The period it embraces is variously stated by different chronologists as seventeen, twenty-seven, or thirty years. Between twenty-six and twenty-seven years is the usually received period.

Professor Heeren designates the period of Jewish history, through which we have now passed, as the “Period of the Nomade State,” extending from Abraham to the conquest of Palestine; and that period on which we now enter, from the occupation of Palestine to the establishment of monarchy, he denominates the “Period of the Federative Republic.” This period he characterises as the heroic age of the nation, during which, after the gradual adoption of fixed dwellings and agriculture, it was engaged in constant feuds with its neighbours, the vagrant Arabs, the Philistines, and the Edomites. In consequence of the division of the land, according to the tribes, and their separation from one another, the government long remained patriarchal; each tribe preserving its patriarch or elder, as in the nomade state. But at the same time, all the tribes had, in the worship of the true God, one common bond, uniting them in one federative state.

## CHAPTER II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I

wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there

<sup>1</sup> Heb. 11. 31. James 2. 25.

<sup>2</sup> Heb. say.

<sup>3</sup> Heb. melt.

<sup>4</sup> Exod. 14. 21. Chap. 4. 23.

<sup>5</sup> Num. 21. 24.

<sup>6</sup> Heb. rose up.



THE OATH OF RAHAB AND THE SPIES.—AGOSTINO CARRACCI.

remain any more courage in any man, because of you : for the LORD your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token :

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life <sup>'</sup>for your's, if ye utter not this our business. And it shall be, when the LORD hath given

us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window : for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you ; and hide yourselves there three days, until the pursuers be returned : and afterward may ye go your way.

17 And the men said unto her, We *will* be blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land,

<sup>7</sup> Heb. *instead of you to die*.



thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away,

and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

\* Heb. gather.    \* Heb. mall.

Verse 1. "*Jericho*."—See the note to ch. vi. 26, and 1 Kings xvi. 34.

"*They went, and came into an harlot's house, named Rahab*."—As this woman is honourably mentioned in the New Testament for her faith; and as, moreover, it appears from Matt. i. 5, that she was ultimately married to Salmon, by which marriage she became an ancestress of our Saviour, there has been considerable anxiety to rescue her name from the imputation which rests upon her character. Her vindication is made to rest, chiefly, upon the derivation of the word rendered "harlot." This is רַחֵב, *zonah*; and it is contended that this word ought not to be here derived from רַחֵב, *zonah*, "to commit fornication;" but from רָחַץ, *zach*, "to nourish," and, consequently, that it should be rendered not "harlot," but "hostess." The Chaldee paraphrase of Onkelos, Josephus, and several rabbins, agree in the same view; but the balance of opinion is against it. We feel obliged to express our entire concurrence in the common translation. The word *zonah* does not occur any where else in a sense which the context will allow to be rendered "hostess" (see Lev. xxi. 7, 14; Deut. xxi. 18); and there is no sufficient reason for giving it here a different derivation from that which it elsewhere bears. Moreover, the Septuagint, and the apostles Paul (Heb. xi. 31) and James (ii. 25) have given it the common interpretation. It will also be observed that, while Rahab so anxiously provides for the safety of her relations, she does not say a word about her husband or children: which is a more remarkable circumstance than it would be in England, as, in the East, scarcely any women but those of low character remain single. Another reason, which has escaped the notice of expositors, but which seems to us of considerable weight, is, that in the East there are no such persons as hostesses. The places of public entertainment (caravanserais) in towns only furnish empty lodging, and cannot be said to have even a host, much less a hostess; and if a stranger be accommodated in a private house, he never sees the lady of the house, or hears or asks any thing about her. The only woman in general who has a house to herself, and certainly the only woman to whose house a stranger can have access, is one who bears the stigma which attaches to the name of Rahab. To the house of such a woman, therefore, the spies went. Probably also they did not overlook the advantageous situation of the house, which was built against the town wall and had a window towards the open country, thus affording facilities for escape, of which they afterwards actually had occasion to avail themselves. The story of the Jews concerning Rahab is, that she was ten years of age when the Hebrews left Egypt, that she had followed evil courses all the time that they were in the wilderness, and that after the destruction of Jericho she was married to Joshua himself, and had daughters by him, to whom eight prophets trace their origin, namely Jeremiah, Hilkiah, Maasia, Hanameel, Shallum, Baruch, Ezekiel, and Huldab the prophetess. This, although wrong, is valuable; because it shows that the Jews themselves thought that the faith and repentance of this woman rendered her worthy to be the wife of Joshua and the mother of prophets; and they would not therefore have deemed her unworthy to have been the wife of Salmon, and the ancestress of David, Solomon, Hezekiah, Josiah, and Christ. (See Matt. i.)

6. "*Stalks of flax*," (פִּשְׁתֵּי הָאֵיזִם, *pishtai ha-aitz*.)—Gesenius and others say this was cotton; but this could not be, for the time is early spring, and cotton is not gathered till autumn;—not to mention the improbability that cotton was at this early period cultivated in Palestine. Understood, then, as flax, the text reads literally, "flax of the wood," that is, undressed flax, or flax with its ligneous parts. Rahab had doubtless placed it on the roof of her house to dry; the flat roofs of the Oriental houses (see Deut. xxii. 8) being, from their full exposure to the air and secure situation, admirably suited to, and much employed for, laying out such vegetable products, of whatever kind, as require to be dried in the sun.

18. "*This line of scarlet thread*."—Boothroyd renders: "This scarlet coloured rope." It was probably the same cord or rope by which they were let down from the window. As it was to be a sign by which her house should be recognized when the city was sacked, it must have been something too conspicuous to be easily overlooked by those who were acquainted with its purport.

CHAPTER III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this way* heretofore.

5 And Joshua said unto the people, "Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests saying, Take up the ark of the covenant and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, *as I was with Moses, so I will be with thee.*

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

<sup>1</sup> Heb. since yesterday, and the third day.

<sup>2</sup> Levit. 20. 7. Num. 11. 18. Chap. 7. 13. 1 Sam. 16. 6.

<sup>3</sup> Chap. 1. 5.

<sup>4</sup> Psal. 114. 3.

<sup>5</sup> Acts 7. 45.

<sup>6</sup> 1 Chron. 12. 15. Exodus. 24. 26.

Verse 14. "*When the people removed from their tents, to pass over Jordan.*"—The great event described in this chapter took place on the tenth day of the first month (iv. 19), wanting therefore only five days to complete the forty years from the day (the 15th of the first month) when the Israelites left Egypt. The manner in which the passage took place seems to be this. The priests, bearing the ark at the distance of two thousand cubits from the host, marched onward, and, in full confidence in the Divine promise, proceeded, as if to enter the river; but no sooner did their feet touch its waters, which then overflowed the banks from the melting of the snows in Lebanon (see Gen. xiv.), than the waters divided from shore to shore. The stream that was then coming from above, stood still at that point; while that which had passed the point of separation, continued to flow to the Dead Sea, and, arriving there, left all the channel open between the sea and the point of separation.

As we cannot determine the site of the cities of Adam and Zaretan, mentioned in v. 16, we do not know the extent to which the channel was laid open; but from a reference to the direction of the journey, and the situation of Gilgal, where they formed their first encampment in Canaan (ch. iv. 19), we may suppose it to have been about seven miles. The river, in this part, has a firm pebbly bottom, on which the host might pass without inconvenience, when the waters had been cleared before them. The priests entered first, and stood still in the mid-channel, until the entire host had passed over. They seem to have been placed not so that the people passed on each side of them as they stood there, but only *below* them, that is, between them and the sea—the ark of God being thus interposed between the people and the suspended waters, that the faint-hearted might feel the more assured. It must have taken a considerable time for so vast a multitude, with women, children, and baggage, to pass over; and the constancy which the priests exhibited

on this occasion bears honourable testimony to their faith, and ought not to pass unnoticed. When all had passed, the priests also went up with the ark out of the channel; and no sooner had they left it than the suspended waters above returned to their place, and overflowed the banks as before. Professor Jahn informs us (but we do not know on what authority) that when the river is thus overflowed, its breadth is nearly two hundred fathoms, and its greatest depth fourteen feet. ('Heb. Commonwealth,' b. iii. § 19.)

The following observations on this most impressive transaction are from Dr. Hales's 'New Analysis of Chronology,' vol. i. 412:—"The passage of this deep and rapid, though not wide river, at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency whatsoever employed; no mighty wind to sweep a passage, as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former; and it was done in the noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants; and struck terror into the kings of the Amorites and Canaanites, westward of the river, 'whose hearts melted, neither was there any spirit in them any more, because of the children of Israel.'" (Josh. v. 1.)

## CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 11 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people were clean passed 'over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers 'in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them

unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And 'the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand 'prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were 'lifted up unto the dry land, that the waters of Jordan returned unto their place,

1 Deut. 27. 2.

2 Chap. 3. 12.

3 Heb. to-morrow.

4 Num. 22. 27.

5 Or, ready armed.

6 Heb. plucked up.

and 'flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers 'in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, 'which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God 'for ever.

<sup>7</sup> Heb. went.    <sup>8</sup> Heb. to-morrow.    <sup>9</sup> Exod. 14. 21.    <sup>10</sup> Heb. all days.

Verse 9. "*Joshua set up twelve stones in the midst of Jordan.*"—In the command given to Joshua, there is nothing said concerning these twelve stones to be set up in the midst of Jordan. It is also difficult to discover what purpose they could answer, under the water. Some commentators suppose that the stones were placed one upon another, so as to form a heap that appeared above water, or was at least visible through the water, when the river was low; but if so, it would seem that a heap thus loosely set up must soon be swept away by the rapidity of the stream. The Arabic has not the verse, and the Syriac reads it so as to make it refer to the stones taken out of Jordan, making it a continuation of the description of the manner in which the Lord's commands were fulfilled, as: "Thus Joshua set up the twelve stones which they had taken from the midst of Jordan," &c. This is the reading followed by Kennicott: Boothroyd translates as in our version, but puts it in brackets, as of doubtful authority. It is very possible, however, that the text is correct, though we do not very clearly understand it. It may be that the stones were not *intended* to be visible, and that they were set up to replace those that had been taken out, in order to give an idea of completeness to the transaction.

13. "*About forty thousand prepared for war.*"—At the second census, a little prior to the passage of the Jordan, the adult males in the tribe of Reuben were 43,730; in Gad, 40,500; and the half tribe of Manasseh must have had from 20,000 to 30,000 more: and yet, although the obligation to military service was universal, and the two and half tribes held their lands beyond Jordan on the condition of assisting their brethren in the conquest of Canaan, only 40,000 out of about 100,000 went to the war: and nevertheless they were held to have fulfilled the obligation they had incurred. This illustrates a point in the military history of a nation. At first, while their numbers are few, all go to the war; but when they so increase as to be unmanageable as a military force, difficult to bring into action, and unable to keep the field beyond a few days, a levy from the general body begins to be made of the number of men suited to the exigencies of the occasion. We see this principle regulates here the demand upon the services of the two and half tribes, more than half whose numbers remained behind to protect and provide for the families settled in the new country. Indeed, such partial levies occurred in the very first military undertakings of the Hebrews, as in their war with the Amalekites, when Joshua selected the men he required (Exod. xvii. 9, 10); and in that with the Midianites, when a thousand men were levied from each tribe (Num. xxxi. 1—6). The whole body of the people were never expected to take the field except on very extraordinary occasions (see Josh. viii. 7, 11, 12; Jud. xx.; 1 Sam. xi. 7); and on all these occasions the war was terminated in a few days.

20. "*Those twelve stones . . . did Joshua pitch in Gilgal.*"—The definite object of this proceeding is explained in the following verses: and the principle exemplified by such memorials has already given occasion to remark in the note to Gen. xxiv. 20 (see also xxviii. 18). Josephus says that an altar was constructed with the twelve stones; and as the stones were not, singly, larger than one man could carry, this seems not unlikely. However, we have seen, in the note above referred to, that it was, and still is, a custom to set single stones as memorials of remarkable events. In the present instance, the stones, if set somewhat apart in an orderly manner and conspicuous situation, would seem likely to convey a more distinct reference to the twelve tribes than if united to form one altar.

## CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An Angel appeareth to Joshua.*

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart

melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee 'sharp' knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at 'the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of

<sup>1</sup> Or, knives of flints.    <sup>2</sup> Exod. 4. 25.    <sup>3</sup> Or, Gibeah Asaraloth.



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war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that <sup>a</sup>he would not shew them the land, which the LORD sware unto their

fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, <sup>a</sup>when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called <sup>b</sup>Gilgal unto this day.

<sup>a</sup> Num. 14. 23.<sup>b</sup> Heb. *when the people had made an end to be circumcised.*<sup>c</sup> That is, *rolling.*



10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes

and looked, and, behold, there stood 'a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* 'captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

7 Exod. 23. 23.

8 Or, prince.

9 Exod. 3. 5. Acts 7. 32.

Verse 3. "*Hill of the foreskins*."—Better as a proper name, "Gibeah-haaraloth."

9. "*The reproach of Egypt*."—It is not agreed what this means; but it is usually thought to refer to circumcision;—either because, circumcision being a sign of the patriarchal covenant with God, it was a matter of reproach to them that they should have remained uncircumcised like the Egyptians; or else, on the supposition that the Egyptians themselves were a circumcised people (see the note on Gen. xvii. 10), that they had, by neglecting the rite, exposed themselves to a participation in the contempt and dislike with which the people of Egypt regarded uncircumcised nations. Some, however, interpret it to mean, that they had at last been brought to a condition in which to begin their career as an independent nation—in which they might regard themselves as completely freed from the bondage of Egypt and the miseries of Arabia—and in which they could no longer be reproached as the fugitive slaves of the Egyptians, wandering in the desert without home or country.

"*The place is called Gilgal*."—This word, as explained here, means a rolling away, or removal; but Josephus, followed by some others, understands it to mean *liberty*, in allusion to the third of the interpretations given to the preceding clause. We do not know that there exists any local indication of the precise site of Gilgal. It must have been at some point between the Jordan and Jericho, and seemingly, nearer to the latter than the former. Josephus says that the first encampment in Canaan was fifty furlongs from the river and ten from Jericho. Jerome also states that in his time the place was shown at the distance of about two miles east of Jericho, and was held in much veneration by the inhabitants of the country. In later portions of the sacred history, we find here a town, also called Gilgal, which seems to have been of considerable importance. It was one of those comprehended in the annual circuit which Samuel was accustomed to make in his character of chief ruler or judge (1 Sam. vii. 16). It was also a place where sacrifices were offered (1 Sam. x. 8); and Saul, the first king of Israel, was there crowned (1 Sam. xi. 15). It is mentioned on several other occasions. After the division of the kingdom, Gilgal, as belonging to Benjamin, was in the kingdom of Judah; but, being close on the frontier towards Israel, it seems to have been infected by the prevailing idolatry of that kingdom, and, as a notorious seat of idolatrous iniquities, its name is, in Amos v. 4, coupled with that of Bethel in crime and condemnation. (See also Hos. xii. 11.) Mr. Buckingham, who, with much probability, inclines to place the site of Jericho more westward than other travellers, thinks that Gilgal was probably near Rihhab, a village about three or four miles from the Jordan, which is commonly considered to occupy the site of Jericho itself. On this, see further in the note to 1 Kings xvi. 34.

10. "*The plains of Jericho*."—The plains or plain of Jericho, are a portion of that great plain or valley through which the Jordan flows, and which is called the plain of the Jordan. (See Gen. xiii.) The plain of Jericho lies between the Jordan and the high mountains which enclose its valley on the west. Justin thus describes the valley:—"It is a valley like a garden which is environed with continual hills, and, as it were, enclosed with a wall. The space of the valley containeth 200,000 acres; and it is called Jericho. In that valley there is a wood, as admirable for its fruitfulness as for delight, for it is intermingled with palm-trees and opobalsamum. The trees of the opobalsamum have a resemblance like to fir-trees, but they are lower, and are planted and husbanded after the manner of vines. On a set season of the year they do sweat balsam. The darkness of this place is besides as wonderful as the fruitfulness of it; for although the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air." Buckingham, who cites this account from Justin, says that the situation, boundaries, and local features are accurately given in these details; and adds, "Both the heat and gloominess were observed by us; though darkness, in the sense in which we generally use it, would be an improper term to apply to this gloom." The palm-trees of the district are mentioned in Scripture, Jericho being in several places called "the city of palm-trees;" which shows that it was a palm-growing district, as in such districts palms are always planted in and around the towns. By this also it was distinguished from other parts of Canaan which are less favourable than this low and hot district to the culture of the palm. Jericho was therefore the "city of palm-trees" on account of the peculiarity of this circumstance. At present there are no palm-trees or balsam trees, or few trees of any kind, in the plain; the parched, barren, and desolate appearance of which fully entitles it to be called "a desert." And this is the condition of a region which Josephus, equally with Justin, describes as the most fertile of Judæa. But districts circumstanced like this, always suffer much more than others, when forsaken or neglected by man.

11. "*Old corn . . . parched corn*."—This verse seems intended to show the abundant supply of breed, naturally produced, which the Israelites now obtained, as accounting for the cessation of the manna, which was no longer necessary. The want which gave occasion to the miraculous supply of food was particularly mentioned; and now the abundance, which occasions it to be discontinued, is mentioned with equal precision. The Hebrews had now old corn, which the people of the plain, who, we may be sure, had fled into the city, left behind them in their houses and barns.

And they had also new corn; for it was now the time of barley harvest, and the people must either have recently reaped their corn, or they had left it standing, and the Hebrews cut it down. The former seems more probable. As the parched corn seems to be used in opposition to old corn; it probably means the new *ears* of corn, roasted and eaten. This very simple and primitive preparation is very well relished in the East: and many a poor traveller manages to derive his principal subsistence from the ears of corn which he gathers from the fields through which he passes, and prepares in this fashion. The Hebrews may have thus employed not only the ripe ears of barley, but the unripe ears of wheat; indeed, that they did the latter exclusively, is perhaps the preferable supposition: for the unripe ear, with its grain soft and juicy, is more relished than that which is ripe and hard. Another principal preparation, much and constantly in use in Western Asia, is *burgoul*; that is, corn first boiled, then bruised in the mill to take the husk off, and afterwards dried or parched in the sun. It is thus preserved for use, and employed for the same purposes as rice—chiefly boiled, to form a *pillau*, the standard dish of the East. It is thus used as a substitute for rice in places where that favourite grain is not grown, or, when imported, is too dear for common use. It forms a very good dish: which we have eaten with pleasure, after having had the appetite cloyed with the continual recurrence of the rice-pillau. The meal of parched corn is also much used, particularly by travellers, who mix it with honey, butter, and spices, and so eat it; or else mix it with water only, and drink it as a draught—the refrigerating and satisfying qualities of which they justly extol.

15. "Loose thy shoe from off thy foot."—See the note on Exod. iii. 5.

## CHAPTER VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 12 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

Now Jericho 'was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down *'flat*, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew

with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the *'rereward* came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor *'make* any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be *'accursed*, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and

<sup>1</sup> Heb. *did shut up, and was shut up.*

<sup>2</sup> Heb. *under it.*

<sup>3</sup> Heb. *gathering host.*

<sup>4</sup> Heb. *make your voice to be heard.*

<sup>5</sup> Or, *devoted.*

all that *are* with her in the house, because *she* hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* 'consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that 'the wall fell down 'flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the

woman, and all that she hath, *as ye* swore unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her 'kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, "Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

27 So the LORD *was* with Joshua; and his fame *was* noised throughout all the country.

\* Chap. 2. 4.    7 Heb. *holiness*.    8 Heb. 11. 20.    9 Heb. *under* 2.    10 Chap. 2. 14.    Heb. 11. 31.    11 Heb. *families*.    12 1 Kings 16. 34.

Verse 1. "*New Jericho*," &c.—The chapter would much better have begun at the end of verse 5. The present verse reads as a parenthesis, and the next verse continues the address from "the captain of the Lord's host" to Joshua, which was commenced in the last verse of the preceding chapter.



RAM'S HORN BLOWER.



OX'S HORN BLOWER.

4. "*Trumpets of rams' horns*" (קֶרֶן הַיּוֹבֵל, *keren ha-jobel*, *jobel-horn*).—That *keren* here means "horn," or an instrument in the shape of a horn, there is no question; but it is doubted whether *jobel* means a ram. The word is used, in Exod. xix. 13, to denote the instrument with which the jubilee was proclaimed; and it is agreed that the same instruments were employed on the present occasion. The Rabbins generally are quite certain that *jobel* denotes a ram, and that rams' horns were employed on both occasions. It is true that there is no other example in which *jobel* means a ram in the Hebrew of the Bible, nor do the Rabbins profess that there is. They say that the word is of Arabian origin, on the authority of Alkiba, who said, that when he was in Arabia, he heard the people call a ram *jobel*. The present Arabic language, however, does not acknowledge this use of the word; and the matter is altogether very uncertain. We certainly believe that a *horn* of some animal was intended, and think that it was either the horn of an ox or a ram. The horn of an ox is certainly a very ancient instrument of sound. A portion being cut off at the smaller extremity presented an opening which extended through its length, so that it could be adapted with great facility to the purposes of a trumpet. Rams' horns were applied to this use later. Indeed, Bochart and others contend that there never were any trumpets of rams' horns, the inside being solid, and not hollow, and therefore wholly unsuitable for the purpose. But this objection falls to the ground when it is observed that the inside of these horns is not hard, and may be extracted without great difficulty, excepting, however, a portion of about four or five inches at the point. But a part of this being cut off, and a hole bored through the remainder, the solidity of this portion becomes rather an advantage than otherwise, furnishing a smooth, solid, and durable mouth-piece, which supercedes the necessity of supplying that necessary part with some foreign substance.

17. "*The city shall be accursed.*"—That is, devoted by solemn bann, or *cherem* (see Levit. xxvii. 28), to destruction. This is the most striking and complete instance of the *cherem* as operating against a city, and we see its effect fully developed. When it was intended to proceed against a hostile city with extreme severity, it was previously devoted to God: and, in such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver and other metals, was added to the treasure of the sanctuary; and every thing else, with the whole city, burnt, and an imprecation pronounced upon any attempt that should ever be made to rebuild it. We see from Deut. xiii. 16—18, that if an Israelitish city introduced the worship of false gods, it was, in like manner, to be utterly destroyed, and to remain unbuilt for ever. (See Michaelis, 'Commentaries,' Art. 145.) There were two transgressors against this *cherem* on Jericho. The first, Achan, whose transgression was two-fold; first, by taking articles that ought to have been destroyed, and, secondly, the robbery and sacrilege of taking other articles that belonged to the sanctuary. The other transgressor was Hiel, by whom Jericho was rebuilt.

20. "*The wall fell down flat.*"—There have been some reflections upon the alleged unnecessary character of this miracle, on the supposition that such a vast army as that of Israel ought to have been able to take Jericho, without a miracle to throw down the walls for them; particularly when the generally miserable character of Oriental fortifications is considered. But the reader has only to turn to Num. xiii. 28, and Deut. i. 28, to perceive that the Hebrews themselves considered the walled towns of Palestine a great and insurmountable obstacle to the conquest of the country; whence Moses had expressly assured them that the "cities great, and fenced up to heaven," of the Canaanites would avail nothing before the power of their Almighty Leader, who went before them: "As a consuming fire he shall destroy them, and he shall bring them down before thy face." (Deut. ix. 1—3.) In the note to the last cited chapter, we explained the general inefficiency of Oriental forces in the siege of walled or fortified places, however insignificant such fortifications might seem to European engineers. And if this is the case even now, when the use of gunpowder and cannon is known, and some military engines are in use,—how much more so must it have been in those early times, when not even the present limited use of such assistance could be obtained in the most difficult of military operations. And this applies with peculiar force to the Israelites, who, from their long bondage in Egypt, and long wandering in the desert, where most of them were born, were all but wholly ignorant of military affairs, and were now perhaps for the first time, to assault a fortified town—a town which, from its importance, was probably one of the most strongly fortified in all the country. We may therefore readily believe that they were of themselves wholly unequal to the undertaking, and that the exhibition of the Divine power, which was promised to them, and which they received, was, in their circumstances, absolutely necessary. Moreover, as Dr. Hales remarks, "This stupendous miracle, at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the Israelites, by showing that the loftiest walls and strongest barriers afforded no protection against the Almighty God of Israel."

26. "*Cursed be the man,*" &c.—Dr. Boothroyd's clearer version of this is: "Accursed be the man before Jehovah, who attempteth to rebuild this city Jericho: with the loss of his firstborn son shall he lay its foundation, and with the loss of his youngest son shall he set up its gates." This implies that the man should lose *all* his sons in the course of this forbidden undertaking; the eldest when he began, the rest in the progress of the work, and the last at its completion. For the completion of this prediction, between five and six centuries afterwards, see 1 Kings xvi. 34, where, also, an account of Jericho will be given. It was probably intended, as Maimonides intimates, that the town should have remained a ruined heap, as an enduring memorial of the miracle which God had wrought. In the ancient history of other nations, we meet with many instances of prohibitions to rebuild a city destroyed in war, with imprecations against those who should attempt it. Strabo states, that it was believed that Troy had not been rebuilt on its former site from the dread of a curse which Agamemnon was supposed to have pronounced against him that should do so. This, he adds, was an ancient custom; and, as a further instance, mentions that Croesus, after he had destroyed Sidene, uttered a curse against him who should rebuild its walls. The Romans also, after the destruction of Carthage by Scipio Africanus, pronounced a curse upon him who should presume to rebuild that city.

## CHAPTER VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

But the children of Israel committed a tres-

pass in the accursed thing: for 'Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east

<sup>1</sup> Chap. 22. 20. 1 Chron. 2. 7.

side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let <sup>a</sup>about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they *are but few*.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them <sup>a</sup>in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their <sup>a</sup>backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore <sup>a</sup>liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies,

until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought <sup>a</sup>folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; *hide it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a <sup>a</sup>wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and <sup>a</sup>laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his

<sup>a</sup> Heb. about 2000 men, or about 3000 men.

<sup>b</sup> Or, in Morad.

<sup>c</sup> Heb. necks.

<sup>d</sup> Heb. fullest.

<sup>e</sup> Or, wickedness.

<sup>f</sup> Heb. tongues.

<sup>g</sup> Heb. poured.



tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of 'Achor, unto this day.

<sup>3</sup> That is, trouble.

Verse 2. "*Ai, which is beside Beth-aven, on the east side of Beth-el.*"—This "*Ai*" is the "*Hai*" of Gen. xii. 8, and xiii. 3; and is usually mentioned together with Bethel, which lay a few miles westward from it. Masius says that *Ai* was one league east from Bethel, and about three north from Jericho. Eusebius and Jerome say that in their time some small remains of the place were still extant; but this is not now the case, nor is there any thing to indicate the site beyond the probable distances compared with the indications which the sacred text affords. From these, Mr. Buckingham thinks that he finds a probable site at a distance of about two hours' journey nearly north from Jericho; and as in this part of his travels he reckons six hours' journey as equivalent to twenty miles, the distance is not much at variance with that assigned by Masius. It seems that *Ai* was afterwards rebuilt and occupied by the Hebrews, as we find people of Bethel and *Ai* included in the number of those who returned from the captivity in Babylon. See Ezra xi. 28; and Neh. vii. 32.

"*Beth-aven.*"—This name means "the house of emptiness," usually as applied to idolatry; and as Hosea (iv. 5; v. 8; x. 5) affixes this name, derisively, to Bethel (which means "house of God"), on account of its having become a conspicuous seat of idolatrous worship, it has been commonly thought that Bethel and Bethaven are always to be understood as the same place. But it is evident from this text that there was near Bethel a distinct place called Bethaven; and that what the prophet intended, was, to apply to it, in the literal meaning, the name which actually belonged to a place in the neighbourhood. We know nothing about Bethaven but what the text tells us, that it was near Bethel, and, as we learn from ch. xviii. 12, that it lay, as Bethel did, on the north border of the tribe of Benjamin.

5. "*Wherefore the hearts of the people melted, and became as water.*"—Michaelis regards the dispiriting effect of so trifling a loss upon some hundred thousands of men, as a manifest proof that there was no right arrangement of military affairs among them; for when all is rightly ordered in an army, a panic will not arise from so small a cause. This is partly right. But we are to consider that the Hebrews had not been taught to place any reliance on numbers or military skill, but rather that, under all circumstances, they must be invincible with the Divine assistance which had been promised to them. Any defeat, therefore, would seem to show that the promised aid had been withheld; and they could not but be aware that the smallest defeat must have much effect in encouraging their enemies who had hitherto beheld resistance hopeless. This, more than the loss itself, gave just cause for the consternation with which the defeat of three thousand men, with the loss of thirty-six, inspired the host of Israel. But even in a military point of view their consternation is not unaccountable, considering that they were nomades, fresh from the desert. What the Bedouins of Arabia now feel in this matter will illustrate the probable feeling of the Israelites on the occasion before us. Burckhardt says: "There is one circumstance that greatly favours the chance of a foreign general in his contest with the Bedouins. They are but little accustomed to battles in which much blood is shed. When ten or fifteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties. If, therefore, in a battle with foreign troops, several hundreds are killed at the first onset, and if any of their principal men should be among the slain, the Bedouins become so disheartened that they scarcely think of further resistance; while a much greater loss on the side of their enemies could not make a similar impression on mercenary soldiers. But even the Arabs would only feel this impression at the beginning of a severe contest; and they would soon, no doubt, accustom themselves to bear greater losses in support of their independence, than they usually suffer in their petty warfare about wells and pasture grounds." ('Notes on the Bedouins,' p. 167.)

21. "*A goodly Babylonish garment.*"—Literally, "a mantle of Shinar," of which Babylon was, in after-times, the famous and dominant capital. The robe was therefore manufactured somewhere in the plain of Shinar. We think it well to mention this, in order to preclude any inference, right or wrong, concerning the city of Babylon in particular, its early luxury, or its improved manufactures. That Babylon had been founded long before this time we know; but we have no evidence to show that it became of much importance, or was much distinguished for its luxury or refinement until between eight and nine centuries after the time of Joshua,—that is, not until the fall of Nineveh, when Babylon became the capital of Mesopotamia and of a large dependent empire. We are therefore only to understand that Achan's heart was seduced by a splendid mantle manufactured at some place in Shinar; but we cannot say that it was unquestionably "Babylonish," unless we refer the term rather to the district than to the city. However understood, it is interesting to find this indication, that this district had so early acquired that reputation for its manufactured robes, for which Babylon was in long subsequent times famous among the ancients: and it is certainly possible that the robe which tempted Achan, and also that which seemed such desirable spoil to the mother of Sisera (Judg. v. 30), was similar to that which we afterwards more distinctly know as a noted manufacture of Babylon. The mantles which were then held in such high esteem are agreed to have been of various colours, which seem to have been disposed in figures resembling those on Turkey carpets. But from what the Roman writers say about them, it is difficult to gather distinctly whether these figures were painted, woven in the loom, or embroidered with the needle. (See further on Judg. v. 30.) These robes, from their glossiness and tasteful combination of colours, produced a very splendid and rich effect. They were very costly, and considered in the highest degree luxurious. Plutarch relates that Cato, that great enemy to luxury, on receiving, by inheritance, a Babylonish garment, commanded it to be immediately sold. Josephus says that the robe concealed by Achan was "a royal garment interwoven with gold."

"*Two hundred shekels of silver, and a wedge of gold of fifty shekels weight.*"—The value of the silver, reckoned at 5s. per oz. would be nearly 28*l.*; and the ingot of gold would, at 4*l.* per oz., be worth rather more than 90*l.* An estimate of this kind must however be very uncertain, because we are unacquainted with the value which precious metals bore in the time of Joshua.

25. "*Burned them with fire, after they had stoned them with stones.*"—With respect to the capital punishment of stoning, and the subsequent one of burning, see the notes on Lev. xx. As we shall hereafter meet with various capital

punishments, introduced from foreign countries, it may be well again to direct attention to the fact that the only capital punishments directed by the law of Moses are stoning and "slaying with the sword." The latter punishment may have included decapitation, which, as being in use among the Egyptians (Gen. xl. 17—19), must have been known to the Hebrews. But this use of the sword is certainly not mentioned in the laws of Moses; and it would seem to have been generally left to the discretion of the executioner to destroy the convict with the sword in such way as seemed to him most convenient or effective. The expression "to fall upon," or, more properly, "to rush upon," such persons, seems to imply this liberty in the executioner. As very cruel punishments hereafter are mentioned, we are anxious to have it clearly understood that they are not sanctioned by the law of Moses. There is not, even now, any Oriental code so mild in the form of its capital and corporal punishments as that of Moses. Even stoning is less severe than it might at the first view appear; for the first stone that struck the condemned man on the head would, in most instances render him insensible to all that afterwards passed.

26. "*Raised over him a great heap of stones.*"—See 2 Sam. xviii. 7.

"*Valley of Achor.*"—The word means "trouble," and has evident reference to the name of Achan (עכָן). Indeed it is generally agreed that the name here given to the valley (עכָר) is the proper name of the man; the final ך, which makes all the difference, having been written ך, by some careless transcriber. Accordingly, the name is given as "Achar" in 1 Chron. ii. 7; and it is invariably so given in the Syriac version, and by Josephus. We know nothing about the valley. It could not have been at any great distance from Jericho; and in ch. xv. 7, we learn that it was on the northern border of the tribe of Judah.



CONVICTION OF ACHAN.—AGOSTINO CARRACCI.

## CHAPTER VIII.

<sup>1</sup> *God encourageth Joshua.* <sup>3</sup> *The stratagem whereby Ai was taken.* <sup>29</sup> *The king thereof is hanged.* <sup>30</sup> *Joshua buildeth an altar,* <sup>32</sup> *writeth the law on stones,* <sup>33</sup> *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, 'Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto 'Jericho and her king: only 'the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have 'drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side 'of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and 'their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no 'power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they 'let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had

<sup>1</sup> Deut. 1. 9, and 7. 18.

<sup>2</sup> Chap. 6. 21.

<sup>3</sup> Deut. 20. 14.

<sup>4</sup> Heb. pulled.  
<sup>5</sup> Deut. 7. 2.

<sup>6</sup> Or, of Ai.

<sup>7</sup> Heb. their lying in wait.

<sup>8</sup> Heb. hand.

made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the "book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; "as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel. "with the women, and the little ones, and the strangers that were conversant among them.

Nam. 31. 23, 26. 10 Verse. 12. 11 Chap. 7. 26. 12 Exod. 20. 26. Deut. 27. 5. 13 Deut. 11. 29, and 27. 12. 14 Deut. 31. 12. 15 Heb. walked.

Verse 4. "Lie in wait against the city."—We are certainly not anxious to prove that Joshua was a great general, or that the Israelites, as a people, could boast much prowess or skill in military matters. Indeed, this affair at Ai seems throughout to show the contrary; and so much the more clearly, therefore, are we enabled to perceive that, with their own resources, they were wholly inadequate to the great undertaking which lay before them; and, consequently, that the Divine assistance which they, by manifest miracles, received, was in the highest degree necessary to put them in possession of the promised land. On this view we are disposed fully to concur in the following remark of Michaelis, although we dissented from his opinion that the loss of thirty-six men was no adequate cause for the consternation which followed the first attempt against Ai. He says, with regard to this second attempt, "Joshua once more attacked the city of Ai (a small place, to reduce which he first thought 3000 men sufficient), with all his immense army, of which no fewer than 30,000 were thought necessary to form an ambuscade. The inhabitants of the city were too inexperienced in war to perceive the artifice: they pursued a body of some hundred thousands, that made a feint of flying before them, and while they thus left the city unprotected, the ambuscade rushed in and took possession of it. This, at the same time, plainly shows that the Canaanites were quite ignorant of the art of war. Even after the time of Joshua, until the days of David, we find so many instances of panics, surprises, routs (for example, that of the Midianites, Judg. vii.), victories gained by inconsiderable numbers, and extraordinary feats of personal prowess, which seldom have much effect against good discipline and order, that we may very justly conclude the Hebrews and all their neighbours to have been, at least until David's time, very defective in real military knowledge." It must not be forgotten, however, that contrivances, which may now seem hacknied and unskilful, must at one time have been original and effective. That the people of Ai were deceived by a feint, which now appears so easily seen through, seems to show that such a stratagem had not previously been known; and, in that case, considering Joshua its author, we may rate his generalship rather more highly than Michaelis seems to do, without however exalting him into that consummate warrior whose own resources left him little need of that Divine aid which was promised and given to him. There may be some infidelity at the bottom of the encomiums we so often hear on Joshua's abilities as a general. Joshua himself knew perfectly that without God he could do nothing; nor was he less aware that he was not himself that "Captain of the Lord's host" to whom the glory of its successful warfare was due.

17. "Or in Beth-el."—The Septuagint has not these words; nor is there in this chapter any reference to Bethel or its inhabitants. The clause is therefore omitted by Houbigant, Boothroyd, and others, who regard it as evidently interpolated.

18. "Joshua stretched out the spear that he had in his hand."—There was a flag or streamer at the end of it, to render it the more conspicuous, according to the very probable explanation of Abarbanel and other Rabbins. Although Joshua is now told when to lift up his spear, it is clear that the action itself was a preconcerted signal, well understood by the troops. They would else have been at a loss to know what intention the action expressed.

30. "Then Joshua built an altar . . . in mount Ebal."—For "Mount Ebal," the Samaritans read "Mount Gerizim;" as explained, with the other circumstances of this transaction, in the notes to Deut. xxvii.



CRAFT OF THE GIBEONITE.—ADAPTED FROM AGOSTINO CARRACCI.

## CHAPTER IX.

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are

<sup>1</sup> Heb. *mouth*.



thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals *with* you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And *the* men took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them

not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had *promised* them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall *none* of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God *commanded* his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

<sup>a</sup> Heb. in your hand.

<sup>b</sup> Or, they received the men by reason of their victuals.

<sup>c</sup> Verse 15. <sup>d</sup> Heb. not be cut off from you.

<sup>e</sup> Deut 7. 1, 2.

Verse 3. "Gibeon."—The name of this town imports that it was built upon a hill; and was, according to Josephus, forty furlongs north from Jerusalem, and Eusebius says that in his time it still went under its old name, and was four miles west from Bethel. The same father and Jerome say it was the capital of the Hivites, and a royal city; but the Scripture only says that it was a very important town, greater than Ai, and like a royal (or metropolitan) city (ch. x. 2). It is remarkable also that no king of Gibeon is ever mentioned; and, upon the whole, we may infer that it was the head of a confederacy or commonwealth of which the towns of Chephirah, Beeroth, and Kirjath-jearim were also members (v. 17.) and their inhabitants included under the denomination of Gibeonites. In the division of the land all the towns were given to Benjamin, except Kirjath-jearim, which fell to the lot of Judah. And Gibeon itself was one of the four cities of Benjamin that were assigned to the priests (ch. xviii. 25; xxi. 17.) From 2 Sam. ii. 13, it appears that there was a pond or pool (בִּרְכָת, *birkath*, the same in Arabic) at Gibeon, which from the passage would seem to have been rather large, and is undoubtedly the same as "the great waters that are in Gibeon" of Jer. xli. 12. There was also a "great stone" or rock in Gibeon (2 Sam. xx. 8); and these circumstances taken together may hereafter serve to identify the site. Gibeon retained its importance under the Israelites. The tabernacle was there in the latter part of David's reign (1 Chron. xxi. 29, 30), and in the early part of Solomon's (1 Kings iii. 4); but we do not know where or on what occasion it was removed thither. The presence of the tabernacle rendered Gibeon the "great high place," whither Solomon went at the beginning of his reign to offer a thousand burnt offerings upon the

altar, and where the Lord appeared to him, and gave him the opportunity to prefer wisdom to riches or length of days. It is mentioned by Jeremiah, so as to show that it was a place of existing importance in his time; but the Scripture does not afterwards mention it, and our latest notices are those above cited from Eusebius and Jerome.

4. "*Old sacks,*" &c.—Of course they profess to do what they would actually have done had they really come from a distant place. Hence we learn that at this time little accommodation except that of lodging, if that, was expected upon a journey, and that every one carried provisions and drink with him, as at present. This rendered necessary their sacks, doubtless for containing their provisions and baggage. All travellers now carry sacks with them for such purposes. If they can afford it, these sacks are large, containing a strange assortment of articles—of dress, bedding, food, and even of pots and pans for cooking the necessary meals. These are usually carried on animals hired for the purpose, or on the animal which the servant, if any, rides. A poorer traveller reduces his baggage to narrower limits, so that he wants but small bags, which, being thrown over the back of his ass or mule, he rides upon himself. Those who have but one ass to carry themselves and baggage, frequently dismount and walk a considerable part of the way to relieve their beasts. This may account for the manner in which the clothes and shoes of the Gibeonites were supposed to have been worn out by long travel, although they had asses on which to ride. The bags which travellers use are commonly of stout woollen cloth or carpeting, sometimes strengthened with leather to keep out the wet. Bags of hair cloth are also sometimes used for this purpose, and almost always for carrying the corn and chopped straw for the cattle.

"*Wine-bottles, old, and rent, and bound up.*"—These were of course skin-bottles, like those for conveying water. (See Gen. xxi. 14.) Such bottles are of course liable to be torn or to burst, and when that happens they are mended either by being "bound up," that is by gathering up the wounded part like a purse; this is a temporary expedient such as travellers resort to, who have not the skill or means of making a more complete repair. They may be otherwise mended by sewing in a new piece; and sometimes by the insertion of a round flat piece of wood into the orifice. See further in Matt. ix. 17, where some illustrative cuts will be given.

5. "*The bread of their provision was dry and mouldy.*"—The hardness of the bread is expressed in our wood-cut, where the man forcibly compresses it in his hand to demonstrate this fact. The bread commonly used in the East is calculated to last only for the day on which it is baked; and in a day or two more it becomes exceedingly hard and unfit for use. This common bread could not therefore be that usually employed for daily food, for then its dry condition would not serve as an indication of the length of the journey they had taken. It must rather have been a sort of bread which will keep a considerable time, though it does ultimately become hard and mouldy. They have such bread in the East, the use of which is almost exclusively confined to travellers. It is a kind of biscuit, usually made in the shape of large rings, nearly an inch thick, and four or five inches in diameter. The bread is, when new, very firm, and rather crisp when broken; but, not being so well prepared as our biscuits, it becomes gradually harder, and at last mouldy from the moisture which the baking had left in it. In general it is seldom used till previously soaked in water. The bread of the Gibeonites may have been something of this sort. There is another kind of bread, which will keep as well, or better. This is the thin broad sheet of crisp wafer-bread, as thin as wrapping-paper, the preparation of which has been described in the note to Lev. ii. 4. But this is seldom used for a journey, being speedily reduced to powder by the action in travelling. The Gibeonites, in attending so strictly to every little circumstance which might induce belief in their story, were probably the more strongly influenced by their knowledge of the acuteness with which persons accustomed to a life in the desert can draw correct inferences from the most trifling external circumstances. This is remarkably the case with the Arabs at present, and was so in the most ancient times. In 'Antar' there is an anecdote which will in some degree illustrate this. A tribe of Bedouins, having hostile intentions against another tribe, the exact station or distance of which was not known, sent a spy to gain intelligence. The spy had a good excuse for going to the other tribe, as his sister was the wife of its chief. On his arrival he professed that his object was to visit his sister; but his real intentions were easily detected, and he was sent away, after having been made to swear that he would give no intelligence to the tribe from which he came. As he was going he begged his sister to give him some provisions to serve him till he reached home; and she gave him some bread and milk. His tribe was only a few hours distant, and he soon arrived there. His friends came to meet him, and overwhelmed him with questions. He gave no answer; but turning aside towards some oak-trees, he alighted beneath them, and placed on the ground before him the bottle that contained the milk. On being further interrogated, Amroo (the spy) pointed to the trees with his hand and said, "Truly, I have been provided with milk by a hated tribe: I wish thou wouldst taste thereof, that no harm may come to me from drinking it." This at once opened the eyes of the others; "O my cousins," said Khalid, "the man has fallen among the tribe: afraid of him, they have bound him by oaths that he will not speak of them. Had it not been so, he would not have escaped from them. The wisest plan is for you to taste his milk and try his food; if it be sweet, it is fresh milk, and Zoheir" (the chief of the adverse tribe) "is near us; if it be sour, and the victuals tainted, then the party is distant in the barren wastes." Accordingly some of the men approached and tasted the milk, when, finding it fresh camel's milk, they immediately concluded that the enemy was near.

14. "*And the men took of their victuals,*" &c.—Some understand this to mean that the elders took their victuals as sufficiently satisfactory evidence of the truth of the story told by the Gibeonites, and therefore thought it superfluous to "ask counsel of the Lord." But others conceive that the elders ate with the Gibeonites in token of amity and peace, according to a very ancient and still prevalent custom. Either way, the dilemma in which the elders found themselves involved, was a just consequence of their neglecting to "ask counsel of the Lord," which it was particularly incumbent upon them to have done in the very first treaty of alliance into which they had occasion to enter.

17. "*Beeroth,*" supposed, with sufficient reason, to be the same as Beer, the place to which Jotham fled after he had delivered his famous parable from Mount Gerizim. The latter name, of which "Beeroth" is merely the plural, means a well, and is still preserved in that of a poor village, about nine miles to the north of Jerusalem, on the road to Nablous, or Sichem. It is pleasantly situated upon a hill that looks towards the south, and on the top of which are two large arches of a ruined building. There is still a well of good water, to which the place owes its name; and near it are the walls of a ruined khan. The ruined building on the top of the hill is called by Richardson a convent; but it is more probably the ruin of the church built here by the Empress Helena, to commemorate the circumstance recorded in Luke ii. 41—44; for it is supposed that it was at this place that Jesus was first missed by his parents, when on their return home from keeping the passover at Jerusalem.

"*Kirjath-jearim.*"—This place is said to have been about nine miles on the road from Jerusalem to Lydda or Diospolis, that is, north-west from Jerusalem. In later times the ark of the Lord remained twenty years at this place, from the time that it was sent back by the Philistines, until it was removed, with great solemnity, by David. (Compare 1 Sam. vii. with 1 Chron. xiii.)

23. *"Hewers of wood and drawers of water for the house of my God."*—(See note on Deut. xxix. 11.) It is previously said, "for the whole congregation." But it does not mean that the Gibeonites were to furnish wood and water to the Israelites for their private use, but only that they were to relieve the congregation, by undertaking its duty of furnishing the wood and water required for the service of the sanctuary. Some of the Rabbins do indeed understand that while the Hebrews remained in camp, and before the land was divided, the Gibeonites performed this service for the whole body of the people; but even they admit that afterwards their services were limited to the sanctuary. This service must have been onerous at the great festivals; but not generally so; neither could it require the service of all the Gibeonites, who probably undertook the duty by turns, so that the great body had leisure to attend to their private concerns. They were assuredly not reduced to a condition of absolute slavery; but seem to have been rather domestic tributaries than slaves, their tribute being the personal service mentioned. We may conclude that they enjoyed their private property; and that persons in good circumstances did not themselves labour, but paid the poorer members of their community for acting as their substitutes. Many think that the service was imposed in order to pacify the people, who were much dissatisfied with the conduct of their rulers, and induce them, by the relief which the proposal offered to themselves, to respect the oath of the elders and not put the Gibeonites to death. This is probable. The Gibeonites seem to have been faithful servants to the congregation, performing patiently the duties imposed upon them. Except what occurs in the next chapter, we hear nothing further about them till the time of David, which is the best proof that can be given of their orderly conduct in the mean time. See the note on 2 Sam. xxi.

## CHAPTER X.

1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are mured in a cave.* 21 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; 'as he had done to Jericho and her king, so he had done to 'Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon *was* a great city, as one of the 'royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the

mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Mak-kedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, 'Sun, 'stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of 'Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

<sup>1</sup> Chap. 6. 15.

<sup>2</sup> Chap. 2. 3.

<sup>3</sup> Heb. cities of the kingdom.

<sup>4</sup> Isa. 23. 21. Eccles. 46. 4.

<sup>5</sup> Heb. be silent.

<sup>6</sup> Or, the upright.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them :

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them ; suffer them not to enter into their cities : for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace : none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage : for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees : and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein ; he let none remain : and he did to the king of Makkedah *as* he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah :

30 And the LORD delivered it also, and the king thereof, into the hand of Israel ; and he smote it with the edge of the sword, and all the souls that *were* therein ; he let none remain in it ; but did unto the king thereof *as* he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it :

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish ; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him ; and they encamped against it, and fought against it :

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron ; and they fought against it :

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein ; he left none remaining, according to all that he had done to Eglon ; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir ; and fought against it :

39 And he took it, and the king thereof, and all the cities thereof ; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein ; he left none remaining : *as* he had done to Hebron, *so* he did to Debir, and to the king

<sup>1</sup> Heb. cut off the tail.

<sup>2</sup> Deut. 21, 23. Chap. 8, 29.

<sup>3</sup> Chap. 6, 21.

thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel<sup>10</sup> commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

<sup>10</sup> Deut. 20. 16, 17.

Verse 3. "*Hebron...Jarmuth...Lachish...Eglon.*"—All these towns were to the south of Jerusalem, in the territory which afterwards was given to the tribe of Judah.

10. "*Beth-horon.*"—Beth-horon was built by the Ephraimites at a subsequent period (1 Chron. vii. 24); and the text therefore "the way that goeth up to Beth-horon," must mean the way of the mountain on which Beth-horon was afterwards built. The text just referred to, mentions *two* Beth-horons, "the nether and upper." They were both in the tribe of Ephraim; but we know nothing with certainty of their relative position. Some place Beth-horon the upper on the northern border of the tribe, and the other on the southern border; while others place both near each other on the southern border. That now mentioned must certainly, from the context, have been on the southern part of Ephraim, where it adjoins Benjamin, in whose territory the city of Gibeon stood. In this neighbourhood, on the road from Jaffa to Jerusalem, Dr. Clarke found a village called Bethoon, which had escaped the notice of previous travellers.

11. "*Hailstones.*"—As "*stones*" only are mentioned in the preceding clause, some commentators are of opinion that the miracle consisted of real stones, and that the term "*hailstones*" here only refers to the manner in which the shower fell. This explanation seems to arise from an impression that the agency of hail-stones could not be adequate to produce the effects described. But this is certainly a mistake. Numerous instances have been preserved in chronicles and histories of hail-stones of enormous size and weight, falling, in different countries, so densely and with such impetus, as to do immense damage to property, and to the life of animals and men. And with such facts before us, we cannot hesitate to believe that a hail-storm, which, being miraculously sent, was doubtless of far greater power than the operations of nature usually exhibit, was quite adequate to destroy the fugitives who might otherwise have escaped the swords of the Israelites. In showing the efficacy of a hail-storm for such a purpose, it becomes, independently of the sufficiently express statement of the text, probable that a shower of hail and not of stones was employed; because we have frequent instances in which God did choose to effect the purposes of his will by natural agencies when such agencies existed. On this, therefore, as on some other occasions, the miracle is found not so much in the agency employed as in the circumstances of the event. A storm of hail so terrible, so opportune, and so discriminate in its effects, could not but be recognized as a manifestation of that Divine aid which had been promised to the Hebrews, and which they so greatly needed. Instances of most destructive hail-storms are so numerous and well known, that we scarcely feel it necessary to cite particular examples. But it may be proper to observe, that in Palestine and the neighbouring regions hail-storms are frequent, and the stones sometimes of a size which we should consider extraordinary. This is chiefly in the mountainous districts and along the coast, as in the plains and deserts hail scarcely ever falls. In the elevated region of northern Persia, the hail-storms are frequently so violent as to destroy the cattle in the fields. The event in the text occurred towards the end of the period in which hail-storms usually fall in Palestine: their force will be understood by the following extract, which records one encountered by the British fleet while at anchor in 1801, in Marmorice bay, in Asiatic Turkey, and is aptly cited by Horne from Sir Robert Wilson's '*History of the British Expedition to Egypt*.' "On the 8th of February commenced the most violent thunder and hail-storm ever remembered, and which continued two days and nights intermittingly. The hail, or rather the *ice-stones*, were as big as large walnuts. The camps were deluged with a torrent of them two feet deep, which, pouring down from the mountains, swept every thing before it. The scene of confusion on shore, by the horses breaking loose, and the men being unable to face the storm, or remain still in the freezing deluge, surpasses description."

13. "*And the sun stood still, and the moon stayed.*"—As the alternation of day and night is produced not by the motion of the sun, but by the rotatory motion of the earth on its own axis, it is evident that what would popularly be described as the standing still of the sun, must really be the standing still of the earth, or the suspension of its diurnal revolution. It is scarcely necessary to vindicate the popular, but certainly inaccurate, expression employed by Joshua. It is customary in Scripture for things to be expressed not according to the strict rules of philosophy, but according to their appearances and the common notions with regard to them. This is done everywhere. Even now, and in this country, where every person slightly informed, knows that the apparent motion of the sun is produced by real motion in the earth, the language of not only the mass of the people, but that of the most correct speakers and writers, is full of expressions which imply motion in the sun itself, and which could not be avoided without much circumlocution and painful restraint of language. If any general at the present day could feel authorized, as Joshua did, to call upon the Creator of the universe to exert his almighty power in suspending the operation of those laws which His wisdom has imposed on nature—he would, most likely, express himself as Joshua did; he would say, "Sun, stand thou still!" and not, "Earth, cease to revolve on thy axis!" That God might receive the glory of his own great deed, it was necessary that the people should distinctly understand what was intended; and this would not be the case even now, were the philosophical rather than the popular form of expression to be employed. How much more was this the case in the time of Joshua, when the doctrine of the universe was wholly unknown, and when therefore the correct description of the phenomenon would not only have been altogether unintelligible, but would, for the mere sake of accuracy of expression, have involved the necessity of subsequent explanations and discussions, quite apart from the objects which Joshua had in view, or for which the Scripture itself was written. Indeed, it is not at all necessary to believe that Joshua himself was acquainted with the solar system: and it is by far more probable that he was not. He wished for a prolongation of the day; his faith taught him that God was able and willing to accomplish that wish; and therefore he called upon the sun to stand still—*that* being the only phenomenon through which, as all people then thought, the object could be attained.



And did, then, the earth stand still at the voice of man?—The miracle which then took place was not at the will of Joshua, but by the power of God, who inspired him to utter that command: and who can question that He who created the earth, and gave it motion, might, by the slightest exertion of his will, control, suspend, or alter the motion which he gave? The certain point is, that the day was miraculously prolonged “until the people had avenged themselves on their enemies.” Beyond this we know nothing, and are not required to know more. It is quite impossible to account for it on philosophical principles, as a phenomenon which unassisted nature was capable of producing, and all our considerations must result in resolving this astonishing event into an extraordinary manifestation of the Divine power; and, as such, it is the more appropriate and impressive, when we recollect that the Canaanites worshipped the sun and moon, which were now demonstrated not only to be unable to protect their votaries, but to be the mere creatures of Jehovah, which he could render subservient to their destruction.

As to the form in which the miracle was exhibited, opinions have been very various. The most general opinion is that the earth ceased for the time to revolve upon its axis; which certainly would produce the effect required. But there are others who think that, as the miraculous character of the event may be maintained, and the necessary result effected, without an interference with those laws of motion which regulate the universe, we ought to adopt other explanations. These are various; but they generally agree in considering that the time when Joshua called upon the sun and moon was towards evening; thinking that what is translated “hasted not to go down about a whole day,” should be rendered “hasted not to go down when the day was completed;” and that the earth continued its revolution as usual, but that God was pleased at that juncture to give the atmosphere such refractive power as maintained its image above the horizon long after the sun itself had disappeared. It is sufficient to indicate this view, without following out its details, or stating the various modifications under which it has been entertained by different writers.

We must not omit to mention that there are ancient observations, traditions, and fables, which seem to refer to this miracle; and which, by showing the extensive manner in which it operated, and the profound impression it made upon the minds of men, seem to favour the opinion that a real disturbance of the laws of motion took place. The Chinese annals preserve a tradition that, in the time of the emperor Yao, whom their chronology places about the time of Joshua, the sun did not set for ten days. “Days” is perhaps a mistake, or exaggeration for “hours;” and so understood, the statement would, as nearly as may be, coincide with the date and the fact. Herodotus also says that he learned from the Egyptian priests, that within the period of 341 generations the sun had four times deviated from his common course, setting twice where he usually rises, and rising twice where he usually sets. It is useless to expect minute accuracy in these old traditions; but to what else can they refer than to some derangement in the apparent course of the sun, that is, in the actual motion of the earth? The story of Phaeton, and some other classical fables, seem to have reference to the same event. In the poets, also, there are allusions of a similar character, which would probably never have been imagined but from some general tradition that such a circumstance had at one time occurred. In Homer there are not less than three passages to this purport. In one, Agamemnon prays:—

“Almighty Father! glorious above all!  
Cloud-girt, who dwell’st in heav’n, thy throne sublime!  
Let not the sun go down and night approach  
Till Priam’s roof fall flat into the flames,” &c.

Again, Jupiter having promised the Trojans that they should prevail until the sun went down, Juno, who was favourable to their adversaries, made the sun go down before its time:—

“Majestic Juno sent the sun,  
Unwearied minister of light, although  
Reluctant, down into the ocean stream.”

And, finally, Minerva retarded the rising of the sun, in order to prolong that great night in which Ulysses slew the suitors, and discovered himself to Penelope:—

“Minerva check’d  
Night’s almost finish’d course, and held, meantime,  
The golden dawn close pris’ner in the deep;  
Forbidding her to lead her coursers forth,  
Lampas and Phaëthon, that furnish light  
For all mankind.”—COWPER.

“The book of Jasher.”—The Jews themselves are much divided in their opinions about this book. Some think it the book of Genesis, others that of Deuteronomy; some the book of Judges, others that of Job; and many understand the books of the law generally, in which they suppose the miracle was predicted. *Jasher* means “upright,” so that the text may read, “the book of the upright.” The Rev. T. H. Horne, following Josephus, is of opinion “that it was composed of certain records (kept in a safe place at that time, and afterwards removed into the Temple), which contained an account of what happened to the Jews from year to year, and particularly of the sun’s standing still; and also directions for the use of the bow (see 2 Sam. i. 18), that is, directions for instituting archery and maintaining military exercises. So that this was not the work of an inspired person, but of some common historiographer, who wrote the annals of his own time, and might therefore deserve the name of Jasher, or the Upright; because what he wrote was generally deemed a true and authentic account of all the events and occurrences which had then happened.”

24. “Put your feet upon the necks of these kings.”—This was anciently a common form of expressing triumph over a fallen adversary. So David expresses his victories by saying, “Thou hast given me the necks of mine enemies, that I might destroy them that hate me” (Ps. xviii. 40). Thus it is said, that when the Persian king Sapor took captive the Roman emperor Valerian, he, for some time, used to put his feet on his neck when he mounted his horse; and, after a long captivity, caused him to be flayed. The custom is indeed recorded even on the rocks of the East. One very striking instance appears at Besitoon, in the ancient Media, where the sculptured face of a rock represents a conquering monarch standing with one foot upon the body of a conquered king, whose hands are uplifted in supplication. The conqueror, in this attitude, is in the act of addressing, in apparent rebuke and reproach, other captives, who stand before him connected together by a rope around their necks, and with their hands bound behind them. This sculpture is the more remarkable, if, as Sir R. K. Porter conjectures, the king is Salmeneser, king of Assyria; and that the ten captives are the representatives or chiefs of the ten tribes of Israel, whom that monarch conquered and carried into captivity. Another sculptured rock, in the same neighbourhood, represents a crowned figure with one foot upon the head and another between the shoulders of a prostrate king. Nor was this custom peculiar to the East: Quintus Curtius, relating the particulars of a single combat between Dioxippus, an Athenian, and Horratius, a Macedonian, says that,

in the end, the former, closing with the latter, struck up his heels, and threw him with great violence on the ground; then, after taking his sword from him, he set his foot upon his neck, and was about to dash out his brains, when the king (Alexander) interposed his authority to prevent him. Mr. Roberts says that trampling on the neck was, and is, in India, a common mode of expressing triumph. In the histories of the battles of the gods, or giants, particular mention is made of the closing scene, how the conquerors went and trampled on their enemies. The surest evidence of the prevalence of a custom is, however, exhibited by the part it bears in proverbial forms of speech. And Mr. Roberts says, "When people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, 'I will tread on thy neck, and after that beat thee.' A low caste man, insulting one who is high, is sure to hear some one say to the offending individual, 'Put your feet on his neck.'"

29. "*Libnah*."—Most of the proper names in this chapter recur in ch. xii. collectively; and such of them as require observation will there be noticed.

41. "*Gaza*."—See Judg. xvi. 1.

"*Goshen*."—This district, with a town of the same name, are usually placed in the south of the tribe of Judah. It received the name probably from some resemblance, in the character and products of the soil, to the Goshen of Egypt.

## CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.*  
10 *Hazor is taken and burnt.* 15 *All the country taken by Joshua.* 21 *The Anakims cut off.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto 'great Zidon, and unto 'Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD

bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not 'any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, 'as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still 'in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ 'As the LORD commanded Moses his servant, so 'did Moses command Joshua, and so did Joshua; 'he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from 'the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

<sup>1</sup> Heb. assembled by appointment. <sup>2</sup> Or, Zidon-rabbah. <sup>3</sup> Or, salt-pits. <sup>4</sup> Heb. burning of waters. <sup>5</sup> Heb. any breath.  
<sup>6</sup> Num. 33. 52. Deut. 7. 2, and 20. 16, 17. <sup>7</sup> Heb. on their heap. <sup>8</sup> Exod. 34. 11. <sup>9</sup> Deut. 7. 2. <sup>10</sup> Heb. he removed nothing.  
<sup>11</sup> Or, the smooth mountain.

19 There was not a city that made peace with the children of Israel, save "the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and

from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel "according to their divisions by their tribes. And the land rested from war.

<sup>19</sup> Chap. 9. 3.

<sup>18</sup> Num. 26. 53.

Verse 1. "*Hazor—Maddon—Shimron—Achshaph.*"—These little principalities were in the northern portion of Palestine. The reader will have observed the progress of the war on this side Jordan. The Israelites first took Jericho, and then made a step towards the centre of the country by the conquest of Ai. This, with the loss of the Gibeonites from their confederacy, raised the kings of the south (chap. x. 1), whose defeat by the Hebrews was attended with the signal circumstances which engaged our attention in the preceding chapter. Joshua then proceeded to take the towns of the kings he had destroyed; extending his conquests over the country which afterwards belonged to Judah, Benjamin, and Simeon, and which, at a still later period, formed the kingdom of Judah. Horem, king of Gezer, in central Palestine, attempted to relieve one of the assaulted towns, Lachish; but his army was wholly destroyed in the attempt. These events now alarm the kings of the north, who form a grand confederacy with those of the centre, in the hope of crushing the invaders; particularly as they are strong in horses and chariots, which had not yet been tried against them. They could not, however, stand before the power which helped Israel; and, after their defeat, Joshua took their towns in detail, until the greater portion of the Promised Land had been conquered.

2. "*Chinnereth.*"—This town appears to have been situated on the lake called, in Num. xxxiv. 11, "the sea of Chinnereth." We know nothing about the town; and, as the lake appears far more conspicuously in the New Testament than in the Old, we reserve a notice of it for Matth. iv. 18.

5. "*The waters of Merom.*"—This is the lake near the head of the Jordan, afterwards called *Senekonitis*, and now *Bahr-el-Houle*. According to Josephus, it was about seven miles long and three and a half broad. This probably refers to its condition when swollen by the melted snows of Lebanon: at other times it is little other than an extensive marsh through which the Jordan flows, without appearing to mingle with its waters, but to preserve its current distinct. The lake is in the midst of a wide and solitary plain, and along the brink, and in the shallow parts, is covered with reeds and rushes. The waters are muddy and reputed unwholesome. The lake, however, contains fish, and its fisheries are rented from the Mutsellim of Saffad by some fishermen of that town. The shores of the lake are uninhabited, except in two or three villages on its eastern border. Although there are no hills near the lake, its level is considerably higher than that of the lake of Chinnereth (*Tabaria*), whence, probably, it derived its name, "the waters of Merom," that is, literally, "the higher waters." Some commentators think that "the waters of Merom" cannot here mean the lake Houle, but perhaps the river Kishon in the plain of Esdraelon; because, the lake being some fifteen or twenty leagues within the territory of the confederates, it was more likely they would meet Joshua on their frontiers than allow him to enter so far into their country before giving him battle. There are some circumstances which seem to favour this conclusion. See Pococke's 'Travels,' Burckhardt's 'Syria and the Holy Land,' and Carne's 'Recollections of the East.'

6. "*Horses.*"—It is remarkable that, in the sacred books, we have not till now met with the horse any where but in Egypt, and that, now, we find it in the *north* of Palestine, but not any where intermediately between that country and Egypt. The most striking point in this is the silence concerning horses as used by the people of Arabia, which naturalists have been disposed to consider as the native country of that animal. We cannot resist the conviction that there were no horses then in that region. The omission to notice the animal during the long period when the Israelites wandered in and on the confines of Arabia, might be supposed to be accidental, were it not that, when they came to actual conflict with Arabian tribes, as the Midianites, we find that they have plenty of camels, asses, oxen, and sheep; but that the horse continues to be unnoticed; which would have been all but impossible, had they brought horses into action, or had any of these animals been killed or taken by the Israelites. At a later period (Judg. vi. 5) the same Arabian people made annual incursions into Palestine and "their camels were past numbering," and even their kings rode on camels (viii. 21); but they had no horses. And, in the reign of Saul, when the tribes beyond Jordan waged war with four Arabian nations, for the possession of the eastern pasture grounds, the victorious Hebrews found 50,000 camels, 250,000 sheep; 2000 asses, and 100,000 slaves;—still not a word of horses (1 Chron. v. 10, 20—22). And, not to multiply examples, we may safely say that in the whole Scripture history the horse is never mentioned in connection with Arabia. With all this, ancient history accords; for it does not describe Arabia as distinguished in any way for its horses; and even Strabo, who lived so late as the time of Christ, expressly describes Arabia as destitute of these animals. Of Arabia Felix, he says that it had neither horses, mules, nor swine; and of Arabia Deserta, that it had no horses, camels supplying their place. It is true that the Arabians profess to deduce the genealogy of their best horses from the stud of Solomon; but while this is manifestly a fable, resulting from the Arabian custom of ascribing every thing pre-eminent to Solomon, it is nevertheless valuable as an admission that horses existed even in Palestine earlier than in Arabia. This explains sufficiently why Moses did not contemplate that the Hebrews would ever go to Arabia for horses, but that they would go to Egypt; and also, why Solomon, when forming a body of cavalry, obtained his horses from Egypt, not from Arabia. When the Arabians began to pay attention to the breeding of horses, we do not know, and the inquiry has no connection with our object; but it is certain that horses were numerous and highly valued in that country before the time of Mohammed.

It will also be observed that the Israelites had no horses to encounter on the east of the Jordan, in the countries of Sihon and Og. Neither did they find any at Jericho. Every living creature in that city was devoted to God and put to death, and we find asses, oxen, sheep, and goats enumerated—but no horses. Neither do the kings of the south of Palestine bring any cavalry against the Hebrews; at least none are mentioned, as we may be sure they would have been, had any existed, on account of the importance attached to their presence. We now first find these animals brought forward by the kings of the north: and the question naturally occurs, how it is that we find them there rather than in the districts nearer to Egypt, from whence these animals were usually obtained? It may therefore be inferred that the Egyptians, whose policy often induced them to forego great advantages to promote the security of their country, did not, at this time, afford to their Asiatic neighbours any facilities in obtaining these warlike animals, which formed the principal strength of their own level country. And this renders it probable that the princes of northern Palestine derived their horses from Armenia, which was in ancient times celebrated for its horses, and which certainly did at a later period send them to the north of Palestine to the great commercial fairs of Tyre. Thus Ezekiel (xxvii. 14) says, speaking of that city, "They of the house of Togarmah (that is, Armenia) traded in thy fairs with horses, and horsemen, and mules." What the Armenians afterwards did at Tyre they very probably, at this earlier period, did at "Great Zidon."—For some remarks on the houghing (hamstringing) of horses, see the note on 2 Sam. viii. 4.

13. "*But as for the cities that stood still in their strength, Israel burned none of them.*"—Instead of "stood still in their strength," "stood on the hills" would be more correct and intelligible. The original, rendered "strength," is *לְהַלְלָם* (*tillam*), and the word *tel* means a hill, not only in Hebrew but in the Chaldee and Arabic; whence it frequently occurs in composition with the names of places in Assyria, Mesopotamia, and Syria. The sense seems to be, that Joshua burned the cities in the plains, but preserved those that were situated on the hills. The reason of this seems clearly enough to be, that, fearing to weaken his army by putting a garrison in all the towns he took, he preferred keeping those which were the most easily defended; destroying the others, to prevent the enemy from resuming the occupation of them. This explanation is the more probable from Judg. i. 19, where we see that the cavalry of the Canaanites afforded them such advantages in the plain that the Hebrews could not maintain their possession of the plains, but were obliged to confine themselves to the hills. The obvious course for them to take was, therefore, that which the above interpretation suggests.

16. "*Mountain of Israel.*"—Some think this was Bethel, where the Lord twice appeared to Jacob, and promised him the land, and where he also changed the patriarch's name from Jacob to Israel. Others, however, understand "mountain" in the plural, in the same sense as in verse 21, where "mountains of Israel," in opposition to "mountains of Judah," obviously denotes all the mountains of the country, except those in the tribe of Judah.

18. "*Joshua made war a long time.*"—This long time must have been between six and seven years, as determined by the age of Caleb, who tells us, in ch. xiv. 7—10, that he was forty years of age when Moses sent him as one of the original spies from Kadesh-barnea, and that he was eighty-five years old at the division of the land. Consequently, forty-five years had been passed since he went to spy the land, and as thirty-eight of these years had expired before the Jordan was passed, there of course remain about seven years, which had been employed in the conquest of the land west of the Jordan. As, however, some interval may have elapsed between the cessation of the war and the division of the country, it is possible that, as Josephus says, the war lasted only five years.

21. "*Anakims.*"—See the note on Gen. xiii. 18. It will be recollected that this gigantic people were of a different race from the Canaanites, and were not included in the list of devoted nations. They were the same race who so terrified the original spies, and the report of whose stature had so much effect in discouraging the Israelites. (Num. xiii.) It would doubtless have been imprudent to have allowed them to remain in the heart of the country: they were therefore dealt with like the other inhabitants; and Caleb, one of the only two spies whom their appearance had not in the first instance intimidated, expelled them from their capital Kirjath-Arba, which had been given to him by Joshua, and the name of which he changed to Hebron. (See ch. xiv. 12, *et seq.*; xv. 13, 14; Judges i. 10.) The Philistines on the coast gave refuge to those who escaped, and some of their descendants were remaining in David's time; for it is almost certain that Goliath, and the other Philistine giants mentioned in his history, were descended from these refugees.

22. "*Gath.*"—See 1 Sam. xxi. 10.

"*Ashdod.*"—See 1 Sam. v. 1.

## CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.*

Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 <sup>1</sup>Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half

Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdod-pisgah:

4 ¶ And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

<sup>1</sup> Num. 21. 24. Deut. 3. 6.

<sup>2</sup> Or, *Ten'an.*

<sup>3</sup> Or, the springs of Pisgah, or the hill.

<sup>4</sup> Deut. 3. 17, and 4. 49.

<sup>5</sup> Deut. 3. 11. Chap. 13. 12.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hopher, one;

18 The king of Aphck, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

<sup>6</sup> Num. 32. 29. Deut. 3. 12. Chap. 13. 8. <sup>7</sup> Chap. 11. 17. <sup>8</sup> Chap. 6. 2. <sup>9</sup> Chap. 8. 29. <sup>10</sup> Chap. 10. 23. <sup>11</sup> Chap. 10. 33.  
<sup>12</sup> Chap. 10. 33. <sup>13</sup> Chap. 10. 29. <sup>14</sup> Chap. 10. 28. <sup>15</sup> Or, Sharon. <sup>16</sup> Chap. 11. 10. <sup>17</sup> Gen. 14. 1.

Verse 5. "*All Bashan.... and half Gilead.*"—See chap. xiii. 11.

7. "*Unto the mount Halak, that goeth up to Seir.*"—Wells and others think that Mount Halak, which may be rendered "the smooth mountain," is merely a name applied to a part of Lebanon distinguished for its smoothness; and that Seir is another name for Hermon, which, as we learn from Deut. iii. 9, was called Sirion by the Sidonians, and Shenir by the Amorites—names not very different from Seir. But as Mount Halak is here obviously employed in opposition to Lebanon, in a definition of boundary, we prefer the opinion of Calmet, who thinks that the denomination applies to the hills in the extreme south of the country, nearest to the Seir of Edom. It will be recollected that a ridge of hills extends southward, with occasional interruption, through the centre of the country, forming, as it were, the backbone of the country west of the Jordan and Dead Sea. Parallel to this range is that which bounds the valley of the Jordan and the Dead Sea on the west; and these two together render very hilly all the country, in this part, between the central ridge and the Jordan and Dead Sea. But the ridge of the centre is discontinued in the south of Judah's territory; while that of the Jordan is prolonged southward, forming the western mountains of Seir, and enclosing on the west the great Ghor, or ancient valley of the Jordan, which we have so often mentioned. Now, as we would understand, Mount Halak is the last of the many ramifications which these two lines of mountain throw out towards each other; and this shuts up on the south that peculiarly hilly portion of Canaan to which we have referred. This Halak branch, is thrown out at the bottom (south) of the Dead Sea, and forms the ascent from the southern plains into the hill country of Judah. This explanation will be rendered perfectly clear by reference to a map: and it does not much matter whether we regard Halak as a proper name, or translate it, as Calmet does, into "the mountains of separation."

9. "*Jericho*," &c.—In the following list of the thirty-one ancient kingdoms of Canaan there occur very few names of places that are connected with any event of consequence in the subsequent portions of the sacred history, or concerning whose modern sites any information is extant. Jerusalem and Jericho, which will hereafter engage our attention, and Hebron and Bethel, which have already been noticed, are the only towns of much interest to the reader of Scripture. Concerning most of the others, the maps of Palestine afford all the information which is of any importance, and which consists merely in the determination of their sites and relative position. This applies with equal truth to the numerous names which occur in the ensuing chapters, which give an account of the division of the territory among the tribes. We shall not therefore encumber the page with speculations about names of no subsequent interest; but, leaving it to the map to show their distribution over the face of the country, we shall confine our attention to the few names that seem to require elucidation or remark. It may be here right to inform the reader that the great mass of the names which appear in the maps of Palestine are fixed according to the positions assigned by Eusebius and Jerome, who had an intimate knowledge of the country, at a time when a much larger number of the ancient names existed than at present.

11. "*Lachish*."—This place is several times mentioned in Scripture. It is one of the cities which were repaired and fortified, and made "exceeding strong," by Rehoboam (2 Chron. xi. 10); and it seems to have become of so much importance, that when Sennacherib invaded Jerusalem, he besieged it in person, detaching his generals from thence against Jerusalem (2 Kings xviii. 14, 17); and at a subsequent period, the Babylonian invader does not seem to have



proceeded against Jerusalem until he had taken Lachish (comp. Jer. xxxiv. 7, with xxxix. 1). In the time of Jerome, Lachish was a village, about twenty miles south-west of Jerusalem.

12. "*Gezer*."—The king of Gezer was he who came to the relief of Lachish when besieged by Joshua, and was utterly defeated and slain (ch. x. 33). But it is not there said that his city was taken; it was probably too distant at the time. We learn from chap. xvi. 10, that the Ephraimites, in whose lot this town lay, did not expel the inhabitants, but put them under tribute. In the time of Solomon, however, the king of Egypt took and burnt the place, destroying the Canaanites who dwelt in it; after which he gave the place to his daughter, the wife of Solomon, who rebuilt it, together with several other towns. (See 1 Kings xvi. 17.) Gezer was in the southern border of the tribe of Ephraim, about fifteen miles N.W. by N. from Jerusalem. In the time of Jerome it was a small town, bearing the name of Gazara.

14. "*Hormah* . . . *Arad*."—From this it seems that the kingdom of Arad was distinct from that of Hormah; whence we may conclude that Hormah was not a town of the king of Arad, but of an ally who had assisted him in his attack on the Israelites, as recorded in Num. xxi. (see the note there). Although the king of Hormah was defeated by Joshua, the city of that name was not destroyed till after his death (see Judg. i. 17).

15. "*Libnah*."—This town appears to have been a few miles to the north of Lachish. It was given to the priests (ch. xiii. 13), which perhaps accounts for its revolt from king Joram, when "he did evil in the sight of the Lord" (2 Kings viii. 22; 2 Chron. xxi. 10). The place must have been of considerable importance, as we find that the king of Assyria, after he had despatched Rabshakeh from Lachish against Jerusalem, went himself to take Libnah. It existed as a village in the time of Eusebius and Jerome.

"*Adullam*."—This place is chiefly noted in later times from a cave in its neighbourhood, which furnished a retreat to David when he fled from Gath (1 Sam. xxii. 1), and where he collected a party of about four hundred men. It was one of the towns fortified by Rehoboam (2 Chron. x. 7). Eusebius says it was a very large town even in his time.

17. "*Tappuah*."—There seem to be two, if not three, places of this name. One in the tribe of Judah (ch. xv. 34); another in the mountains of the same tribe (v. 53), distinguished by the prefix *Beth* (*Beth-tappuah*); and a third, distinguished by the prefix *En* or *Ain* (*En-tappuah*), on the boundary between the tribes Ephraim and Manasseh, but belonging to the former (ch. xvii. 7, 8). Tappuah means an apple, probably including also, like the analogous Arabic word, peaches, citrons, apricots, &c. These towns may therefore have been denominated from the abundance of the fruit of this kind which their districts produced.

18. "*Aphek*."—There are several places of this name; and there seem to be more than there really are. In 1 Sam. iv. there is an Aphek where the Philistines encamped while the Israelites were encamped at Ebenezer, and when, in the action which ensued, the ark of God was taken. There is also an Aphekah mentioned in ch. xv. 53; probably the same as this. We also find, in 1 Sam. xxix. 1, that there was an Aphek in the great plain of Esdraelon, where the Philistines encamped, as did the Israelites at Jezreel, previously to the great battle in which Saul was killed. Then there was another Aphek in the tribe of Asher (ch. xiii. 4, and xix. 30); and one more, belonging to the kings of Syria, to which Benhadad fled when defeated by Ahab (1 Kings xx. 30). As this last city seems to have been in Lebanon, and Asher's territory extended into those mountains, it is probable that the two last are identical, the rather as this tribe left unconquered a great part of its allotted territory. (See the note on the text last referred to.)

"*Lasharon*."—Biblical scholars, regarding the prefixed *s* as the mark of the genitive, read simply "of *Sharon*," as in the margin of our version. The town is doubtless the same as the Saron, near Lydda, mentioned in Acts ix. 35. It stood in the beautiful and fertile plain extending from Cæsarea to Joppa, along the coast—which is mentioned with so much admiration by the sacred poets. (See Cant. ii. 1.)

19, 20. "*Madon* . . . *Hazor* . . . *Shimron-meron* . . . *Achshaph*."—These were the four northern kings who organized the grand confederacy against the Israelites (ch. xi. 1). Hazor seems to have been the presiding state in this part of the country; and although it was utterly defeated, the king killed, and the capital burnt down, it recovered its strength in time, and about 160 years later was so powerful as to hold the Israelites themselves in subjection, when they had sinned against God. See Jud. iv. The last of these four towns, Achshaph, is supposed to be the same as the Achzib of Judg. i. 31. This place was situated upon the coast, about ten miles north of Acre (the Accho and Ptolemais of Scripture), where, upon a hill near the sea, there is still a small village, bearing the name of Zib, and which is rendered conspicuous by a few palm trees which rear themselves above its dwellings. This was in the lot of Asher, but that tribe did not gain possession of it.

21. "*Taanach* . . . *Megiddo*."—Both these towns are mentioned in Judg. v. 19, so as to show that they were not far from the river Kishon, or very distant from each other. Manasseh, to whom both towns belonged, could not drive out the inhabitants; but they were ultimately enabled to exact tribute from them (xvii. 11—13). Yet Taanach is in xxi. 25, mentioned as a Levitical city. Megiddo was rebuilt by Solomon (1 Kings ix. 15). Ahaziah, king of Judah, died here of the wounds he received from Jehu's people (2 Kings ix.), and near this place Joshua received the wounds of which he died, in a battle with the king of Egypt. 2 Chron. xxxv.

22. "*Kedesh*."—There are two places of this name; one in the tribe of Judah (xv. 23), and the other in that of Naphtali (ix. 37). The latter is thought to be here meant, as it is mentioned with others that were situated in the northern parts of Canaan. This was afterwards a Levitical city, and a city of refuge (xx. 7).

23. "*Dor, in the coast of Dor*."—This seems to have been a place of considerable importance in later times, and is placed by Jerome nine miles to the north of Cæsarea. It was in the tribe of Manasseh, but like Taanach and Megiddo was not possessed by it, because "the Canaanites would dwell in that land" (Judg. i. 27; Josh. xvii. 11). When Solomon divided the country into twelve governments, one of them was "the region of Dor," the governor of which was his own son-in-law (1 Kings iv. 11). It is mentioned in the books of the Maccabees and in Josephus, under the name of Dora. Mr. Buckingham, who, in his 'Travels in Palestine,' has fully traced its history, describes it as a small village with not more than forty or fifty dwellings, without a mosque, but having a khan for the accommodation of travellers. There is here a small port formed by a range of rocky islets at a short distance from the sandy beach. A ruined castle stands on the north of the town; but there is nothing to convey an idea of the former extent and importance of the place. It is now called Tortoura.

"*King of the nations of Gilgal*."—Certainly not the Gilgal where the Hebrews formed their first encampment. Waterland, Boothroyd, and others read the word rendered "nations" as a proper name, and for "Gilgal" read "Galilee" with the Septuagint, thus translating, "king of Goin in Galilee." Compare with Isa. xi. 1; see also the note on Gen.

xiv. 1. We allow the conjecture there stated to apply to this text; but its application to Tidal's kingdom is more doubtful, as there neither Gilgal nor Galilee are expressed.

24. "*Tirzah*."—It is no where said to what tribe this place belonged. Some place it in Manasseh, and others in Ephraim. After the separation into two kingdoms, Tirzah soon became the capital of Israel, or at least a principal seat of the court, until Samaria was built by Omri and made the metropolitan city. (See 1 Kings xii. 25; xiv. 17; xv. 33; xvi. 6, 8, 9, 15, 17, 23, 24.) The town seems to have been so pleasantly situated, that "*beautiful as Tirzah*," became a proverbial and poetical expression of comparison (Cant. vi. 4).

"*All the kings thirty and one*."—See the note on Judg. i. 7.

## CHAPTER XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.*

Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mcphaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and Ashdod-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of

<sup>1</sup> Heb. to possess it. <sup>2</sup> Or, the cave. <sup>3</sup> Num. 33. 33. <sup>4</sup> Deut. 3. 17.

<sup>5</sup> Or, the high places of Baal, and house of Baal-meon.

<sup>6</sup> Deut. 3. 13, 18. Chap. 33. 4.

<sup>7</sup> Or, springs of Pisgah, or the hill.

<sup>8</sup> Num. 31. 8.

<sup>9</sup> Or, diviner

Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 "But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them.

<sup>10</sup> Num. 32. 39.    <sup>11</sup> Chap. 18. 7.    <sup>12</sup> Num. 18. 20.

Verse 1. "*Joshua was old.*"—He was 110 years old at his death; and as the Jews say that the survey and division of the land occupied seven years, and as he does not appear to have lived long after that, he was at this time probably about a hundred years of age.

2. "*The borders of the Philistines.*"—The Philistines were descended from Mizraim, the second son of Ham (Gen. x. 14), by whom Egypt was settled. They seem to have left that country at a very early period, and to have settled on the coast of Canaan, expelling the Avites by whom it had previously been occupied (Deut. ii. 3; Amos ix. 7; Jer. xlvii. 4). They soon became so powerful as to give to the whole country the name of "Palestine," by which it was known even in the time of Moses (Exod. xv. 14), and under which it is mentioned by Greek and Roman writers. The territory of the Philistines was very inconsiderable in extent, being merely a narrow strip extending about sixty miles along the coast, from the "river of Egypt" nearly to the bay of Joppa. This country was very fertile; and we are probably to look for the source of their power in the commerce which they appear to have carried on. It is certain that they were the most powerful and lasting enemies that the Israelites had to encounter; and the history of the wars between the two people fills a very large space in the historical books of Scripture. Their land fell to the lot of Judah; but that tribe never dispossessed them of their territory; and wars between them and the Hebrews continued to be waged from the commencement of the Jewish commonwealth to its dissolution at the captivity. After the Jews were again settled in their own country, the wars between their old enemies were revived. Judas Maccabæus defeated them and took Azotus (B.C. 159); and about sixty-five years after, Gaza was burnt by Alexander Jannæus. After this, the Philistines seem to have been incorporated with the Jews who settled in their country. And hence the Philistines, who are before us from the commencement to the conclusion of the Old Testament history, are not once mentioned in the New Testament. We see that at the present time their little territory was divided into five principalities or commonwealths, the chiefs of which are distinguished by the peculiar title of סרנים, *seranim*, which almost every version differently renders (our own by "lords" and "princes"). It is probable that *saran* was the title which the Philistines themselves gave to the chief officer of their little states, the government of which seems to have been aristocratic. See the note on 1 Sam. xxvii. 22.

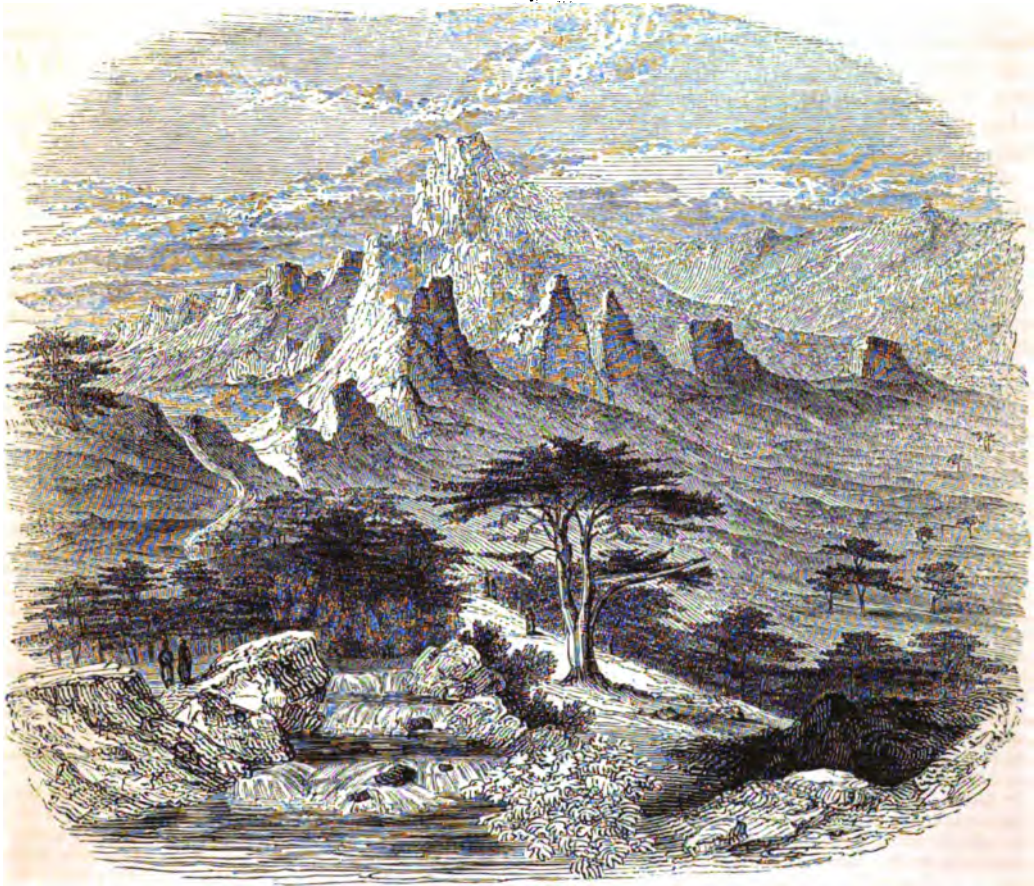
"*Geshuri.*"—From the context the Geshurites must be the same as those mentioned in 1 Sam. xxvii. 8, where it is said that while David lived among the Philistines, he went and invaded the Geshurites and other nations which "were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt." In verses 11, 13, another nation of Geshurites are mentioned as being situated at the other, the northern, extremity of the land, on the other side Jordan, that is, to the north of Bashan, within mount Hermon. Some Biblical chorographers think that they find a third Geshur in the "Geshur in Syria" of 2 Sam. xv. 8, the king of which was the father-in-law of Absalom, who fled thither after he had caused his brother Amnon to be murdered, and remained there three years till Joab had made his peace with the king. (See 2 Sam. iii. 3; xiii. 37, 38.) We do not, however, see any reason for establishing a difference between the Geshurites of Hermon and those of Syria, since the denomination of "Syria" reaches in the Scripture to the very borders of Palestine. The Geshurites either of the south or north were never expelled; but, as we see from verse 13, the latter were so far subdued that they were obliged to admit the Israelites to participate in the occupation of their land.

3. "*Sihor, which is before Egypt.*"—This river is unquestionably the same as "the river of Egypt," whatever that river were. See the notes on Gen. xv. 18, and Num. xxxiv. 5. This text affords an additional proof that the "river of Egypt" and "Sihor" are not the Nile; for the territory of the Philistines, along the Mediterranean, certainly did not extend to the Nile; but it did extend to the vicinity of El Arish, near which we believe the river ought to be placed.

4. "*To the borders of the Amorites.*"—We must conclude that this much dispersed people had a colony in the north, as well as in the south and east, unless we prefer to conclude that by some accident the letter *ר* has been transposed,

and that we ought to read *Aramites*, that is, Syrians. Syria certainly was the northern boundary of Palestine, but we nowhere else learn that Amorites were there.

5. "*The land of the Gibletes.*"—This people had their capital, called Gebal, on the sea shore, under Lebanon, upwards of forty miles N.N.E. from Sidon, and therefore far beyond the limits of the territory which the Israelites ever permanently possessed. This, with other passages, seems to sanction the conclusion that, in the definition of boundaries, respect was sometimes had to the limits which *might have been* obtained, if the people had had that faith in the Lord's promise which would have rendered them invincible, and the want of which kept them from the complete occupation of their promised country. On this view, the definition of boundaries may have had in view the limits of the kingdom in the time of David and Solomon, when the power of the Hebrews attained its highest point. But in other explanations of boundary there seems to be a reference to that extent of country which was actually and permanently possessed and occupied by the children of Abraham. The Gibletes worked with the people of Solomon and the king of Tyre in preparing wood and stone for the temple (1 Kings v. 18, marginal reading); and in Ezek. xxvii. 9, the people of Gebal are described as employed in fitting out the ships of Tyre, on which state the Gibletes seem to have been dependent both in the time of Solomon and Ezekiel. The chief town is no doubt the Gabel of Pliny, and the Byblus of the Greeks. Indeed, the Septuagint has the latter name for "Gebal" in the last-cited text. It is still called Gebal, and exists as a small town, surrounded by a wall, parts of which seemed to Burckhardt to have been built in the time of the Crusades.



LEBANON.—CASSAS, 'VOYAGE PITTORESQUE EN SYRIE.'

6. "*Lebanon.*"—The mountains of Lebanon form the root of the whole mountain system of Palestine. An extended view would perhaps trace them as ramifications southward from the great range of Taurus; but we must content ourselves with the more limited view which illustrates their immediate connection with Palestine. Two parallel ranges of mountains descend from Syria, enclosing between them a large valley which was anciently called Cœle-Syria. These are the mountains of Lebanon of the Hebrews, who do not, like the Greeks, distinguish the western ridge as Libanus Proper, and the eastern as Anti-Libanus; but we shall retain this distinction, as convenient in a geographical statement. Arriving in the north of Palestine, the parallel ranges both incline to the west, and Libanus approaches the sea, and terminates near the mouth of the river Leontes, about five miles to the north of old Tyre. The history of Anti-Libanus is more complicated. Contracting the breadth of valley between itself and Libanus, it also advances to the sea, and terminates in the White Cape (*Album Promontorium*) about five miles south of old Tyre. This part, where Anti-Libanus turns westward and crosses the breadth of Palestine to the sea, is, as the nearest and not the least elevated, to be understood as



the most usual "Lebanon" of the Scripture, in the restricted sense. At the point where this chain turns off eastward to continue its parallel course with Libanus, it throws out a ramification to continue the southern course it was before pursuing. This might in fact be regarded as the prolongation of the main chain, and that which attends Libanus towards the sea, merely as a branch. At any rate, this continuation southward is of more importance than the other branches of Libanus. At the point of divergence the highest mountains of the range occur; and, together with the first part of the prolongation southward, form the "Hermon" of Scripture. Thence, it may, with the usual interruption of plains and valleys, be traced along the east side of the Jordan, the Dead Sea, the Ghor, and the Gulf of Akaba, under the several denominations of the mountains of Gilead, Abarim, and Seir. This much of the southward continuation of Anti-Libanus, on the east of Jordan. Let us return to the point of divergence at mount Hermon. We have said that there Anti-Libanus inclines westward to the sea, to continue its parallel course with Libanus. This is true. But it will be observed that, after following this direction till it arrives at about the centre of the land's breadth between the Jordan and the sea, it merely sends a dash of mountain towards the west, to complete its duty of attending Libanus, and itself turns southward, and establishes a new parallelism with that other branch which we have traced southward on the east of Jordan. It runs down through the centre of the country, forming the "mountains of Israel" and "the mountains of Judah." In the south of that tribe, a cross range (see "*Halak*," note to ch. xi. 17) may be considered to carry it eastward nearer to the parallel range, from which it then becomes only separated by the broad Ghor between the Dead Sea and the Gulf of Akaba, forming the western hills of that valley, of which we have so often spoken. From thence this western range takes the western side of the Gulf of Akaba, and after throwing out the cross range of El Tyh, may be considered to terminate in the grand mountains which are clustered towards the extremity of the peninsula of Sinai. We believe this will be found a correct skeleton view of the mountains of Lebanon: and from this it will appear that all the mountains which bound and traverse the inheritance of Israel, on both sides the Jordan, are, in one way or another, ramifications of these mountains, or, to speak more precisely, of the Anti-Libanus. In the note on Mount Halak (chap. xii. 7), it was found convenient to consider the hills which bound the plain of Jordan on the west as forming a ridge distinct from that which traverses the heart of the country; but this ridge being merely a ramification of the central range, we have, in the present more general view, regarded the whole as one line of mountain.

The mountains of Lebanon are most elevated in the north of Palestine, where they make a most conspicuous and striking appearance, whether as viewed from the western sea or the eastern plains. They appear as stretching far away to the north and south, forming the elevated central nucleus of all the mountains of this region, and raising their abrupt and steep summits in grand snow-invested masses, high above the inferior ridges which seem to diverge thence, as from a centre, to the north, the south, and the east. The higher summits of Anti-Libanus are covered with perpetual snow; not, as Dr. Clarke describes it, in patches, as it may be seen during summer upon the tops of very elevated mountains, but investing all the upper part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep;—"a striking spectacle," adds the traveller, "in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire." The higher parts of Libanus not being above the point of perpetual congelation, are not thus covered with perpetual snow; but, as they border on that point, snow still remains during summer in the clefts and fissures which are exposed to the north. We do not know that any traveller has determined the height of the most elevated part of Libanus with any precision. Jahn, in his '*Archæologia Biblica*,' says the height of Anti-Libanus is about 9000 feet; but the principal summits must be much higher than this; for some of them, as we have seen, are above the line of perpetual congelation, which line cannot in this latitude be much below 11,000 feet; consequently, the higher peaks must be above that elevation, but how much above we do not know. The geological structure of the mountains of Lebanon has not been examined with much attention. Burckhardt says of Anti-Libanus, "Its rock is primitive, calcareous, of a fine grain; upon the highest part I found a sandy slate" ('*Syria*,' p. 9). Of Libanus, he nearly repeats this description,—"*The whole of the rock is calcareous, and the surface towards the top is so splintered by the atmosphere as to have the appearance of layers of slates.*" He adds, "I found a small petrified shell, and on breaking a stone which I picked up on the summit, I discovered another similar petrification within it." This is rather important, as seeming to show that the structure of the mountains is not of primitive but of either mountain or transition limestone.

We do not here notice the cedars, and other objects and circumstances, which furnished so many fine images to the Hebrew poets. Our statements on these subjects are reserved to illustrate the several texts which refer to them.

11. "*Gilead... and all Bashan.*"—The beautiful kingdom of Og, on the east of Jordan, extended from the river Jabbok on the south to Mount Hermon on the north. It comprehended three districts, all famous in the Bible for their exuberant fertility and their general excellence. Of these Argob was in the north; Bashan, properly so called, in the middle; and Gilead in the south. Part of Gilead, however, which lay south of the Jabbok, was not included in the kingdom of Bashan. But Argob may seem to be only a district of Bashan; whence the whole of Og's kingdom may be said to consist of all Bashan, and the greater part of Gilead. Or, indeed, it may be that Bashan was the general name for the whole, and Argob and Gilead only of particular districts—the former a small district in the north, and the latter a large one in the south. Parts of this country have been well described by Mr. Buckingham. He crossed the Jordan about ten miles above Jericho, and proceeded north-west to Jerash; consequently, till he came to the Jabbok (Zerka), his journey lay through that part of Gilead which was south of that river, and which had belonged to the Amorites. After ascending two ranges of barren hills, "we found ourselves on plains of nearly as high a level as the summits of the hills themselves, and certainly 800 feet at least above the level of the Jordan. The character of the country, too, was quite different from any thing I had seen in Palestine.... We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles, as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zabulon and Esdraelon, in Galilee and Samaria." ('*Palestine*,' vol. ii. p. 104, 8vo. edit.) This continued to be the character of Gilead south of the Jabbok. After passing that river, the travellers entered that part of Gilead which formed the south portion of the kingdom of Bashan: "We ascended the steep on the south side of the Zerka (the Jabbok), and on reaching its summit, came again on a beautiful plain, of an elevated level.... We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a very fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes that could be imagined. Among the trees the oak was frequently seen, and we know that this territory produced them of old." (Isa. ii. 13; Ezek. xxvii. 6; Zech. xi. 2.).... "Some learned commentators, indeed, believing that no oaks grew in this supposed desert region, have translated the word by *alders*, to prevent the appearance of inaccuracy in the inspired writers. The expression of *the fat bulls of Bashan*, which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to a



country generally thought to be a desert, in common with the whole tract that is laid down in our modern maps as such, between the Jordan and the Euphrates; but we could now fully comprehend not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person." ("Travels," vol. i. p. 113-14.) Continuing the journey in a north-westerly direction—"The general face of this region improved as we advanced farther in it, and every new direction of our path opened upon us views which charmed us by their grandeur and their beauty. Lofty mountains gave an outline of most magnificent character; flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wood, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque, as the taste or genius of a Claude could either invent or desire." (Vol. i. p. 117-18.)

The travellers returned from Jerash to the Jordan by a more northerly route. In the first part of the journey, the beautiful wooded scenery of the south was still continued. Mr. Buckingham says: "Mr. Banks, who had seen the whole of England, the greater part of Italy and France, and almost every province of Spain and Portugal, frequently remarked that, in all his travels, he had met with nothing equal to it, excepting only in some parts of the latter country, Entre Minho and Duoro, to which he could alone compare it. It is certain that we were perpetually exclaiming, 'How rich!' 'How picturesque!' 'How magnificent!' 'How beautiful!' and that we both conceived the scenery around to be quite worth all the hazard and privation of a journey to the eastward of Jordan."

It is true that, in prosecuting their route to the Jordan, the travellers met with much austere and barren land; but that the general character of the northern part of Og's kingdom coincides in a great degree with this account of the southern portion, we can gather even from the brief and inanimate indications of Burckhardt, who traversed the more northern parts of Bashan and Argob, and speaks frequently of desert fields covered with the richest pasturage, and than which artificial meadows could not be finer; and describes the soil, where cultivated, as affording the richest crops of wheat and barley. Upon the whole, the regions of Bashan and of Gilead, even now, after ages of neglect and desolation, bear witness to the accuracy of the frequent allusions to their fertility and beauty, which occur in the Sacred books. For the knowledge of this we are entirely indebted to modern research, as the region beyond Jordan has only ceased to be an unknown land within the present century.

12. "*Ashtaroth*."—This, one of the capitals of Bashan, derived its name from the Syrian Venus, whose worship was very prevalent in Syria and the neighbouring regions. It is sometimes called *Ashtaroth-Carnaim*; the adjunct signifies "the two-horned," the goddess being sometimes represented, like the Egyptian Isis, horned, or with the horned moon. In time, the "*Ashtaroth*" was dropped, and it was called simply *Carnaim* and *Carnion*, as in the books of Maccabees (1 Mac. v. 26, 43, 44; 2 Mac. xii. 21, 26), and, in Jerome's time, *Carnea*. It was then a considerable town. The place is now called *Mezareib*, and is the seat of the first castle (built upwards of three centuries since) on the route of the great pilgrim caravan from Damascus to Mecca. The castle contains the store-houses of provisions for the caravan, upon the roofs of which are built sixteen or eighteen mud huts for the peasants who cultivate the neighbouring grounds. There are no houses beyond the precincts of the castle. Near it, on the north and east, are a great number of springs, whose waters collect at a short distance into a large pond or lake, nearly half an hour in circumference, in the midst of which is an island. The water is excellent, and clear as crystal, abounding in fish. Near this lake there are many ruins of ancient buildings.

"*Edrei*."—This was the second chief city of Bashan; and here the decisive action was fought in which Og was slain. "Eusebius and Jerome," says Wells, "suppose it to be the same that was in their time called *Adara*, and was then a considerable city of what was then called Arabia, lying at the distance of four-and-twenty miles from Botsra." It was also called *Adraa*, and is said to have been on a branch of the Hieromax. It may perhaps be found, as Burckhardt conjectures, in the village called *Draa*, about five miles N.N.E. from *Ashtaroth*.

17. "*Heshbon*," &c.—Most of the principal towns mentioned in this chapter have been already noticed under Num. xxi. and xxxii. Such of them as have not been considered will be noticed where they occur historically; for there are few but historical towns which seem to claim particular notice. The names of towns here given, as included in the portion of each tribe, are however of the highest importance as materials for a map, which it would have been difficult to construct without them. We are at once enabled to determine, by reference to these lists, in what tribe most of the towns hereafter mentioned in Scripture were situated; and then our research is limited to ascertain in what part of a tribe's territory we are to seek that particular town which engages our attention. In chap. xii. we stated at once the necessary particulars concerning the ancient metropolitan cities of Palestine; but as it would be inconvenient to describe even the chief towns which occur in the following lists, we shall merely point out the principal of those in each tribe, and mention under what texts an account of them is to be sought.

The principal towns of Reuben were, *Ashdod-Pisgah*, of which we only know that it was situated near Mount Pisgah; *Bethabara* (see John i. 28); *Beth-peor*, or Baal-peor, where Balaam came to curse Israel, and in the valley over against which Moses delivered the summary of the law contained in Deuteronomy (Num. xxv. 3; Deut. iv. 46); *Bezer*, usually called "*Bezer in the wilderness*," or "*in the plain*," implying that it was in a desert part of the country, probably towards Arabia (it was a Levitical city, and one of the three cities of refuge on the east of Jordan); *Heshbon* (see Num. xxi. 26); *Jahaz* (see ch. xxi. 39); *Kedemoth*, near the Arnon, and giving name to the wilderness whence Moses sent his messengers to Sihon king of the Amorites (Deut. ii. 26)—it became a Levitical city; *Medeba* (see Num. xxi. 30); *Mephath*, given to the Levites; *Sibmah* (see Num. xxii. 3).

24. "*Gad*."—With regard to this and the other tribes, we must refer to the map for the demarcation of boundaries. The principal towns were, *Beth-aram*, or *Beth-aram*, called in Num. xxxii. 27, together with *Beth-nimrah*, "fenced cities and folds for sheep."—Herod changed the name of the former to *Livias*, and as to the latter, see the note on the text just referred to; *Jazer* (see Num. xxxi. 3); *Mahanaim*, where the angels met Jacob (see Gen. xxxii. 2); *Penuel*, or *Peniel* (see Gen. xxxii. 30); *Rabbah*, or *Rabbath-Ammon*, the capital of the Ammonites, afterwards Philadelphia (see 2 Sam. xi. 1); *Ramath-Mizpeh*, or *Ramoth-Gilead* (see 1 Kings xxii. 3); *Succoth* (see Gen. xxxiii. 17).

29. "*Half tribe of Manasseh*."—*Ashtaroth-Carnaim* and *Edrei*, noticed above, are the only two here mentioned out of the sixty cities which the half tribe on the coast of Jordan possessed. The other cities, however, of principal importance, were, *Bethsaida*, not mentioned in the Old Testament, but frequently in the New (see Matt. xi. 21); *Gadara*, where Christ cast forth the unclean spirit of the man who dwelt in the tombs (see Mark v. 1); *Gerasa*, or *Gergesa*, the inhabitants of which besought Jesus to leave their district, after he had permitted the unclean spirits to enter the herd of swine; *Jabesh-Gilead*, connected with some important incidents in the history of Saul (see 1 Sam. xi. 2).

## CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.*

AND these are the countries which the children of Israel inherited in the land of Canaan, 'which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 'By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 'As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espie out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 'As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 'Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the LORD God of Israel.

15 And 'the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

<sup>1</sup> Num. 34. 17.

<sup>2</sup> Num. 26. 55, and 33. 54.

<sup>3</sup> Num. 35. 2. Chap. 21. 2.

<sup>4</sup> Num. 14. 24.

<sup>5</sup> Heb. walked.

<sup>6</sup> Eccles. 46. 2.

<sup>7</sup> Chap. 21. 12. <sup>1</sup> Mac. 2. 56.

<sup>8</sup> Chap. 15. 13.

Verse 12. "Then I shall be able to drive them out."—There is a difficulty here; because, in ch. xi. 21, it is expressly said that Joshua had already driven the Anakim out of Hebron. Some think that Caleb's claim of the district of Hebron was anterior to the conquest of the city by Joshua; others suppose that Joshua indeed took the city, but that the Anakim retained the adjacent hills, from which Caleb now proposed to expel them; and this is thought to be the more probable, as it appears that Caleb did not become the proprietor of the city, which was given to the priests, but that he did possess the district in which Hebron stood. Lastly, another and perhaps the best interpretation, supposes that the Anakim had recovered Hebron while Joshua had been engaged in the northern parts of the country, and that now Caleb contemplates again to take it from them. We know that some towns which Joshua took were retaken by the former inhabitants, and that others which he destroyed had been rebuilt; and the same certainly may have happened in the case of Hebron.

## CHAPTER XV.

1 *The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valour, hath Achsah, Caleb's daughter, to wife. 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.*

THIS then was the lot of the tribe of the

children of Judah by their families; 'even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

<sup>1</sup> Num. 34. 3.

<sup>2</sup> Num. 33. 36.

<sup>3</sup> Heb. tongue.



CALEB'S DAUGHTER AT THE SPRINGS.—ADAPTED FROM POUSSIN.

3 And it went out to the south side to 'Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa :

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea : this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan :

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben :

7 And the border went up toward Debir from the valley of Achor, and so northward,

looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river : and the border passed toward the waters of En-shemesh, and the goings out thereof were at 'En-rogel :

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem : and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward :

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim :

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which

is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* 'the city of Arba' the father of Anak, which *city is* Hebron.

14 And Caleb drove thence 'the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 And in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tapuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Maresah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* <sup>10</sup>near Ashdod, with their villages:

47 Ashdod with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoah, and Anim,

51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And <sup>11</sup>Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and <sup>12</sup>Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

<sup>6</sup> Chap. 14. 15.

<sup>7</sup> Or, *Kirjath-Arba*.

<sup>8</sup> Judges 1. 10.

<sup>9</sup> Or, *or*.

<sup>10</sup> Heb. *by the place of*.

<sup>11</sup> & *Janus*.

<sup>12</sup> Chap. 14. 18.

58 Halhul, Beth-zur, and Gedor,  
 59 And Maarath, and Beth-anoth, and  
 Eltekon; six cities with their villages:  
 60 Kirjath-baal, which is Kirjath-jearim,  
 and Rabbah; two cities with their villages:  
 61 In the wilderness, Beth-arabah, Mid-  
 din, and Secacah,

62 And Nibshan, and the city of Salt, and  
 En-gedi; six cities with their villages.

63 ¶ As for the Jebusites the inhabitants  
 of Jerusalem, the children of Judah could  
 not drive them out: but the Jebusites dwell  
 with the children of Judah at Jerusalem unto  
 this day.

Verse 1. "*This then was the lot of the tribe of Judah.*"—The lands on the east of Jordan were not distributed by lot, but were given by Moses to the tribes which had applied for it. We now enter upon the division by lot. There were two divisions, the first of which provided for the tribes of Judah, Ephraim and half of Manasseh; and it is a remarkable confirmation of the prophetic blessing pronounced by Jacob at his death, that the lot secured the earliest and amplest provision for the descendants of the two sons to whom he assigned the preference. How the lot was taken at the first division we do not know; but it was probably the same in principle as in the mode followed with respect to the remaining seven tribes. (See ch. xviii.) We may therefore conclude, that when this first conquered portion of the land had been surveyed, and found sufficient to furnish three cantons, all the tribes cast lots for them, and they fell to Judah, Ephraim, and the half tribe of Manasseh. The difference was, that at the first division the question was not only what lot should be had, but whether any should at present be obtained by a particular tribe; at the second division, the former question only was to be determined, there being then as many lots as there were tribes unprovided for. It will be observed that the southern border of Judah coincides with that of the land generally, this being the southernmost tribe. See the note on Num. xxxiv.

6. "*The stone of Bohan the son of Reuben.*"—The stone was probably set up either as a sepulchral monument, like "the pillar of Rachel's grave," (Gen. xxxv. 20.) or else to commemorate some exploit of Bohan, who was doubtless one of the Reubenites that came over Jordan to assist in the conquest of the country.

7. "*En-rogel,*" literally the "foot fountain." It was near Jerusalem, as we see by the history in 1 Kings i. 1. The Targum renders it the Fuller's Fountain, under the idea that the fullers washed their clothes there, treading them with their feet. But others are of opinion that it was so called because travellers were accustomed to bathe their feet at this fountain. It is supposed to be the same as the Pool of Siloam. See the note to John ix. 7.

8. "*The valley of the son of Hinnom.*"—This was a pleasant valley on the south-east of Jerusalem, notorious for the cruel rites of Moloch which were there celebrated. See 2 Kings xxiii. 10. The mountain before this valley is thought to be Mount Moriah, on which the temple was afterwards built.

16. "*To him will I give Achsah my daughter to wife.*"—The father having in the East the absolute disposal of his daughter, such offers as this of Caleb have at all times been usual as an encouragement to enterprise. Nor was the practice confined to the East; as we find examples of it in classical antiquity, and, more modernly, in the ages of chivalry. The father who makes such an offer is of course understood to dispense with the usual payments which a father expects from the bridegroom; and not only so, but sometimes grants a dowry with the bride. This Caleb seems to have done; but whether as part of his original proposal, or an additional favour to his nephew Othniel, does not appear.

18. "*She moved him to ask of her father a field.*"—It seems that Othniel was conducting Achsah to his own home from her father's house; when, this being perhaps the first time she had been able to speak to him, she advised him, or else desired him to allow her (for the clause is differently understood) to ask Caleb to bestow on them springs of water, without which the dry lands he had already given would want much of their value. The request is an interesting indication of the supreme importance of water in Oriental regions.

"*She lighted off her ass.*"—According to some interpretations she did this from finding Othniel reluctant to trouble Caleb on the subject; while others suppose she merely asked from him permission for herself to act, and, having obtained it, proceeded accordingly. The whole of this remarkable passage is attended with many verbal difficulties, though the general sense is sufficiently clear. The Septuagint says that Caleb's daughter cried from off the ass; and the Vulgate merely renders that she sighed as she sat upon the ass.

20. "*This is the inheritance of the tribe of... Judah.*"—There are some remarks on the character of this inheritance in the note to Gen. xlv. 8. Its limits are well defined in the early part of this chapter; and it will be observed that its territory was much larger than belonged to any other tribe; the more so, when we consider that many other tribes, which seem among the largest, did not acquire possession of so much of their assigned territory, as Judah did. The lands of Judah were indeed so disproportionately extensive, that at the second division of the land, cantons for two other tribes were taken from it. These cantons fell to the lot of Simeon and Dan.

21. "*The uttermost cities of the tribe of... Judah.*"—The "uttermost" means those in the southern portion of Judah, towards the open desert. The list of these extends to the end of v. 32. From thence to the end of v. 47, is a list of the towns "in the valley;" that is, in the lowlands on the west, between the central mountains and the sea. Jerome says that this part was even in his time called the valley. Verse 48 begins the list of towns "in the mountains," that is, in the hilly country which composes the eastern half of Judah, comprehending the central range, and the mountains from thence eastward to the Dead Sea; and verses 61 and 62 reckon up the towns "in the wilderness;" that is, on the east border of the country, towards the Dead Sea. This long list of towns includes many which we have already noticed, and others which never belonged to Judah as a tribe, but continued to be retained by the Philistines. Omitting the latter, the following are the more remarkable towns which this list contains:—*Ziph* (v. 24, 55); we see here two cities of this name, one in the south and the other in the hill country; the latter, grouped with Maon and Carmel, was about eight miles to the east of Hebron, and is memorable chiefly for the retreat which its wilderness afforded to David, when persecuted by Saul (1 Sam. xxiii. 14). The *Carmel* just named must not be confounded with the great Mount Carmel near the Bay of Acre. *Beerahaba* (see Gen. xxi. 14), *Adullam*, *Debir*, *Hebron*, *Lachish*, *Libnah*, *Mak-hedah*—ancient capitals, all mentioned in chap. xii. Maon, about thirty miles south from Jerusalem, the abode of the churlish Nabal, and the district near which David removed from that of Ziph when pursued by Saul (1 Sam. xxiii. 25, xxv. 2). *Beth-zur* (v. 58), which was one of the places fortified by Rehoboam: it is not much mentioned in the canonical books, but appears of great importance as a stronghold in the time of the Maccabees. The en-



encroachments of the Idumæans upon the south country appear to have rendered it in that time a border fortress, which, being very strong, the invaders of the country did not like to leave behind them in their march to Jerusalem. They then besieged it in the first instance, as it had been customary to besiege Lachish, when the Jewish territory extended more to the south. It was three times besieged by immense armies in the time of Judas Maccabeus, who relieved it on two of these occasions, but on the third, the want of provisions obliged the garrison to capitulate with Antiochus Eupator, who entered Judæa with 100,000 foot and 20,000 horse, besides elephants and chariots; and, as usual, began the war with the siege of Bethzur. This place seems to have been about fifteen miles south of Jerusalem, on the road to Hebron. *Engedi* (v. 62) was somewhere not far from the Dead Sea, but no two authorities agree in fixing its position. Josephus says it was about thirty-five miles from Jerusalem. It was formerly called *Hazazon-Tamar*; a name allusive to the palm-trees, which abounded in this district; it was also famous for its vineyards. Jerome says, that in his time there was a large village, called *Engaddi*, near the Dead Sea. Historically, the place is chiefly noted for a cave which in its neighbourhood afforded a retreat to David and his men, and where he, for the second time, spared the life of the insatuated king who thirsted for his blood. (See 1 Sam. xxiv.)

32. "*All the cities are twenty and nine, with their villages.*"—Yet the text itself enumerates thirty-six. This apparent contradiction has been variously obviated. Many Jewish and Christian commentators think that nine towns, afterwards given to Simeon, are on that account omitted in the summing up, although included in the enumeration. Others suppose that the verse before us means to say that twenty-nine of the places included in the enumeration were cities, and the remainder only villages. Lastly, some think the text corrupted, and that we are here to read "thirty six," instead of "twenty-nine," following the Syriac version, which has preserved a considerable number of true readings, where the Hebrew manuscripts were afterwards corrupted.

63. "*The Jebusites dwell with the children of Judah at Jerusalem unto this day.*"—We have already intimated that it is evident, by a comparison of this verse with 2 Sam. v. 6, 7, that even if Joshua himself were not directly the author of this book, it was certainly written in its present form before the time when David drove the Jebusites from the stronghold of Sion. There is an apparent difficulty in this verse, arising from our finding Jerusalem here placed in the tribe of Judah, when, in ch. xviii. 28, it is assigned to Benjamin. The fact seems to be, that the boundary line between the two tribes was drawn through the valley which separated Mount Sion, on which stood the fortress of the Jebusites, from Mount Acra, on which the lower city stood, and from Mount Moriah, on which the Temple of Solomon was in after-times erected. This boundary line would give Mount Sion to the tribe of Judah, and Mounts Acra and Moriah to Benjamin. It would seem that originally all the hills on which the different parts of the city ultimately stood were called Moriah (Gen. xxii. 2, 4), although ultimately the denomination came to be restricted to the mountain of the Temple.

## CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joseph 'fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to 'Luz, and passeth along unto the borders of Ar-ehi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

<sup>1</sup> Heb. west forth.

<sup>2</sup> Judges i. 26.

Verse 3. "*Goeth down westward.*"—That is, we suppose, goes down the western declivity of the central mountains toward the sea; for it is evident enough that the four first verses describe the line from the Jordan to the sea, which formed the southern boundary of the house of Joseph, as a whole. Then comes a particular description of the boundaries of each of the tribes; and, first, of Ephraim.

5. "*The border of their inheritance on the east side was Ataroth-addar.*"—The real obscurities of this very difficult chapter have been greatly increased by the indistinctness of translation which characterises the chorographical chapters of our version, and which was a necessary consequence of the extremely limited acquaintance with the face of the country, which was possessed when that version was made. On this we have remarked, in a note to Num. xxxiv. 2. The version of the present text would convey the idea that the eastern boundary is described; whereas, in fact, it seems clearly to be the western. The southern boundary line is extended beyond Ataroth-addar, and includes the uncon-

quered country even to the sea, in the preceding general definition; but now, in describing the territory of Ephraim more restrictedly, with a view to what was actually possessed, Ataroth-addar, which seems to have been the westernmost town actually possessed by the Ephraimites on their southern border, is taken as the point whence to draw northward the western boundary line. Accordingly, Dr. Boothroyd thus renders the clause which now engages our attention: "The boundary of their inheritance went on the east side of Ataroth-addar to upper Beth-horon." This is the only explanation which can render intelligible the details of this very difficult chapter; but it must be confessed that the boundaries of Ephraim and Manasseh have, from local changes, become more unintelligible to us than those of almost any other tribes. One thing seems certain, that from Ataroth-addar to Beth-horon the upper, and thence to Michmethah, describes the *breadth* of Ephraim's lot from north to south in its eastern part; then the northern boundary is described (verses 6 and 7) from Michmethah eastward to the Jordan. Verse 8 seems a retrospect of the northern boundary backward from east to west, to describe the larger nominal boundary from Jordan to the sea. The eastern boundary, being formed by the Jordan, is not here particularly described.

There is no list of towns in this account of Ephraim's lot. Those which are incidentally mentioned in the definition of boundaries are either of no historical consequence, or have been already noticed under chap. xii. Besides these, Ephraim contained the towns of Shechem and Shiloh, and ultimately Samaria, the capital of the kingdom of Israel, was founded within its limits.

## CHAPTER XVII.

1 *The lot of Manasseh.* 8 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before

Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ib-leam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants* of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the

<sup>1</sup> Gen. 41. 51, and 46. 20.

<sup>2</sup> Gen. 50. 23.

Nom. 32. 39.

<sup>3</sup> Num. 26. 22.

<sup>4</sup> Num. 26. 23, and 27. 1, and 31. 2.

<sup>5</sup> Or, brook of reeds.

\*giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us : and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.*

17 And Joshua spake unto the house of

Joseph, *even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power : thou shalt not have one lot only :*

18 But the mountain shall be thine ; for it is a wood, and thou shalt cut it down : and the outgoings of it shall be thine : for thou shalt drive out the Canaanites, though they have iron chariots, *and though they be strong.*

<sup>6</sup> Or, *Rephaim.*

Verse 1. "*Machir the firstborn of Manasseh, the father of Gilead... had Gilead and Bashan.*"—This must doubtless be understood of the descendants of Machir, not of himself personally ; for he was old enough to have a son before the death of his grandfather Joseph (Gen. l. 23), which took place 190 years before the first division of the lands in Canaan. For the same reason, it is not likely that even Gilead was alive at this time, he being born at least 190 years before the present date.

"—*he was a man of war.*"—Expositors differ whether to understand this of Machir himself, or as describing the warlike character of his descendants. If it applies to Machir, it would seem that he must have acquired this distinction in Egypt : perhaps in the Egyptian army, before that other king arose "that knew not Joseph ;" or else, in the sanguinary conflicts in which the Israelites were sometimes engaged, on their own account, during their sojourn in Goshen. See 1 Chron. vii. 21, and the note there.

4. "*He gave them an inheritance among the brethren of their father.*"—See Num. xxvii. 7. This has been variously understood. The Talmud says that the daughters of Zelophehad had four out of ten shares—in the right of their grandfather Hephher, their father Zelophehad, and their father's brother, who is alleged to have died in the wilderness without children. The truth rather seems to be, that there was a portion for each of the six leading families ; but Zelophehad having no sons, his portion was divided among his five daughters.

11. "*Beth-shean.*"—See 1 Sam. xxxi. 10.

"*En-dor.*"—Famous for the visit which Saul, when encamped in the neighbourhood, paid to the place, in order to consult the woman that had a familiar spirit. See the note on 1 Sam. xxviii. 7.

"*Dor... Taanach... Megiddo.*"—See chap. xii. Tirzah, also mentioned in that chapter, was in this tribe.

12. "*The children of Manasseh could not drive out the inhabitants of those cities.*"—We suppose this means that they felt that they could not do so on their own resources, and they allowed this consciousness to discourage them from making the attempt ; forgetful that God had promised to exert his omnipotence, to put them in possession of the land he had promised to their fathers. If they could not drive out the inhabitants, it must be because God did not assist them ; and if he did not assist them, it was because they tacitly declined his assistance. The great "captain of the Lord's host" was not bound to lead and fight for those who did not seek his counsel, and who chose to act independently of his supreme authority and direction. The fact seems to be, that except when Joshua, who knew his duty, led them in person, they did not seek the Divine aid, and were therefore left to their own resources, unless when extraordinary occasions led them to implore that help which they habitually neglected. This accounts for the fact, that many of the tribes left so much territory unconquered. See further on Judges ii. 21.

14. "*Why hast thou given me but one lot and one portion to inherit ?*"—The conduct of Joshua in the ensuing transaction will be the better understood, when it is recollected that he was himself an Ephraimite ; and that, therefore, the tribes of Joseph seem to have flattered themselves that, in virtue of their relationship, they might hope for some special mark of his favour. They were much mistaken in his character : and got nothing from him but good advice. It seems that, being a great people, they found that the hills in their lot were insufficient. The plain they could not possess on account of the iron chariots of the enemy ; and the hills to which they were confined were much occupied with woods, which seem to have afforded retreats to the old inhabitants. Joshua's answer is plain and forcible. He retorts their argument. He had no wish that they should be confined within their present limits. But if they were so great a people as they said, what hindered them, relying upon the Lord's assistance, from clearing the wood country, and from expelling the Canaanites from the plains, even though they had iron chariots and though they were strong ?

## CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you ?

4 Give out from among you three men for each tribe : and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them ; and they shall come again to me.

5 And they shall divide it into seven parts : Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.



JOSHUA AND ELEAZAR DIVIDING THE LAND BY LOT.—HOET.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you ; for the priesthood of the LORD *is* their inheritance : and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose and went away : and Joshua charged them that went to describe the land, saying, Go and walk through the

land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD : and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families : and the coast of their lot came

forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel.

17 And was drawn from the north, and went forth to En-shemesh, and went forth

toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

<sup>1</sup> Chap. 18. 6.    <sup>2</sup> Or, the plain.    <sup>3</sup> Heb. tongue.

Verse 1. "*Shiloh*."—The camp, with the tabernacle, had remained a long time at Gilgal; and now Joshua, doubtless according to the Divine intimation, determines to remove both to a more central situation at Shiloh. This place was in the tribe of Ephraim, about twenty-five miles north of Jerusalem. The ark remained here about 300 years, that is, till it was taken by the Philistines (1 Sam. iv. 3). From some expressions in Jeremiah (vii. 14, and xxvi. 6, 9), it would appear that the town had at some period been desolated, as a punishment for its iniquity and disobedience. Jerome says that in his time there were scarcely any ruins of Shiloh to be seen: a demolished altar only continued to be shown.

3. "*How long are ye slack to go to possess the land?*"—From this reproof of the dilatoriness of the seven tribes, compared with the duration assigned to "a long time," in xi. 18, Dr. Hales thinks we are to date this second division six years after that to which the preceding chapters refer. This agrees with the Jewish accounts, which usually assign six or seven years for the conquest of the land, and an equal period till it was finally divided, making twelve or fourteen years altogether.

9. "*Described it by cities into seven parts in a book.*"—The attentive reader of the previous portion of Scripture will feel no surprise to meet thus early with a regular survey of the land, the particulars being written down, and probably described in maps, and the whole territory being fairly divided into seven provinces. An undertaking of so much difficulty and importance, and of a character so perfectly scientific, affords an interesting point of attention. It renders it certain that there existed, even at this time, some degree of mathematical science. This may have been acquired in Egypt; the people of which country prided themselves upon being the authors of geometrical science, which, they say, originated in the peculiar circumstances of their territory. (See the note on Num. xix. 14.) Beside the frequent re-measurement of private boundaries, which the annual inundations of the Nile rendered necessary, the country at large was divided into nomes or provinces, and these into lesser districts. Even the book of Genesis bears witness to this division of Egypt into provinces. When Joseph became Pharaoh's prime-minister, he is represented as visiting the different provinces of the empire in order to acquaint himself with their condition, and to take the measures necessary against the seven years of threatened famine. The Hebrews had therefore only to apply to their new country the rules of surveying and principles of division, with which they had become acquainted in Egypt. No doubt the surveyors made maps of the described country. The idea of a map is exceedingly simple. Maps were in use among not only the Mexicans, but the North American Indians: and in his late expedition, Captain Ross found that the Esquimaux readily seized



the idea of the object and uses of mapped plans, and themselves, for his information, traced on paper rude maps, exhibiting the outlines of the coasts with which they were acquainted. We have said that the reader ought to be quite prepared for that knowledge of the processes of geographical description, which this chapter exhibits. At the very beginning of the Bible (Gen. ii.) we have a most complete and excellent example of geographical description, in the account which is given of the terrestrial paradise. Goguet thus refers to it: "When we examine with attention the manner in which Moses speaks of the abode of the first man, we cannot fail to recognise all the traits which characterise an exact geographical description. He says that the garden was situated in the land of Eden, towards the east; that out of Eden there went forth a river which divided itself into four branches. He describes the course of each of these streams, and names the countries which they watered: and not only this, but he enumerates the more conspicuous and characterizing productions which each of these countries offered to notice. He even specifies them in a particular manner: he not only tells us that the land of Havilah produces gold, but adds that the gold of that land is good: 'there also,' continues he, 'are found the bdellium and the onyx-stone.' Such details render it sufficiently evident that long before the time of Moses, the science of geography must have made some considerable progress." 'Origine des Loix,' tome i. p. 292. This writer derives the same conclusion from the geographical notices which are found in the accounts given by Moses of the journeys of the patriarchs. He observes, that the details concerning the names and situations of the towns to which the patriarchs came, and the countries which they traversed, are given with much precision; and that such exactness in the topography of so many different countries, necessarily intimates that care had been taken in the most early times to make observations upon distances, bearings, and the situation and character of the different countries which were then known. (See also Jahn's 'Archæologia Biblica,' sect. 104.)

21. "The cities of the tribe of . . . Benjamin."—The principal towns in the following list are *Jerusalem* (see 2 Sam. v. 6), and *Jericho* (see 1 Kings xvi. 34)—already referred to future texts; *Ai*, *Beeroth*, *Bethel*, *Gibeon*, and *Gilgal*—already noticed; *Ramah* (see 1 Kings xv. 17), *Mizpeh*: there were several places of this name in Palestine. This is one of the four principal; and another has been already noticed under Gen. xxi. 49. The present Mizpeh seems to have been about fifteen miles west of Jerusalem. It appears to have been much used as a place where the public assemblies were held till the time of the kings (Judg. xxi. 1; 1 Sam. vii.); in allusion to which the book of Maccabees (1 Macc. iii. 46), which calls it Maspha, describes it as "the place where they prayed aforetime in Israel." It is one of the three places (all in Benjamin) to which Samuel was accustomed, as judge in Israel, to visit every year (1 Sam. vii. 16), and where he convened the tribes to draw lots for the kingly dignity, which devolved on Saul (1 Sam. x. 1). After the separation into two kingdoms, Mizpeh, becoming a frontier town, was strengthened and fortified, if not rebuilt, by king Asa, as a defence against the northern kingdom (1 Kings xv. 22; 2 Chron. xvi. 6). It seems, in after-times, to have become the seat of the governor whom the king of Babylon appointed to rule the remnant left in the land he had desolated (2 Kings xxv. 23, 25; Jer. xl. 6; Nehem. iii. 7). *Zelah* (v. 28): the bones of Saul and Jonathan were buried here in the family sepulchre (2 Sam. xxi. 14). *Gibeath*, or *Gibeah*, is frequently called *Gibeath* of Saul, because that monarch was born there, and made it the seat of his government. Josephus says that it was between twenty and thirty furlongs north of Jerusalem, and seated upon a hill, as its name imports. Its proximity to Jerusalem is indicated in the story of the Levite (Judg. xix.), whose infamous treatment by the people of this town resulted in the all but total extermination of the tribe of Benjamin.

## CHAPTER XIX.

1 *The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 46 The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhén; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that were round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the

tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compasseth it on the

<sup>1</sup> Or, which is drawn,

north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city \*Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph,

from Allon to Zaanannim, and Adami, Nekab, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border \*before \*Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, \*Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* \*Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

\* Heb. *Thov*.

\* Or, *over against*.

\* Or, *Joppa*, Acts 9, 36.

\* Judges 18, 29.

\* Chap. 24, 30.

51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

† Num. 34. 17



SIDON. (See Note on Verse 28.)—CASSAS, VOYAGE PITTORESQUE EN SYRIE.

Verse 1. "*The tribe... of Simeon... their inheritance was within the inheritance of the children of Judah.*"—Jacob at his death had predicted that Simeon and Levi should be dispersed in Israel, for their cruelty to the Shechemites; and we seem to see this fulfilled in the distribution of the land. Both the brothers had their allowance from out that which belonged to the other tribes. Levi had cities out of every tribe, and Simeon had his inheritance out of the single tribe of Judah. The original surveyors would seem to have made the portion of Judah so disproportionately large, that this tribe probably felt it inconvenient to have so much territory to defend, and readily agreed to allow a portion for another tribe to be deducted: or rather, perhaps, we should say, for two other tribes; for although Dan's lot is not expressly said, like that of Simeon, to have been subtracted from that of Judah, it is evident that at least the greater part of it was, as most of the towns mentioned as being in Dan's lot (verse 48) have previously been mentioned as originally belonging to Judah. The boundaries of Simeon's lot are not specified, being included within those of Judah; we do not therefore exactly know the extent and limits of this portion. The maps vary considerably in this respect, as every new map-maker can here make a display of originality with safety. They generally agree in placing the lot of Simeon between that of Judah, as restricted, on the east, and the Philistines on the west, based on a part of the southern boundary line of Judah. We observe, from a comparison of different maps, that of late years there has been a disposition to put the lot of Simeon more entirely to the west of Judah, and to contract the extent of the southern frontier which some of the older maps assign. We think this is decidedly wrong: for we know no authority for placing it exclusively or principally on the west, whereas we have the best authority for spreading it as far as possible along the southern frontier. All the towns mentioned here as given to Simeon, are in chap. xv. enumerated among the cities of Judah, and are, without exception, placed in that part of the list which refers to "the uttermost cities of the tribe of the children of Judah, towards the coast of Edom southward." With this Josephus concurs, saying that Simeon took by lot that part of Idumea which lay nearest to Egypt and Arabia. Yet, notwithstanding this, we have seen maps which exclude Simeon altogether from any share of the southern border, pinning it up between Dan on the north, Judah on the east and south, and the Philistines on the west.

10. "*Zebulun.*"—The boundaries of this tribe, as here stated, have become by time so unintelligible, that it is impossible to lay them down with certainty. It is perhaps enough to know that it lay to the north, and, as some think, partly also to the west of Issachar: and that it extended from the shores of the lake of Chinneroth towards the Mediterranean. The great anxiety has been how to provide Zebulun with a sea-coast, according to the supposed meaning of the prophetic blessing delivered by Moses before his death (Deut. xxxiii. 19; and see the note there); but the best endeavours for this purpose have only succeeded in making the tribe push out a piece of its west end to the sea, some-

where about the river Kishon. We are inclined to think that if the explanation given in the note just referred to, with respect to "the abundance of the sea," promised to Zebulun, be not correct, the expression may refer to the sea of Chinneroth, a considerable part of the western coast of which this tribe did unquestionably possess.

15. "*Twelve cities with their villages.*"—These, certainly, were not all the towns of Zebulun, which tribe, at the last census, exceeded all the tribes, except three, in population. These towns seem to be merely such as occurred near the boundaries which separated this from other tribes, and which, with their districts and intermediate villages, completed the boundary chain. There must have been other towns in the interior. Thus we see, in chap. xxi. 34, 35, Zebulun gives four cities to the Levites, two of which (Kortah and Dimnah) are not to be found in the present list. Of the cities named here, the most remarkable are—*Jokneam* (v. 11), mentioned in chap. xii. as one of the royal cities, under the name of "Jokneam of Carmel;" the possession of which must certainly have approximated the western frontier of Zebulun to the sea. But we are, however, to remember that the boundaries in general sometimes include much unconquered country. The Hebrews do, however, seem to have possessed the coast from Joppa to Carmel; but not any south of the former point, or north of the latter. The coast south of Joppa was retained by the Philistines, and that north of Carmel by the Phœnicians. *Chisloth-tabor* (v. 12). This must have been a town near Mount Tabor, on which our Lord is supposed to have been transfigured. The tribe also contained Nazareth, where he was brought up, and the shores of the sea of Tiberias, where many of his miracles were performed. *Gittah-hepher* (v. 13), which was the birth-place of the prophet Jonah (2 Kings xiv. 25), whose grave continued to be shown there in the time of Jerome, when the place existed as a small village. *Shunron* (verse 15) is one of the royal cities mentioned in chap. xii. *Idalah* is conjectured by Bochart to have been so called from the worship of Venus, *Idalah* being one of her names. *Bethlehem* must not be confounded with the birthplace of our Saviour, which was another place of the same name in the tribe of Judah, and which is called "Bethlehem-judah," to distinguish it from this Bethlehem in Zebulun.

17. "*Issachar.*"—The following seem to be the most distinguished of the towns in the ensuing verses:—*Jesreel*, which must have been a very important place, as it gave its name to the most extensive plain or valley in which it was situated. (See an account of this plain under Judges vi. 33.) It also became, interchangeably with Samaria, a royal residence of the kings of Israel, particularly of Ahab, much of whose history is connected with this place. Here was the coveted vineyard of Naboth; and here the infamous contrivance by which that vineyard was obtained was punished, for in "the portion of Jesreel" dogs licked the blood of Ahab, and ate Jezebel his wife. In the time of Eusebius and Jerome, Jesreel subsisted as a considerable town under the name of Edraela, into which the Greeks had softened the original name; the plain also obtained the name of the plain or valley of Edraelon, under which it is still usually described. *Shunem* (v. 18). In the part of the great plain near Shunem, the Philistines encamped previous to the battle in which Saul was defeated and killed (1 Sam. xxviii. 4); the account given there shows that it was not very distant from Jesreel, as we might also infer from its being here mentioned next but one after that city. Yet Biblical topographers are not agreed whether to place it on the northern or southern frontier of Issachar, and probability certainly hesitates between the alternatives. The place was the residence of the noble-minded Shunamite woman, whose hospitable treatment of Elisha was in the end rewarded by the restoration of her only son to life. (2 Kings iv.) *Remeth* (31). Issachar gave a town called *Ramoth* to the Levites (1 Chron. vi. 73), which is probably the same as the *Jarmuth* of chap. xxi. 29, and both are identical with the present town. It was therefore one of the royal cities mentioned in chap. xii. *Tabor* (22). This was a town near the base of the mountain, but not Mount Tabor itself, which was in the tribe of Zebulun, although Mount Tabor did indeed extend its base to the northern frontier of Issachar, and therefore might be said to reach unto Tabor.

24. "*Asher.*"—Michaelis is decidedly of opinion that the passage at which we have now arrived does not give to the tribe of Asher the strip of land along the coast, which was then, and for many ages after, possessed by the Phœnicians. Some considerations on this subject may be found in the note to Num. xxxiv. 6; and for something further we refer to Judges i. 31. We now confine ourselves to the single point before us, and as the text certainly will allow the interpretation which Michaelis gives, and as, if true, it obviates some of the difficulties which we have mentioned in the note to Num. xxxiv., we give it in his own words. After having argued, from the silence of Moses, against the inclusion of the Sidonians among the devoted nations, he proceeds to contend, that the present passage is altogether in favour of the view he has taken. He says: "The passage in chap. xix. 24—31 describes the portion of the tribe of Asher which lay nearest to Phœnicia. This portion, in the first place, touches the sea near Mount Carmel and the river Belus: its boundary line runs thence landward, a great way to the north; and then turns back again southward, past Sidon and Tyre, but without reaching the sea in this quarter.—Sidon is mentioned indeed in verse 28, but in verse 29 is not included among the cities assigned to this tribe; for it is only near Ecdippa (Achzib) that it comes to touch the coast again; so that the small tract of coast north from Ecdippa, which we call Phœnicia, remained to the Canaanites. . . . This passage is the more decisive, as it speaks not of territories actually conquered, but pointed out for conquest, and to be divided by lot. It cannot therefore be said to be the fault of the Asherites that they did not conquer the sea-coast." According to this view, Asher was only intended to have the coast from Carmel to Achzib; that is, rather more than the entire coast of the Bay of Acre: from Achzib northward, the western boundary line of the tribe being drawn behind the Sidonian territory. A careful consideration of the text may render this view not improbable. But there are two very serious objections, which the learned author we have cited thus meets and answers. "*Objection*—In Josh. xix. 28, the boundary of Asher is said to reach 'unto the great city Sidon.' *Answer*—So it does, undoubtedly; but still not so as to include that city, else it would here reach unto the sea, and that, according to verse 29, it only does first at Achzib: besides, Sidon must not be reckoned among the cities allotted to Asher, else their number will amount to twenty-three instead of twenty-two." Twenty-two is the number given in verse 30. "*Objection*—In Josh. xix. 29, the city of Tyre is mentioned among the boundaries of the tribe of Asher. *Answer*—It cannot have then been so; for it was not then in being as a city, having, according to Josephus (Ant. viii. c. 3, § 1), been first built but 240 years before Solomon's Temple; and his account is the more to be depended upon because he has generally taken the history of the Tyrians from writers of their own, now no longer extant. Tyre was then only a castle or tower, near the haven; although, seemingly, a city lay more inland, and this, the city near the stronghold of Tyre"—[so he translates the original, which is *עִיר מְבִרָה*: the sense he gives is possible, but we should think the common version preferable; his argument, however, does not depend upon his version]—"as the historian expresses it, fell to the tribe of Asher. It is clear, at least, that to this tribe the historian does not give what he calls the stronghold of Tyre, but a different city." The strongest of all objections to this view is, however, to be found in Judg. i. 31, where the Sidonians are mentioned among those whom the Asherites did not expel. (See the note on that text.)

28. "*Great Zidon.*"—The country of the Phœnicians, in which, at this early period, flourished a town thus emphatically distinguished, was of very limited dimensions even at the time when the nation arrived at its highest condition

of splendour and power. It comprehended that part of the Syrian coast which extends from Tyre northward to Aradus. This strip of land reached to about fifty leagues from north to south; but its utmost breadth did not exceed eight or ten leagues. The coast abounded in bays and harbours, and its breadth was traversed by mountains, branching from Libanus, several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phœnicians the most valuable timber for the construction of their ships and habitations. This explains how it happens that the first time this people is brought personally under our notice in the Bible is in the character of persons skilled in the hewing and transport of wood; including, no doubt, much ability in the preparation and application to various uses. When Solomon was going to build the Temple, he communicated to the king of Tyre his wish to enter into an engagement for a supply of timber, knowing, as he said, "there is not among us any that can skill to hew timber like unto the Sidonians." The answer of the Tyrian king is remarkable,—“I will do all thy desire concerning timber of cedar and concerning timber of fir: my servants shall bring them down from Lebanon unto the sea; and I will convey them by sea, in floats, unto the place that thou shalt appoint me, and I will cause them to be discharged there.” (1 Kings v.) This was speaking like a man accustomed to the business. The waves breaking violently against the steep cliffs, seem to have detached several capes from the *terra firma*, forming islands, which the Phœnicians were not tardy in covering with numerous colonies and flourishing towns.

In this tract of country the great city of Sidon was founded. If it owed its foundation to Sidon, the eldest son of Canaan, whose name it seems to bear, it must have been one of the most ancient cities in the world. This is the common opinion, supported by the authority of Josephus. The town was, at any rate, very ancient; it must have existed long before the time of Joshua, for it is here called great—and a city must have time to acquire greatness. Some indeed have taken occasion, from the expression “Great Zidon,” to conclude that there were two Sidons—one much more considerable than the other; but no geographer or historian takes notice of any Sidon but this “Great Zidon.” The greatness of Sidon was the result of its skill in manufactures, and of its attention to commerce. The skill of the Sidonians in felling timber, and in applying it to use, has been already mentioned. They built ships. If they were not the first ship-builders and navigators of the world, they were undoubtedly the first who ventured beyond their own coasts, and the first that established anything that can be called a maritime commerce. The Sidonians are said to have been the first manufacturers of glass (see the note on Deut. xxxiii. 19). Homer mentions them frequently, and always as excelling in many ingenious and useful arts, giving them the title of *πολυτεχναι*; and, accordingly, all superior articles of dress, all good workmanship in making vessels for use, and all ingeniously contrived trinkets and toys, are ascribed by him to the skill and industry of the Sidonians.—Thus, the queen of Troy, intending to offer a mantle to Pallas,—

“Herself, the while, her chamber, ever sweet  
With burning odours, sought. There stored she kept  
Her mantles of all hues, accomplish’d works  
Of fair Sidonians, wafted o’er the deep  
By godlike Paris, when the galleys brought  
The high-born Helen to the shores of Troy.  
From these the widest and of brightest dyes  
She chose for Pallas; radiant as a star  
It glitter’d, and was lowest placed of all.”

Achilles, at the funeral games for Patroclus, proposes, as the prize for the best runner,

“A silver goblet, of six measures; earth  
Own’d not its like for elegance of form.  
Skillful Sidonian artists had around  
Embellish’d it; and o’er the sable deep,  
Phœnician merchants into Lemnos’ port  
Had borne it, and the boon to Thaos giv’n.”

When Telemachus expressed strong admiration of the wealth and splendour, in gold and silver, ivory and brass, which the palace of Menelaus exhibited, the latter accounts for it by observing that his treasures had been collected in his perilous wanderings, during which he had visited the shores of Cyprus, *Phœnicia*, *Sidon*, and Egypt. Lastly, in another place (Odys. xv.), a story occurs, replete with indications of the character and pursuits of the Sidonians. At the island of Syria,—

“It chanced that from Phœnicia, famed for skill  
In arts marine, a vessel thither came,  
By sharpeners mann’d, and laden deep with toys.”

The sailors meet on the beach a woman belonging to the family of the chief of the island. She was—

“A fair Phœnician, tall, full-sized, and skill’d  
In works of elegance.”

And on being interrogated, she tells her countrymen,—

“I am of Sidon, famous for her wealth,  
By dyeing earn’d.”

In pursuance of a plot laid between them, one of the men went to the palace, as if to dispose of Sidonian wares:—

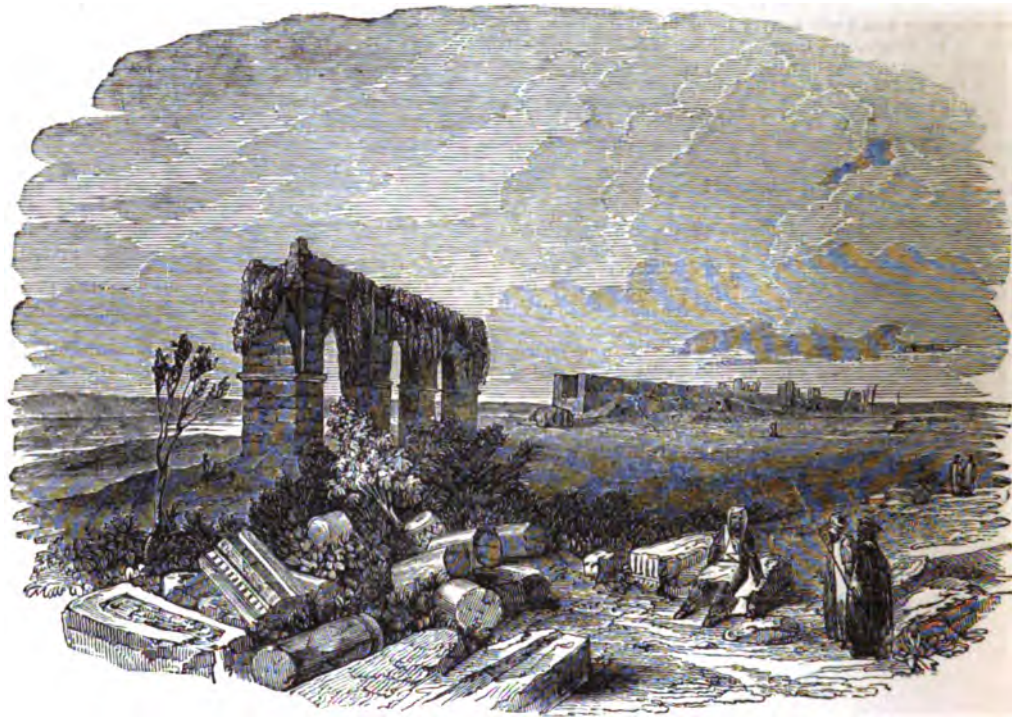
“An artist, such he seem’d, for sale produced  
Beads of bright amber, riveted in gold.”

These indications concerning a people situated so near to the Hebrews, and, in the end, so closely connected with them, are in no small degree interesting. The superiority in manufactures and commerce does not, however, form the only distinction of the Sidonians, for they were also great adepts in the sciences of their time—particularly astronomy and arithmetical calculation. As might naturally be expected, under such prosperous circumstances, the people lived in ease and luxury. For this they were early remarkable, as we see from a comparison used in speaking of the town of Laish:—“The people who dwell in it were careless; after the manner of the Sidonians, quiet and secure; and there was nothing to molest them in the land: they possessed also riches without restraint.” (Judg. xviii. 7.—Boothroyd’s version.)

Ultimately, however, Sidon was eclipsed, in all its characteristics of superiority, by Tyre, which is called in the Bible



"the daughter of Sidon," it having been in its origin a settlement of the Sidonians. Whether the historical Tyre at this time existed is a question that occasions some discussion. The text of verse 29 is certainly by no means conclusive on this subject, into which we shall not at present enter further than to observe that if the old continental Tyre of history did at this time exist, it was evidently in its infant state, in which it could not be mentioned in comparison with that "great Sidon," which it was in the end destined to overshadow. In support of the negative, much stress has been laid upon the silence of Homer, who so frequently mentions Sidon, but never Tyre. As we have just been quoting Homer, we may observe that there is nothing in this argument to rescue it from the suspicion which usually rests on arguments drawn from mere silence. Tyre existed and had a king in the time of David, and in the time of Solomon was a great commercial city; and the time of Homer is from one to two centuries later than the times of David and Solomon. Hereafter Tyre will come much under our notice: meanwhile we give a cut exhibiting its present condition.



RUINS OF TYRE.—CASSAS, VOYAGE PITTORESQUE EN SYRIE.

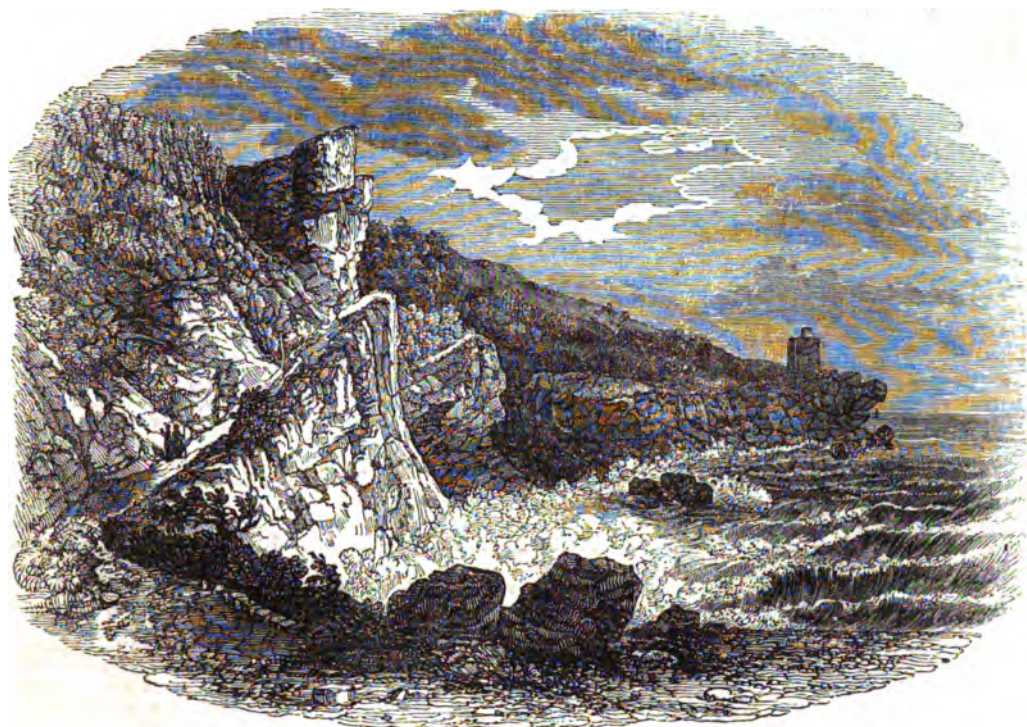
Although Sidon lost its superiority under the predominating influence of Tyre, it long remained a place of very considerable importance. Its general history is so much connected with that of Tyre, that we shall not here mention it separately. Tyre is now a complete desolation; but Sidon still subsists as a town, and carries on some traffic with the neighbouring coasts. It is now called Saïde or Seïde. The inhabitants are estimated at about 15,000, who are chiefly occupied in spinning cotton, which with silk and boots, shoes, and slippers of morocco leather, form the principal articles of their trade. The port is now nearly choked up with sand. The town rises immediately from the strand, and presents a rather imposing appearance as viewed from a distance; but the interior is wretched and gloomy, ill-built, dirty, and full of ruins. Outside the walls, fragments of columns and other remains of the ancient city may still be discovered. As we give a cut of a part of the coast between Tyre and Sidon, the following remarks from Mr. Jowett's 'Christian Researches in Syria,' will be interesting:—"About halfway between Saïde (Sidon) and Sour (Tyre) are very extensive ruins of towns which once connected these two cities; but of these ruins, there is scarcely one stone left upon another. They consist chiefly of lines which show, raised even with the soil, the foundation of houses—many stones irregularly scattered—a few cisterns with half-defaced sculpture on them; and, at a considerable distance from the path, there are at one spot several low columns, either mutilated or considerably sunk in the earth. These relics show, what it needed indeed no such evidence to prove, that in peaceable and flourishing times, on this road between two such considerable cities as Tyre and Sidon, there must have been many smaller towns for business, pleasure, or agriculture, delightfully situated by the sea-side; but peaceful security has long been a blessing unknown to these regions; and we may apply to them the language of Judges v. 7, "*The villages ceased; they ceased in Israel.*"

31. "*These cities.*"—In the above list of names of places belonging to this tribe, there are none of any consequence that have not already passed under our notice. Mount Carmel will be noticed under 1 Kings xviii. 19.

39. "*Naphthali.*"—The chief of the towns mentioned as belonging to this tribe are those of Hazor, Cinnereth, and Kadesh, which have already been noticed. The list here given, does not, however, include several which are in future parts of Scripture mentioned as belonging to this tribe. These will, in due course, come under our consideration.

48. "*Dan.*"—Scarcely any cities in the above list claim particular notice, as some of them have been mentioned under the lot of Judah, from which a considerable part, if not the greatest part, of Dan's was taken; and others were

retained by the Philistines. *Japho* (in verse 46) is unquestionably the same that is called *Joppa* in other parts of Scripture, and now *Jaffa*. An account of it will be found in the note to *Jonah* i. 3. The circumstance alluded to in verse 47, is more particularly detailed in *Judges* xviii. (See the note there.) As this event did not take place till after the death of Joshua, its appearance here has been used as an argument against Joshua's being the author of the book. We are not certain that he was; but this is no argument against it, as the verse may have been afterwards inserted by Samuel, Ezra, or some other authorised person, to complete the account of the possessions of the Danites.



SEA COAST BETWEEN TYRE AND SIDON.

## CHAPTER XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,  
2 Speak to the children of Israel, saying,  
‘Appoint out for you cities of refuge, where-  
of I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the

slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* <sup>1</sup>until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they <sup>2</sup>appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned ‘Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

<sup>1</sup> Exod. 21. 12. Num. 35. 6, 11, 14. Deut. 19. 2.    <sup>2</sup> Num. 35. 25.    <sup>3</sup> Heb. *sacred*.    <sup>4</sup> Deut. 4. 43. 1 Chron. 6. 78.  
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9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee

thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Verse 2. "*Appoint out for you cities of refuge.*"—See the notes on Num. xxxv. 12, and Deut. xix. 3. The Hebrew writers inform us that *all* the cities of the Levites were, in point of fact, cities of refuge, but not in the same sense with the six properly so called. The difference was, that the six cities were bound to receive the fugitive; but in the other forty-two, the Levites exercised their discretion, whether to allow or refuse admittance to him. Also, in the six cities, the refugee was provided with a house to reside in gratuitously; but in the other towns he was obliged to pay for his lodging. The same authorities furnish us with some other information concerning the manner in which the exile lived in the cities of refuge. A convenient habitation being assigned him, the citizens were obliged to instruct him in some trade, by which he might earn his own living; the pursuits of agriculture, which occupied the great body of the people, being no longer open to him. It is added, that as the death of the high-priest enabled these persons to leave the city without any further fear from the blood-avenger, and as it was natural enough, under such circumstances, that they should not feel very anxious for the long life of that high personage, the mother of the existing pontiff usually gave them supplies of food and clothing, and otherwise endeavoured to promote their comfort, that their impatience might not lead them to pray for the death of her son. It is also said, that if the manslayer happened to die in the city, before the time of release arrived, his bones were delivered to his relations, *after the death of the high-priest, to be interred in the sepulchre of his fathers.* This last intimation is exceedingly characteristic. (See more on this subject in Lewis's '*Origines Hebrææ*,' b. ii. ch. 13.)

The law having conceded something to rooted habits in the matter of blood-revenge, regulations became necessary to obviate the evil effects which this concession was calculated to produce. The establishment of sanctuaries was a necessary consequence of this concession. In countries where individuals possess irresponsible power of punishment, whether that power be hereditary, or official, or arise from circumstances, there must be a sanctuary of some kind or other to afford protection to the weak against the strong, or to save the involuntary offender from the hasty vengeance of the offended. In the same proportion that individuals are dispossessed, by the progress of civilization, of powers beyond the laws, sanctuaries come to be considered as evils, and the law directs its power towards their extinction, in which it almost never succeeds without a vehement struggle with popular prejudices. These principles have been illustrated in the history of almost every country under the sun—our own not excepted. Sanctuaries, however useful at first, and in their primary intention, have, in the end, operated as premiums on crime by the impunity which they offered, and have become nests of abomination where all crime and iniquity might safely harbour, and from whence hardened criminals might laugh with scorn at the feebleness of the law.

Now, the law of Moses having established the right of sanctuary on the one hand, because it had conceded the exercise of an irresponsible power on the other, it is highly interesting to observe the regulations which were framed in order to prevent those abuses of sanctuary to which we have adverted. These regulations at once obviated all the enormous evils which, in ancient nations, attended the allowance of sanctuary—which, until within these few centuries, attended it in civilised Europe—and which do still attend it in many nations. The period had almost arrived when the Jews ceased to have a country, before the Romans could correct the evils which the law of Moses, given before the Jews had a country, prevented by the first act of legislation. We have seen (Num. xxxv.) how the establishment of sanctuary prevented the abuse of blood-revenge; let us now see how the right of sanctuary was itself prevented from abuse.

1. Among most other nations, the sanctuaries generally afforded a refuge to all homicides, without distinction; and as the refuge which was conceded to homicides could not well be refused to inferior offenders, they commonly offered impunity to criminals of every sort. But, by the law of Moses, such protection was afforded only to those who were in fact guilty of no crime; and was intended to protect the innocent from the punishment due only to the guilty. The only persons entitled to remain in a city of refuge were—a person who had slain another unintentionally, or who had killed a person who had unjustly attempted his life, or who had slain a thief in the night-time.

2. Among other nations, a criminal who had fled to a place of refuge could not be brought to trial against his will. But, among the Hebrews, the asylum was only designed to protect a person from private vengeance till his cause could be fairly heard; and to afford him such protection permanently, if, after trial, he should be proved to deserve it. The Jewish writers, whose statement is, in the main, supported by the text of Num. xxxv., say, that when the manslayer came to the gates of the city of refuge, he was there examined, before admission, by some persons appointed for the purpose, but who, however, were not judges, and had no power to examine witnesses. But if the avenger pursued him so closely as to endanger his safety, he was at once admitted, and the merits of his case afterwards examined. The only point to be ascertained was, whether the manslayer could make out any good claim for the admission he demanded. He was afterwards sent to the town where the homicide was committed, to take his trial before the proper tribunal; and, if found innocent of murder, was sent back to the city of refuge, there to remain till the death of the high-priest. This was something very different indeed from the practice among other nations.

3. It being determined that sanctuaries should be granted, they were fixed in distinct cities, and not at the tabernacle, the temple, or the altar. This was diametrically opposite to the universal practice in all nations, among whom the temple or the altar was pre-eminently a place where the offender might find refuge. The law of Moses guarded the worship of God from the pollutions of crime and from the assaults of avengers. The results of the contrary practice are explained by Tacitus, who says that, in the time of Augustus and Tiberius, the licence of asylum was so abused, that at Rome and in the cities of Greece, the temples were full of debtors, fugitives, and criminals, whom the magistrates could not control, and who were protected by the furious prejudices of the people, who regarded the right of asylum as a popular privilege, and who imagined that any infraction of its inviolability was sure to bring down upon the community the vengeance of the god whose sanctuary had been profaned. This state of things could not exist in a nation or city where the law had acquired strength; but it was no where without great difficulty that the privileges of the asylum were retrenched, and ultimately confined to involuntary delinquents and minor offenders. It was thought a great thing when the law dared to force great offenders from the altars and the statues of the gods, and bring them to trial and punishment. Yet this great thing the law of Moses did at once:—"If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile, *thou shalt take him from mine altar, that he may die.*" (Exod. xxi. 13, 14.) This was efficient legislation. That which the Gentile nations regarded as the most awful profanation,

was not only permitted but commanded by Jehovah. In practice, also, we see that it was deemed lawful to kill at the altar a criminal who refused to leave its protection. Thus when Joab fled to the tabernacle and took hold of the horns of the altar, Benaiah, who was sent to slay him, commanded him, in the king's name, to come forth. He refused, saying, "Nay, but I will die here." Benaiah went to the king for further instructions, and Solomon told him to "Do as he hath said, and fall upon him and bury him; that thou mayest take away the innocent blood which Joab shed." (1 Kings ii. 28, &c.) In all this there is a healthiness of principle—a freedom from any thing like superstition, which we should look for vainly among other ancient nations, or find only as a *sentiment* of some philosophers and poets.

The ancient sanctuaries were not, however, exclusively places consecrated to the worship of the gods. Towns, and parts of towns, and even islands, had this privilege. The whole island of Samothracia was a sanctuary, according to Livy. The whole city of Smyrna was made a sanctuary by Seleucus. The people of Hierocæsarea held the right of asylum to extend for two miles around their temple, dedicated to the Persian Diana; and indeed it was not unusual for the sanctuary to include a considerable extent of ground around a temple. It seems indeed to have been a favourite device of antiquity to people a new founded city by declaring it an asylum for all the criminals and fugitives who wanted refuge. Thus Cadmus is said to have attracted a population to Thebes; and thus Romulus, when he built Rome, left a place, covered with wood, between the capital and the Tarpeian rock, which he promised to make a safe asylum to all who fled thither. All these were however very different indeed from the Hebrew cities of refuge. One rather remarkable analogy exists among the North American Indians, and is noticed by Adair, whose statements are generally entitled to credit, although mostly adduced to support a favourite hypothesis—which is, that the North Americans are descended from the Jews. He says, "The North American Indian nations have most of them either a house or town of refuge, which is a sure asylum to protect a manslayer or an unfortunate captive. The Cheerake, though now exceedingly corrupt, still observe that law so inviolably, as to allow their beloved town the privilege of protecting a wilful murderer, but they seldom allow them to return home afterwards in safety: they will revenge blood for blood, unless in some very particular case where the eldest can redeem. In almost every Indian nation there are several peaceable towns, which are called old, beloved, ancient, holy, or white towns, (white being their fixed emblem of peace, friendship, prosperity, happiness, purity, &c.) They seem to have been formerly towns of refuge, for it is not in the memory of their oldest people that ever human blood was shed in them, although they often force persons from thence and put them to death elsewhere."

## CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, 'The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were of the Levites*, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the

half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* \*mentioned by name,

10 Which the children of Aaron, *being of the families of the Kohathites, who were of the children of Levi*, had: for their's was the first lot.

11 And they gave them \*the city of Arba the father of Anak, *which city is Hebron*, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But \*the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be a city of refuge for the slayer*; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Esh-temoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Jutta

<sup>1</sup> Num. 35. 2.

<sup>2</sup> Heb. called.

<sup>3</sup> Or, Kirjath-arba.

<sup>4</sup> Chap. 14. 14. <sup>1</sup> Chron. 6. 56.

with her suburbs, and Bethshemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28, And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, *were by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities *were* every one with their suburbs round about them; thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

\* Chap. 23. 14, 15.

Verse 4. "*Thirteen cities.*"—We must not here overlook a remarkable instance of arrangement, with so distinct a reference to future circumstances as could only have taken place under the direction of *ONE* whose cognizance of things is not memory or foresight, but to whose infinite mind all the events of eternity and time are simultaneously present. We observe that the priestly division of the family of Kohath have all their cities in the tribes of Judah, Benjamin, and Simeon. None in any other tribe;—not even in that of Ephraim in which the tabernacle then stood. Indeed, we may almost say that they were *all* in Judah and Benjamin; for only one was in the tribe of Simeon, and that one (*Ain*) is supposed to have been on the frontier of Judah, and subject in some degree to its control. We cannot reasonably doubt that this arrangement had a prospective reference to the ultimate establishment of the Temple and the services of religion at Jerusalem, when this distribution of their towns placed the priests in the most advantageous situation for that attendance at the capital which their duty required. Dr. Hales has also a very probable idea as to the ulterior intention of this arrangement; namely, that it had a reference to the division which ultimately took place.



and by which Judah and Benjamin became an independent state, which remained far more faithful to Jehovah than did the kingdom which the other tribes composed. He says: "By this arrangement all the sacerdotal cities (except one) lay in the faithful tribes of Judah and Benjamin, to maintain the national worship in them, in opposition to the apostasy of the other tribes. Otherwise the kingdom of Judah might have experienced a scarcity of priests, or have been burdened with the maintenance of those who fled from the kingdom of Israel (2 Chron. xi. 13, 14), when the base and wicked policy of Jeroboam made priests of the lowest of the people to officiate in their room."

41. "*All the cities of the Levites...were forty and eight cities with their suburbs.*"—Considering the inferior numbers of the tribe of Levi, this seems a very disproportionate number of cities, as compared with those of the other tribes. But we are to recollect that in this account *every* Levitical city is enumerated, whereas, in the account of the towns in the lot of the other tribes, only the principal, and sometimes only those that occur on the frontiers, are mentioned. Besides, the Levites had only these cities, with a strictly-defined circuit of ground around each. They had no villages or extensive grounds connected with their towns. These, like most of the others in Palestine at this period, were doubtless towns of small extent and consequence, although they included some of the best towns the land possessed. We need not suppose them to be so very small, however, as Michaelis imagines: he says, "The tribe of Levi, which, including children, consisted of 22,000 males, and, of course, with its females, would amount to about 44,000 souls, received forty-eight cities for its share: and who but must see that all of them must have been inconsiderable?" According to this calculation, the population of each Levitical town would not have amounted to one thousand. But it is founded on a mistake, into which it is singular that so acute an analyst should have fallen. The Levites were by no means the exclusive occupants of the cities which belonged to them. This is implied in the right which they possessed to sell their houses for a term of years, although not in perpetuity. We may easily conceive that the grant of forty-eight cities was not exclusively intended with a view to their present numbers only, but prospectively, with reference to their future wants. And as they were proprietors, but not necessarily occupants, they doubtless let such houses as, while their numbers were low, they did not require for their own accommodation. Thus it is, that, in the course of the sacred history, we meet with Levitical cities in which the Levites do not appear to have formed any considerable part of the population. We observe, for instance (v. 17), that Geba, or Gibeah, is one of the Levitical cities in the lot of Benjamin; yet, in Judges xix., we see that city occupied by Benjamites, who treated in the most atrocious manner a Levite, who happened to seek a lodging there. We afterwards find the same city the birthplace and residence of Saul, a layman; who, when he became king, made it the seat of his government. After him, David resided with his court, and reigned, in Hebron, which was not only a Levitical city, but a priestly city, and a city of refuge. Is it also not possible that the present arrangement merely determines the right of the Levites to the cities in question, whenever their increased numbers should render the whole of them necessary; and that, till then, such of them as were not immediately wanted, remained in the hands of the tribe in whose domain they were situated?

As, on the one hand, other persons might reside in the cities of the Levites, so, on the other, might the Levites reside in other cities than their own. We accordingly meet with them as stated residents in other towns; and we know that most of the priests resided at Jerusalem, or in its immediate vicinity, after the building of the Temple. As, however, every man naturally desires to live on his own estate, there is no question that the Levites did substantially, and in the course of time, reside principally in the cities which belonged to them; and even those who did not, did, by dispersing themselves in other towns, fulfil one of the great objects of their institution, as instructors and advisers of the people.

42. "*With their suburbs round about them.*"—There is a particular account of the suburbs of the Levitical cities in Num. xxxv. It is there said, in verse 4, that the suburbs should "reach from the wall of the city and outward a thousand cubits round about;" but, in verse 5, it is said that the suburbs should extend *two thousand cubits*, measured from each side of the city. The apparent discrepancy has been variously explained. The Septuagint reads "two thousand" in verse 4, as well as in verse 5; and the elucidation which this reading offers has been adopted by many commentators. It, of course, gives two thousand cubits as the extent of the suburbs in every direction from the city wall. We rather incline to this opinion, as it is a very usual custom in the sacred writings to state a measurement first in general terms and then in detail. In fact, were we to read, with the Septuagint, "two thousand cubits round about," in verse 4, we should, from analogy, expect the statement to be followed by the particular detail which is given in the ensuing verse. Josephus and Philo agree with this statement, in assigning two thousand cubits to the suburbs. Another explanation concludes that the one thousand refers to the extent of the suburbs from the *walls*, and that the two thousand is a measurement from the exterior margin of the suburbs inward, not to the wall but to the centre of the city. A considerable number of writers, however, adopt the explanation of Maimonides, that the thousand cubits were for suburbs, properly so called, for outhouses, barns, stables, &c., and perhaps for gardens of herbs and flowers; and that the two thousand extended beyond this, and were intended as pastures for the cattle of the Levites; being, in fact, what is called, in Lev. xxv. 34, "the fields of the suburbs." This explanation gives an extent of three thousand cubits in every direction from the walls of the city; and from the high authorities by which it is supported, as well as from apparent probability, we should prefer it to any of the others which reject the explanation afforded by the Septuagint and Josephus. The Levites could not, as they might with their houses, sell the fields of the suburbs even for a term of years (that is, till the jubilee), "For these fields were not enclosed, that every family might have its several allotment; but they were common to the whole body of the Levites, who would have been undone if they had wanted pasture for their flocks, which were all their substance." (Lewis.) It will be recollected that the Levites only wanted land for this purpose, as they had no occasion to engage in agriculture, being abundantly supplied with all kinds of produce from the tithes and firstfruits of the other tribes. The Jewish writers say that the suburbs of their cities were not restored to the Levites after the return from the Babylonish captivity; but this seems very doubtful, as it is not easy to perceive how they could manage without some portion of land around their towns. (See Lewis's 'Origines Hebrææ'; Lowman's 'Civil Government of the Hebrews'; and Jennings's 'Jewish Antiquities'.)

## CHAPTER XXII.

1 *The two tribes and half with a blessing are sent home. 9 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.*

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you :

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them : therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away : and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan : but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment : divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Ma-

nasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel ; and each one *was* an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD ? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us : but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel ? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and

the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day.)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, 'In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offerings nor for sacrifice:

27 But *that it may be* 'a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of

the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, 'it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: 'now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar <sup>10</sup>*Ed*: for it *shall be* a witness between us that the LORD is God.

<sup>8</sup> Heb. *To morrow.* <sup>7</sup> Gen. 31. 48, Chap. 14. 27. Verse 24. <sup>9</sup> Heb. *it was good in their eyes.* <sup>6</sup> Heb. *then.* <sup>10</sup> That is, A witness.

Verse 8. "*Divide the spoil...with your brethren.*"—This directs their attention to the regulation concerning the division of spoil, by which they were required to impart a fair proportion of the wealth they had acquired to those who, although they had not been actual parties in the war west of the Jordan, had rendered the most essential service by guarding the families and possessions of the warriors during the long period of their absence. See the note on Num. xxxi. 27.

10. "*In the land of Canaan.*"—"Opposite the land of Canaan," as Dr. Boothroyd reads. It is evident from the following verse, that the altar was erected on the eastern border of the Jordan. The present reading seems to place it on the western.

"*A great altar to see to.*"—This was doubtless a great mass of earth or stones, such as it was usual, among different nations, to set up in memory of important events, and the principle of which we have already had occasion to explain. (See Gen. xxxv. 20.) This principle is clearly announced in verses 24—28; and is precisely similar to "the heap of witness" which was erected by Jacob at Mizpah (Gen. xxxi. 46—48). The old heroes of antiquity were, in the same manner, accustomed to rear up vast heaps of earth or stones—the labour of collected multitudes—to leave in particular spots as standing memorials of their victories or travels. The present heap, large as it was, evidently exhibited the same general form which the law prescribed for the altars on which sacrifices were offered to Jehovah. The motive of its erection was excellent; and its unwieldy size ought to have prevented the suspicion which the tribes west of Jordan so hastily entertained; although we have no cause to regret a mistake which afforded the eastern tribes the opportunity of making a statement so honourable to themselves and so replete with right feeling and devout sentiment. They ought, indeed, to have declared their intention before they set out on their return home; but it is probable that the idea of such a structure did not occur to them till they had arrived at the Jordan. The promptitude of the western

tribes, in calling those of the east to account for the insult which appeared to have been offered to Jehovah, and the zealous and effective vindication made by the latter, is equally creditable to both parties, and affords an exhibition of such fidelity to the true God and zeal for his honour, as, unhappily, the future history of the Israelites will not often present to our notice *as a national feeling*. When we meet with something like it hereafter, it is generally as manifested in individuals or in comparatively small bodies of men.



CHARGE OF JOSHUA.—ADAPTED FROM THE ANTIQUE.

### CHAPTER XXIII.

<sup>1</sup> *Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.*

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and <sup>1</sup>stricken in age.

2 And Joshua called for all Israel, and

for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the <sup>1</sup>LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inherit-

<sup>1</sup> Heb. *come into days*.

<sup>2</sup> Exod. 14. 14.

ance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if you do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you,

and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

<sup>5</sup> Heb. at the season.

<sup>6</sup> Deut. 5. 32, and 28. 14.

<sup>7</sup> Psal. 16. 4.

<sup>8</sup> Or, For if you will cleave, &c.

<sup>9</sup> Or, Then the LORD will drive.

<sup>10</sup> Levit. 24. 8. Deut. 32. 30.

<sup>11</sup> Heb. souls.

<sup>12</sup> Exod. 23. 33. Num. 33. 55.

Deut. 7. 16.

<sup>13</sup> Chap. 31. 45.

Verse 1. "*A long time after.*"—It is generally agreed that this and the following exhortation were delivered towards the end of Joshua's life;—perhaps both in its last year. The common chronology seems to assign too short a duration to the period from the passage of the Jordan to the death of Joshua;—not more than about eight years. We have seen however that probably about six years took place from the passage of the Jordan to the first division of lands, and an equal period from the first to the second division, which was followed by the return home of the eastern tribes, as recorded in the preceding chapter. This, together, will make about twelve years; and the account which admits this, but conceives that Joshua did not long survive the second division of the lands, places his death fourteen years from the passage of the Jordan, so that these exhortations would then seem to have been delivered in the fourteenth year. But it would appear that even this interpretation must make the "long time" of the present text look back to the period which had elapsed since the first division of the lands, rather than to that since the second division and the return home of the two tribes and a half, as recorded in the last chapter. Much depends on the year from which we date the commencement of this "long time." Upon the whole it would be perhaps safest to date it from the second division; for that the expression, "a long time after the Lord had given them rest from all their enemies round about," more naturally dates from the latter than the former event, seems clear from the fact that the eastern tribes did not return home till after the second division, which seems to show that till then their services in the war could not be dispensed with, and that the "rest," from which the date commences, had not till then been attained. As they had no interest in either division of the land, and as they must have been anxious to return home to their families as soon as they could be spared, there seems no way of accounting for their waiting so long, if rest had been attained at the first division; particularly as their prolonged stay, under such circumstances, would not have tended to the increase but to the consumption of the wealth (the spoil of the Canaanites) which they had acquired. But if the "long time" be dated from the second division, as followed by the return of the two and half tribes, the expression does not seem compatible with the account which makes the death of Joshua very soon follow these circumstances. On this view, we are therefore thrown upon the account of Josephus, who states that the first division took place five years after the passage of the Jordan, and that Joshua survived this event twenty years—in all, twenty-five years. This would make him to have lived thirteen or fifteen years after the second division of the lands; and this period might well be described as a "long time." The Jewish chronology gives the duration of twenty-seven years to Joshua's administration; and Dr. Hales takes the mean between these two accounts, giving twenty-six years. We think the above observations may tend to confirm this account; but we are not very anxious about it, as no essential point of chronology is affected. The same period is made out by all parties: for those who take the shorter accounts of the administration of Joshua, fill out the required period, by prolonging, in proportion, the government of "the elders who outlived Joshua" (chap. xxiv. 31); whilst those who prolong the duration of Joshua's government, subtract in proportion from that of the surviving elders.



## CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, 'Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 'I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought

against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And 'I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, *even* the Amorites which dwelt in the land: therefore will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 Now therefore put away, *said he*, the

<sup>1</sup> Gen. 11. 31. <sup>2</sup> Judith 5. 6, 7. <sup>3</sup> Gen. 21. 2. <sup>4</sup> Gen. 25. 26. <sup>5</sup> Gen. 36. 8. <sup>6</sup> Gen. 46. 6. <sup>7</sup> Exod. 3. 10. <sup>8</sup> Exod. 12. 37.  
<sup>9</sup> Exod. 14. 9. <sup>10</sup> Num. 21. 33. <sup>11</sup> Num. 22. 5. <sup>12</sup> Deut. 23. 4. <sup>13</sup> Exod. 23. 28. <sup>14</sup> Deut. 7. 20. <sup>15</sup> Chap. 23. 18.

strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the ser-

vant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in <sup>13</sup>Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that <sup>14</sup>overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ And <sup>15</sup>the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of <sup>16</sup>the sons of Hamor the father of Shechem for an hundred <sup>17</sup>pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

<sup>13</sup> Chap. 19. 50. Judges 2. 2.

<sup>14</sup> Heb. *prolonged their days after Joshua.*

<sup>15</sup> Gen. 50. 26. Exod. 13. 19.

<sup>16</sup> Gen. 33. 19.

<sup>17</sup> Or, *lambs.*

Verse 1. "*Shechem*."—There are many who think that here, and wherever else "*Shechem*" occurs in this chapter, except verse 32, we ought to read "*Shiloh*;" as it seems evident, from verse 26, that the convention was held at the place where the tabernacle was; and we have previously seen that it was removed from Gilgal to Shiloh. To this, however, it is answered, that although Shiloh were the fixed place of the ark, there was nothing to prevent its temporary removal to Shechem on this important occasion. This is the opinion of Kimchi and Abarbanel, as well as of many Christian commentators. The learned Joseph Mede has, however, a notion that the sanctuary here mentioned does not mean the tabernacle, but a sort of oratory or house of prayer, which the Ephraimites had erected in this place—selecting it the rather, perhaps, for such an erection, because the Lord had there appeared to Abraham, and promised to his descendants the inheritance of that land in which *he* was a stranger. This seems to us the least probable of the three conjectures.

2. "*The flood*."—The river Euphrates is intended.

"*They served other gods*."—From this it seems clear that Abraham's grandfather and father—and possibly himself in the first instance—worshipped the idols of the country in which they lived. By this, however, we are probably not to understand that they had no knowledge of, or reverence for, the true God, but that they did not render to him that *exclusive* worship which was his due. In fact, we may conclude them to have been in much the same condition as Laban, who, at a subsequent period, represented that part of the family which remained beyond the Euphrates, and who certainly revered Jehovah, but who also had idols which he called his gods, and the loss of which filled him with anger and consternation. The tale of the Jews on the subject is, in substance, that men began of worship images in the days of Terah; and that he himself became a chief priest, and a maker and seller of images. They add, that he went one day abroad, leaving the care of his shop to Abraham, who, suspecting the impotency of the idols, broke them all in pieces, except one. Terah, on his return, was so enraged on discovering what had been done, that he dragged his son before Nimrod, the king, who ordered him to be cast into a burning furnace, that it might be ascertained whether the God he served were able to save him. While he was in the furnace, his brother Haran was questioned concerning *his* belief. He said, that if Abraham came forth unhurt, he should believe in his God; but if otherwise, he should believe in Nimrod. On this, he also was thrown into the furnace, and instantly perished; whereas Abraham came forth safe and untouched before them all. This story has been adopted by the Mohammedans, with sundry amplifications and improvements; and is so common in the East, that it seemed well to notice it here. Terah, according to the same authorities, would seem to have been a sort of founder; for he was not only a manufacturer of images, but is said to have discovered the art of coining money.

12. "*I sent the hornet before you*."—This expresses the fulfilment to what had been twice promised (Exod. xxiii. 28; Deut. vii. 20). There are some interpreters, both Jewish and Christian, who are disposed to understand these texts figuratively; believing them either to refer to fears and apprehensions, which led the Canaanites to flee when the Israelites approached, or else to plagues and diseases which were sent upon them, and which produced the same result. If it be so, it seems rather singular that this sort of figure should be confined strictly to this single series of texts, all referring to the same subject. We take these texts to mean literally what they express; and shall therefore confine our attention, in this note, to the insect; and, in that which follows, to the results of its operation against the enemies of Israel. First, for the insect:—the Hebrew name is צִרְיָה (*tzirah*), and probably expresses its loud buzzing noise. Until the time of Bruce, interpreters were content to identify the insect with that called the hornet; but the account which that traveller has given of the *zimb*, or dog-fly, of Abyssinia, offers so many analogies to that terrible insect which is mentioned in Scripture under the particular name of *tzirah* and the general one of *zebub*, that although we may not be able to say positively that they are the same, the statement concerning the *zimb* may, at the least, be taken to

furnish the best analogous illustration which it is now possible to obtain. One fact, which gives the greater weight and probability to the identification, is the certainty that the *zimb* was known to the Israelites; for it is difficult to suppose that Isaiah (chap. vii. 18) could have had in view any other insect when he says, "The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt." Bruce himself does not fail to cite this passage. The original word, there rendered "fly," is זִמְבָּ (zevub); and, as he observes, "The Chaldee version is content with calling this animal simply *zevub*, which signifies the fly in general, as we express it in English. The Arabs call it *zimb* in their translation, which has the same general signification. The Ethiopic translation calls it *tsaltalya*, which is the true name of this particular fly in Geer, and was the same in Hebrew."

The traveller gives a figure of the insect in question, magnified, for the sake of distinctness, to rather more than twice the natural size, and from this our wood-cut is copied. The following is the substance of the very interesting account which Bruce gives of the Abyssinian *zimb*—

"This insect has not been described by any naturalist. It is in size very little larger than a bee, of a thicker proportion, and has wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without colour or spot upon them. The head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair; of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger nearly equal to that of a hog's bristle. Its legs are serrated in the inside, and the whole covered with brown hair or down. . . . He has no sting, though he seems to me to be rather of the bee kind; but his motion is more rapid and sudden than that of the bee, and resembles that of the gad-fly in England. There is something peculiar in the sound or buzzing. It is a jarring noise, together with a humming, which induces me to believe it proceeds, at least in part, from a vibration made with the three hairs at its snout."



HORNET (ZIMB OF BRUCE).

He thus speaks of the power of annoyance possessed by the insect here described: "As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth [where they breed], and hasten down to the sands of Athara; and there they remain while the rains last, this cruel enemy never daring to pursue them further. Though his size is immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet even the camel is not able to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of Athara; for when once attacked by this fly, his body, hair, and legs break out into large bosses, which swell, break, and putrefy, to the certain destruction of the creature. Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water which they daily need, cannot shift to desert and dry places, as the season may require, are obliged to roll themselves in mud and mire, which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin; yet I have seen some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause. All the inhabitants of the sea-coast of Melinda, down to Cape Gardafan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration: the inhabitants of all the countries from the mountains of Abyssinia to the confluence of the Nile and Astaboras, northward, are, once a year, obliged to change their abode, and seek protection in the sands of Beja; nor is there any alternative, or means of avoiding this, though a hostile band was in the way, capable of spoiling them of half their substance, as was actually the case when we were at Sennaar."

If we compare this with the passage in Isaiah, above referred to, in which the Lord threatens to call for "the fly of Ethiopia" as an agent for the punishment of iniquity, and if this be really the insect to which the text refers, the probability seems to be, that the *zimb* was not then, any more than now, a native of Palestine; but that swarms of them were drawn from Ethiopia to execute the Divine will. The Canaanites would be the more terrified by the calamity from being unacquainted with its nature, and could not therefore regulate their flight by that knowledge of the insect's habits which the Abyssinians possess. It would not have availed them, however, if otherwise in their power, to have returned after the calamity had subsided, as the Israelites would of course, in the meantime, have taken possession of the country they had vacated.

"*Drive them out from before you, even the two kings of the Amorites.*"—For "two kings," the Septuagint has "twelve kings." As there were such a multitude of kings in Canaan, the reading is not improbable, although unsupported by any other version; and, in fact, the promise in Exod. xxiii. 28, refers to the expulsion by the "hornet" of three of the seven nations, each of which seems to have contained several kingdoms. Dr. Boothroyd adopts the reading of the Septuagint. Dr. Hales, in his 'New Analysis of Chronology,' has an excellent article on the historical part of the present subject, the substance of which, with some additional matter, will be found in the sequel of this note, where, to his Latin quotations from Virgil, we have added Dryden's version of the same passages, for the use of the general reader.

It is commonly understood that the nations expelled by the hornet emigrated to other countries: and it seems very probable that some part of them were assisted in their emigration by the ships of their maritime neighbours, who retained possession of the coast. One of the expelled nations, according to the Jewish commentaries of R. Nachman, was "the nation of the Girgashites, who retired into Africa, fearing the power of God." In unison with this Jewish tradition is the remarkable statement of Procopius, in his work 'De Bello Vandalico.' He relates how the Phœnicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules, and thus proceeds: "There they still dwell, and speak the Phœnician language; and in Numidia, where now stands the city Tigisis, they have erected two columns, on which, in Phœnician characters, is the following inscription,—'We are the Phœnicians who fled before the robber Joshua, the son of Nun.' This is probably the same story as that given by Suidas, whose copy of the inscription, however, uses the word "Canaanites" instead of "Phœnicians," and omits the "son of Nun." The cause of the difference is probably that Suidas was much better acquainted with the Hebrew Scriptures than Procopius, who, like other mere Greeks, does not distinguish any ancient people of Palestine but the Phœnicians. The

Hebrew reference, as above cited, to the Gergashites, seems to be confirmed by the sacred text, in which, although the Gergashites are included in the general list of the seven devoted nations, they are omitted in the list of those to be utterly destroyed (Deut. xx. 17); and also in that of the nations among whom, in neglect of the Divine decree, the Israelites lived and intermarried (Judg. iii. 1—6).

Dr. Hales thinks that, of the fugitive tribes, some appear to have fled beyond sea to Italy, where they became the *aborigines*, or first colonists, as distinguished from the *indigenæ*, or natives, and quotes in evidence the following from that profound antiquary Virgil:—

"Hæc nemora *indigenæ Fauni Nymphæque* tenebant,  
Gensque virum truncis et duro robore nata:  
Queis neque mos, neque cultus erat, neque tangere tauros,  
Aut componere opes norant, aut parcere parto:  
Sed *rami*, atque asper victu *venatus* agebat.  
Primus ab *Etherio* venit *Saturnus* Olympo  
*Arma Jovis fugiens, et regnis exul adeptis*.  
Is genus indocile, ac dispersum montibus altis,  
Composuit, legesque dedit: *Latiumque* vocari  
Maluit, his quoniam *latuisset* tutus in oris.—  
Tum manus *Ausonia*, et gentes venerè *Sicanæ*,  
*Sœpius* et nomen posuit *Saturnia tellus*."—*ÆN.* viii. 314—329.

"These woods were first the seat of sylvan pow'rs,  
Of Nymphs and Fauns, and savage men who took  
Their birth from trunks of trees and stubborn oak.  
Nor laws they knew, nor manners, nor the care  
Of lab'ring oxen, or the shining share,  
Nor arts of gain, nor what they gain'd to spare.  
Their exercise the chase: the running flood  
Supply'd their thirst; the trees supply'd their food  
Then Saturn came, who fled the pow'r of Jove,  
Robb'd of his realms, and banish'd from above.  
The men, dispers'd on hills, to towns he brought,  
And laws ordain'd and civil customs taught;  
And Latium call'd the land, where safe he lay.  
The Ausonians then, and bold Sicanians came,  
And Saturn's empire often chang'd the name."—*DRYDEN*.

"From this curious passage," says Dr. Hales, "we learn that the rude native settlers lived on fruits, in the savage or hunter state. These were primitive Javanians" (from Javan, the son of Japhet), "whose leader, Janus, gave name to the hill Janiculum, and was prior to Saturn, as we learn also from Virgil. Saturn was prior to the Ausonian and Sicilian colonists, and introduced civilization and laws in the agricultural state; and his name *Saturn* proves his oriental extraction, being evidently derived from שַׁטַר (*satar*), *latuit*, which Virgil accurately expresses, and describes him as an *exile*, stript of his kingdom, flying from the *east*, from the arms of *Jovis*; than which there cannot be a more suitable description of the expulsion of one of the kings of the Amorites before Joshua." Here Dr. Hales, of course, supposes his readers to be aware that Saturn was the great deity of the Phœnicians and Canaanites, and that what was done to his votaries is described as being done to himself. He proceeds:—"And these *arms* of *Jovis* were the *hornets* sent by the God of Israel, IAHOH, or by contraction IO, to which Virgil's description of the *Asilus* exactly corresponds:—

"*Plurimus—volitans* (cui nomen *Asilo*  
Romanum est; *αστρος*, Graii vertere vocantes)  
*Asper, acerba sonans*, quo tota *exterrita* silvis  
Diffugiunt *armenta*."—*Georg.* iii. 145.

"Of winged insects mighty swarms are seen:  
This flying plague (to mark its quality)  
*Æstros* the Grecians call—*Asilus*, we—  
A fierce, loud-buzzing breeze. Their stings draw blood,  
And drive the cattle gadding through the wood."—*DRYDEN*.

The Latin *asilus*, and the Greek *αστρος*, were probably only different pronunciations of the same Oriental term הַצִּירָה (*Ha-tsirah*), as this fly is called by Moses and Joshua; and the reader will not fail to observe how exactly Virgil's account of it coincides with that which Bruce gives of the *simb*.

"That *αστρος* was actually of Phœnician, not Latin descent," continues Dr. Hales, "appears from *Æschylus*, who, in his *Prometheus*, thus introduces Io, the daughter of Inachus, changed into a heifer, and persecuted by the *hornet*, through the jealousy of Juno:—

Οὐρανὸν ἀεὶ ὄρεον  
Θεῶν μαστιγὴν, γῆνι πρὸ γῆς ἱλαυνόμεναι.

— "Alas, I, *hornet-stroke*,  
By a divine scourge, from land to land am driven!"

And to this very passage Virgil alludes, after the foregoing description of the *asilus*!—

"Hoc quondam *monstro*, horribiles exercuit iras  
*Inachia*, Juno, pestem meditata *juventa*."

"This curse the jealous Juno did invent,  
And first employ'd for Io's punishment."—*DRYDEN*.

29. "Joshua, the son of Nun, the servant of the Lord, died."—Jahn, in his 'Hebrew Commonwealth,' thus discriminates the public character of Joshua, and of his government:—"While Joshua lived, the people were obedient and prosperous. Though idolatry was secretly practised here and there" (see verse 23) "by individuals, it did not break

out openly, and the nation remained faithful to Jehovah their king" (see verse 31). To prevent future degeneracy, Joshua, in the latter part of his life, convened two general assemblies, and earnestly inculcated on the rulers fidelity to Jehovah, and a conscientious observance of his law. At the last assembly he caused a new election to be made of Jehovah for their king, and to be solemnly acknowledged by the people. He erected a permanent monument of this renewal of their homage, and recorded the whole transaction in the book of the law. Soon after, this hero died: a man who devoted his whole life to the establishment of the theocratic policy, and consequently to the preservation of the true religion—services that ought to endear his memory to all succeeding ages."

32. "*And the bones of Joseph.... buried they in Shechem.*"—(See the note on Gen. l. 25.)—The bones of Joseph had probably been buried at Shechem as soon as Ephraim obtained possession of its inheritance; but the circumstance is mentioned here as a supplementary piece of information, to which the account of Joshua's death and burial naturally gave occasion. The tomb of Joseph at Shechem seems to have been at all times pointed out to travellers. It is mentioned by Jerome, Benjamin of Tudela, Maundrell, and by most travellers who have visited the place. What is now indicated as the tomb of the patriarch is a small building in a recess between two mountains (Rae Wilson); it is a Turkish oratory, with a whitened dome, like the tomb of his mother Rachel, on the road between Jerusalem and Bethlehem (Richardson). Rachel's tomb has been described in the note to Gen. xxxv. 20.



# THE BOOK OF J U D G E S.

## CHAPTER I.

<sup>1</sup> *The acts of Judah and Simeon.* <sup>4</sup> *Adoni-bezek justly requited.* <sup>8</sup> *Jerusalem taken.* <sup>10</sup> *Hebron taken.* <sup>11</sup> *Othniel hath Achsah to wife for taking of Debir.* <sup>16</sup> *The Kenites dwell in Judah.* <sup>21</sup> *Hormah, Gaza, Askelon and Ekron taken.* <sup>27</sup> *The acts of Benjamin.* <sup>22</sup> *Of the house of Joseph, who take Beth-el.* <sup>30</sup> *Of Zebulun.* <sup>31</sup> *Of Asher.* <sup>33</sup> *Of Naphtali.* <sup>34</sup> *Of Dan.*



OW after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up:

behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having <sup>1</sup>their thumbs and their <sup>2</sup>great toes cut off, <sup>3</sup>gathered *their meat* un-

der my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* <sup>1</sup>Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called <sup>4</sup>Hormah.

<sup>1</sup> Heb. *the thumbs of their hands and of their feet.*

<sup>2</sup> Or, *gleamed.*  
<sup>3</sup> Josh. 15. 13.

<sup>4</sup> Josh. 10. 36, and 11. 21, and 15. 13.  
<sup>5</sup> Num. 21. 3.

<sup>6</sup> Or, *low country.*

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drove out *the inhabitants of the mountain*; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.

23 And the house of Joseph sent to decry Beth-el. (Now the name of the city before *was* Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and <sup>10</sup>we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did Manasseh drive out *the inhabitants of Beth-shean* and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inha-

bitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from "the going up to Akraabbim, from the rock, and upward.

<sup>7</sup> Or, he possessed the mountain.

<sup>8</sup> Num. 14. 24.

Josh. 14. 13, and 15. 13.

<sup>9</sup> Gen. 28. 19.

<sup>10</sup> Josh. 2. 14.

<sup>11</sup> Josh. 17. 11, 12.

<sup>12</sup> Josh. 16. 10.

<sup>13</sup> Heb. *was heavy*.

<sup>14</sup> Or, *Maaleh-akrabim*.

JUDGES.—The name of this book is taken from the title of the functionaries whose actions and administration it principally relates. This name is שופטים, *shophetim*, plural of שופט, *shophet*, a judge. This word designates the ordinary magistrates, properly called judges; and is here also applied to the chief rulers, perhaps because *ruling* and *judging* are so intimately connected in the east, that sitting in judgment is one of the principal employments of an Oriental monarch (see Gesenius in שופט). It is remarkable that the Carthaginians, who were descended from the Tyrians, and spoke Hebrew, called their chief magistrates by the same name: but the Latins, who had no such *sh*, as the Hebrews and Carthaginians had, and as we and the Germans have, wrote the word with a sharp *s*, and, adding a Latin termination, denominated them *Suffetes*. These functionaries are compared to the Roman consuls, and appear in office as well as name, to have borne considerable resemblance to the Hebrew *shophetim*, "judges." For some observations on the Hebrew "judges," and the nature of their administration, see the note on chap. ii. 16.

The book is easily divisible into two parts; one, ending with chap. xvi., contains the history of the Judges, from Othniel to Samson; and the other, which occupies the rest of the book, forms a sort of appendix, relating particular transactions, which, not to interrupt the regular history, the author seems to have reserved for the end. If these transactions had been placed in order of time, we should probably have found them in a much earlier portion of the work, as the incidents related seem to have occurred not long after the death of Joshua.

The author of the book is unknown. Some ascribe it to Samuel, some to Hezekiah, and others to Ezra. The reason which has principally influenced the last determination of the authorship is found in chap. xviii. 30:—"He and his son were priests to the tribe of Dan until the day of the captivity of the land." But this may have referred to the captivity of the ark among the Philistines, or to some particular captivity of the tribe of Dan, or rather of that part of the tribe settled in the north; or the reference may have been to both circumstances. It is also possible that the clause, "until the day of the captivity of the land," may actually have been added after the captivity. That the book itself was not then written is evident from the absence of Chaldee words, which so often occur in the books which we know to have been posterior to that event. Most of the Jewish and Christian commentators assign the authorship to Samuel; probably because internal evidence places it pretty clearly about his time, and in his time he is the most

likely person to whom the authorship could be attributed. That it was written after the establishment of the monarchical government, appears from the habit which the author has of saying that the event he is relating happened in the time when "there was no king in Israel;" which renders it evident that there was a king when he wrote. But that it was written very soon after the establishment of kingly government is no less clear from other passages. Thus we see, from chap. i. 21, that the Jebusites were still in Jerusalem in the time of the author; but this ceased to be the case in the time of David, by whom they were expelled from that city. (2 Sam. v. 6.) So also, in 2 Sam. xi. 21, there is a distinct and precise reference to a fact recorded in Judges ix. 53, which seems another proof that this book was written before the second book of Samuel: but this does not appear to be of a conclusive nature; as the fact may have been known to David, even had the book of Judges not been then written. Upon the whole, there is little question that the book was composed, in its present form, either in the reign of Saul, or during the first seven years of the reign of David: and this renders it more probable that it was compiled, from the public registers and records, by Samuel, than by any of the other prophets, priests, or kings, to whom it is assigned.

The chronology of this book is attended with much difficulty, and is stated by various chronologers with very serious difference. This chiefly arises from the period of servitudes, being by some counted as part of the years of the judges, while others count them separately; and also from judges being thought by some to have been successive, whom others consider to have been contemporary in different parts of Palestine. There are some also who prolong the account by supposing several anarchies or interregnums, the duration of which the history does not mention. The result of Dr. Hales's elaborate investigations gives 498 years (B.C. 1608 to B.C. 1110) from the passage of the Jordan to the election of Saul; and 400 years (B.C. 1582 to 1182) from the death of Joshua to the death of Samson, which is the period more particularly comprehended in the present book. The period is, however, frequently stated as little exceeding 300 years.

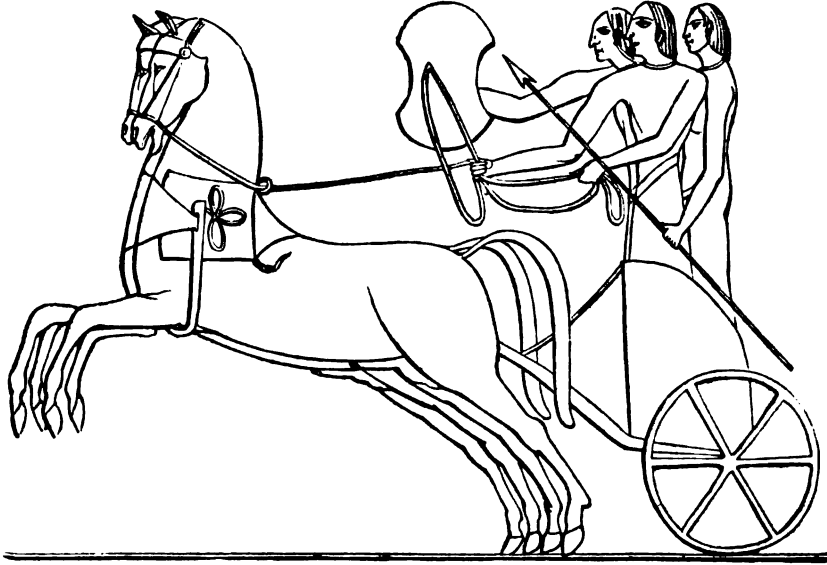
Verse 6. "*Cut off his thumbs and his great toes.*"—The Hebrews were no doubt aware of the manner in which Adonibezek had treated the captive kings, as mentioned by himself in the next verse; and this was probably their inducement to treat him as they did. As Adoni-bezek acknowledges the justice of the transaction, we are bound to admit its retributive character, and to throw on him all that is savage and cruel in it. As we shall hereafter have occasion to advert to the general treatment of captive kings and commanders in ancient warfare, we now confine ourselves to the particular treatment here mentioned, the singularity of which, and its uniform infliction by Adoni-bezek on his captives, leads us to suppose that there was some ulterior object beyond mere gratuitous cruelty. Was it to disable them from acting in future in a warlike capacity? In the hands of a man without thumbs, few of the weapons of antiquity could be very effective; and the want of the great toes would be a check upon agility in flight or action. Accordingly, we read of many instances of similar mutilation in ancient history. Thus the Athenians cut off the thumb of the right hand of the inhabitants of the island of Ægina, to preclude them from managing the spear, and of disputing with themselves the empire of the sea. The disabling effect of such a mutilation in a military point of view, appears also from the practice, among those Romans who disliked a military life, of cutting off their own thumbs, that they might render themselves incapable of serving in the army. Parents were known thus to disable their children for the same reason. This became so common a practice at last, that the senate and the emperors found it necessary to punish the act severely, as a crime. Even at this day, in some of those continental states where the army is recruited by a compulsory conscription, men are occasionally known to cut off the thumb of the right hand, to prevent their being called to a service they dislike; and even soldiers in the army do the same, to ensure their discharge. It has therefore been necessary to render such an act a punishable offence. A trace of this practice exists in the word *Poltrou*, which we and the French have adopted from the Italian, which, while it immediately denotes, as with us, a dastardly soldier who shrinks from his duty, etymologically signifies "*Cut-thumb*," being formed from *pólitice*, "thumb," and *trónco*, "cut off, maimed."

As to the loss of the great toes, independently of the inconvenience occasioned in the act of walking or running, the disabling effect to an Oriental is infinitely greater than to an European. The feet and toes are much employed in almost all handicraft operations throughout the East, and in many cases the loss of the great toes would completely disqualify a man from earning his subsistence. Besides the many little active operations which they are tutored to execute, the artisans, as they work with their hands, seated on the ground, hold fast and manage all their work with their feet and toes, in which the great toes have a very prominent duty to perform. Ward, in his '*View of the Hindoos*,' has fully shown to what excellent uses the toes are applied in India. "They are second-hand fingers; they are called the feet-fingers in Bengalee. In his own house, a Hindoo makes use of them to fasten the clog to his feet by means of a button, which slips between the two middle toes. The tailor, if he does not thread his needle, certainly twists his thread with them. The cook holds his knife with his toes, while he cuts fish, vegetables, &c. The joiner, the weaver, &c., could not do without them; and almost every native has twenty different uses for his toes."

7. "*Threescore and ten kings.*"—This extraordinary number of kings will not surprise the attentive reader of Scripture, or of ancient history in general. The sacred history concurs with the profane in showing that the earliest sovereignties were of exceedingly confined extent, often consisting of no more than a single town, with a small surrounding district. In the time of Abraham there were not fewer than five kings in the vale of Sodom; that is, a king to every city that is mentioned: and in Joshua xii. there is a list of thirty-one kings, whom the hero of that name overthrew in the small country of Canaan; and now we come to a conqueror who, probably within the bounds of no very extensive territory, had overcome no less than seventy kings. Small states of this sort have existed in the early period of almost every nation, and their history has been everywhere the same. One or more of these states acquired, in the course of time, such predominance as enabled it to absorb the others gradually into its own body; or else foreign invaders conquered the several states in detail, and formed them into one kingdom. This has been the usual process by which large states were originally formed, wherever we find them existing. Egypt itself was at first divided into several states; and the Pharaoh of Moses was probably no more than the monarch of one of these states. So, in China and Japan, the several provinces into which we see those nations divided, were anciently so many independent sovereignties. It was the same in ancient Greece; and, in reading the Iliad of Homer, the modern reader is astonished at the vast number of kings sent by Greece and its islands to the Trojan war; which renders it evident that this small region was at least not inferior to Canaan in the number of the little royalties into which it was divided. But we need not go out of our own country for examples. We may conceive the number of kingdoms into which this island was divided, from the fact, mentioned by Caesar, that there were four kings in the single county of Kent. The Silures, the Brigantes, and other small tribes, among whom the country was portioned, had each their own king. The Saxons did things on a large scale when they divided the country into so few as seven kingdoms. In the time of the Romans, Gaul, Spain, and Germany were, in like manner, cut up into a countless number of small states and kingdoms. In

more modern times, and even in our own, we see a similar state of things subsisting in Africa, America, and part of Asia, where we encounter a great number of sovereigns, or independent states, in a small extent of country; each canton having its own king.

18. "*Judah took Gaza... Ashkelon... Ekron.*"—These towns, however, must soon have been recovered by the Philistines. This is the only place from which we could gather that Judah ever did possess these cities; and when they are next mentioned, we again find them in the hands of their former owners; who probably availed themselves of the earliest "servitudes," with which the Israelites were punished for their apostacy, to retake their lost towns.



ANCIENT EGYPTIAN CHARIOT.—FROM A BAS-RELIEF.

19. "*Chariots of iron.*"—See the note on Exod. xiv. 7. Most commentators and Biblical antiquaries agree in thinking that it is not necessary to suppose that these chariots were made of iron, but only that they were armed with it. As, however, such chariots do not occur in Egyptian sculptures, and are not mentioned by Homer in his *Iliad*, in which chariots of war are so often brought under our notice, it admits of a question whether armed chariots of war were at this time known in the west of Asia. If not, we may conclude—not, certainly, that the "iron chariots" of the Canaanites were wholly composed of iron, but that they were so braced and strengthened with that metal that their onset in war was more terrible than if they had been more entirely composed of some lighter material. In that case, "iron chariots" was probably a term by which such were distinguished from other and lighter chariots, also employed in war. There is no difficulty in the epithet, if the Canaanites only used iron to emboss or sheath their chariots, in the same way that the Greeks of Homer used brass, tin, silver, and gold; for it is usual to describe an article as made of that substance with which it is only exteriorly covered or ornamented. Indeed, metal appears to have been profusely employed in the chariots of the Homeric period. Hence, from this burnished splendour, the epithets "splendid" and "bright" are continually applied to them. Thus Dolon describes the chariot of Rhesus, the Thracian ally of the Trojans:—

"His steeds I saw, the fairest by these eyes  
Ever beheld, and loftiest; snow itself  
They pass in whiteness, and in speed the winds.  
With gold and silver all his chariot turns."

The extent to which metal was employed in the superior sorts of chariots will, however, better appear by the description which the same poet gives of the chariot in which Juno and Minerva sped to assist the Greeks:—

"Hebe to the chariot roll'd  
The brassen wheels, and join'd them to the smooth  
Steel axle; twice four spokes divided each,  
Shot from the centre to the verge. The verge  
Was gold, by felines of eternal brass  
Guarded, a dazzling show! The shining naves  
Were silver; silver cords, and cords of gold,  
The seat upbore; two crescents blazed in front.  
The pole was argent all, to which she bound  
The golden yoke with its appendant charge  
Inserted braces, straps and bands of gold."

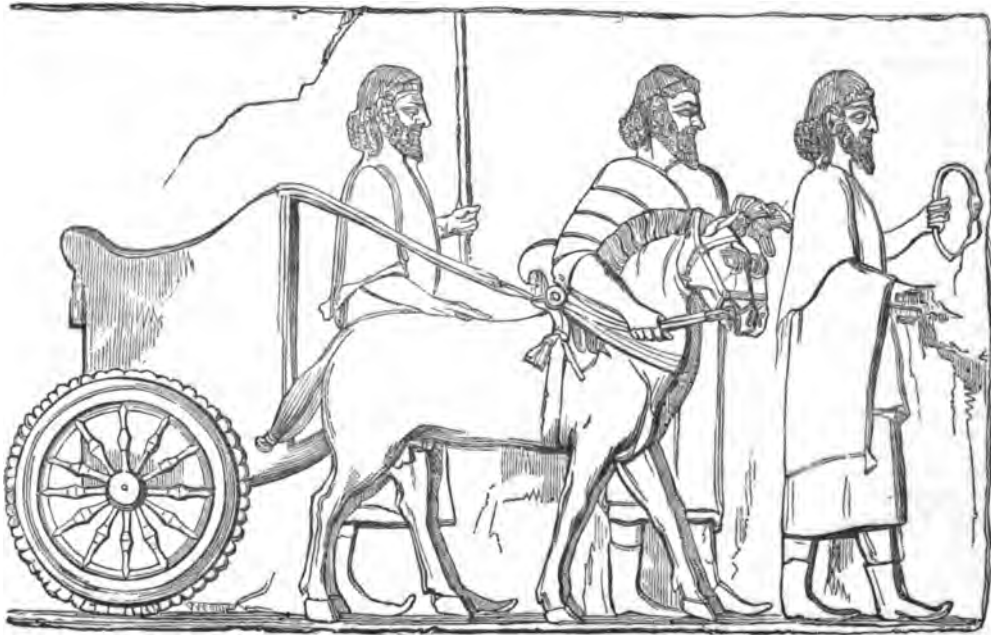
Supposing the Canaanites to have had the principal parts of iron, which are here described as of steel, silver, and gold, we may easily obtain a notion of the iron chariots of the text.

The general form of the ancient unarmed chariots will be seen from our two wood-cuts, together with that which has already been given in Exod. xiv. The first of the present cuts, like the former one, is from Egyptian sculpture, and the

vehicle seems, also like that, so small and light, as to be obviously intended merely for the conveyance of the warrior, without being, in itself, from its weight and power, an offensive engine. We observed, in the note to Exod. xiv. 7, that the Egyptian chariots have generally but one rider. The present has three, one holding the reins, another bearing a spear, and the third a shield. Yet it is still so small as scarcely to afford room for one person, and, with the three, is so crowded, that the warriors appear to be placed in unusual circumstances. In fact, as the travellers who have examined the battle-scene at Thebes, from which it was taken, describe it, this is a chariot of the defeated party, who, in their flight, crowd in twos and threes into the cars intended only for one person. (See Richardson, vol. ii. p. 23.) In ordinary circumstances, a single person would have the shield in one hand, the spear in the other, and the reins lashed around his body. The chariots described by Homer always carried two persons—the warrior himself and his charioteer. The office of the latter was one of very considerable importance; and all the heroes were competent to perform its duties on occasion. Patroclus, who was the dear and intimate friend of Achilles, and from whose death such important consequences result, was at the same time the charioteer of that imperious hero.

The second cut is, in our opinion, of much more consequence than the others, as affording a more probable representation of the chariots (not Egyptian), mentioned in Scripture, which can now be obtained. It also agrees better with the description of Homer. Indeed it seems to us the most perfect representation of an ancient chariot that now exists. It formed the termination of a line of procession among the bas-reliefs of Persepolis, and is now in the British Museum. It is to be regretted that it is represented as forming part of a walking procession rather than in proper action. We need not give a verbal description of the details which the cut so clearly exhibits; but the reader will not fail to observe its evident superiority for the purposes of a war-chariot to the slight, toy-like cars of the Egyptians. Sir Robert Ker Porter, an excellent judge in matters of taste, observes: "The whole of this chariot group is portrayed and finished with a beauty and accuracy that alike excite our wonder and admiration."

We have described unarmed chariots as illustrating the present text; but we do not wish to be understood as rejecting the notion that the "iron chariots" of the Canaanites were armed with offensive projections. It is possible that they were, and we shall perhaps find a future opportunity of noticing such chariots. Meanwhile, the above statement will show that this supposition is not absolutely necessary to the elucidation of the text. The high antiquity of such chariots as those which have engaged our attention, compared with the less certain, though also probably very high, antiquity of armed chariots, gives the former an unquestionable claim to priority of attention.



ANCIENT PERSIAN CHARIOT.—FROM A PERSEPOLITAN BAS-RELIEF IN THE BRITISH MUSEUM.

31. "*Accho*."—This place was, in times long subsequent, enlarged and improved by the first Ptolemy, after whom it was then called Ptolemais. It has now recovered its ancient name, being called by the Arabs *Akka*, and by the Turks *Acra* or *Acre*. The apostle Paul touched at, and spent a day in this place on his return to Jerusalem, from his travels in Greece and Asia Minor. (See the note on Acts xxi. 7.)

"*Nor the inhabitants of Sidon*."—See the notes on Num. xxiv. 6; and Josh. xix. 24. In the latter of these notes we have explained the opinion of Michaelis, that Sidon was not included in the lot of Asher, and given his answers to the objections which might be made to that opinion. On arriving at the present text, he confesses that in its literal meaning it bears strongly against his theory; and says that it is the only text by which it is not favoured. Hopeless of getting over the difficulty which it offers, he says:—"To declare my opinion honestly, I conceive the words יושבי צידון, *inhabitants of Sidon*, to be of doubtful authority and a mere interpolation." It is not however just for a critic, without being able to adduce ancient manuscripts or versions in support of his opinion, to propose to omit a particular clause, merely because it happens to stand in the way of a particular hypothesis. For ourselves, we are disposed to adopt the local hypothesis of Michaelis, in such a modified form as does, in our opinion, obviate all the difficulties of this perplex-



ing subject, and has the advantage not only of being not adverse to, but of obtaining support from, the present text. It will be observed, that Tyre is not mentioned here, as in Josh. xix., but that Sidon is; and, further, that Achzib and Accho, towns on the coast to the south of Tyre, are mentioned among those whose inhabitants the Asherites could not drive out. Our impression is that Sidon, and its proper and ancient territory, were not included in the lot of Asher; but that Tyre was. We conceive that the Sidonians, having found an advantageous situation for a commercial port, southward of their own territory, had extended their frontier so as to include this spot, and had there recently founded Tyre. So now, under this view, the present text would mean that the Asherites had neglected to drive "the inhabitants of Sidon," that is, those who were formerly inhabitants of Sidon, from Tyre and the usurped district, and had not obliged them to retire within their old territory. Otherwise, under the same view, the expression "inhabitants of Sidon" may well be understood to denote the Sidonians generally; "Sidon" being understood as the name of the country as well as of the town. In the Old Testament there is no particular name for this district except that of the principal town—just as we find in Ps. lxxx. 7, where the words, "the Philistines with the inhabitants of Tyre," are obviously used generally for the Philistines and Phœnicians. Tyre was then the principal town, as Sidon was at the present date, and as such gave name to the whole Phœnician territory. Therefore, the text would express, that the Sidonians had not been expelled—but it does not say from what place, that being well understood: for the boundary of Asher having, in Josh. xix., been defined as *extending to Sidon, and as including Tyre*, "the daughter of Sidon,"—the present expression would obviously mean that the Sidonians ought to have been expelled from Tyre. If the text had said "the inhabitants of Tyre and Sidon," this explanation would not be admissible; but the singular omission of Tyre here affords a strong ground for the view we have taken. We regret that we cannot here show in detail the applicability of this view to the solution of all the difficulties which attend the subject. But the reader who feels interested in the matter, and refers to the previous notes, will perceive these applications; and will, we trust, find his considerations better assisted by this view than by any which has yet been offered.

## CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.*  
14 *God's anger and pity towards them.* 20 *The Canaanites are left to prove Israel.*

AND an 'angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

2 And 'ye shall make no league with the inhabitants of this land: 'ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be 'as thorns in your sides, and their gods shall be a 'snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place 'Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that 'outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the ser-

vant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and 'as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which <sup>10</sup>delivered them out of the hand of those that spoiled them.

Or, messenger.

<sup>2</sup> Deut. 7. 2.<sup>3</sup> Deut. 12. 3.<sup>4</sup> Josh. 23. 13.<sup>5</sup> Exod. 23. 33, and 34. 12.<sup>6</sup> That is, *weepers*.<sup>7</sup> Heb. *prolonged days after Joshua*.<sup>8</sup> Psal. 44. 12.

Isa. 50. 1.

<sup>9</sup> Lev. 26. Deut. 28.<sup>10</sup> Heb. *saved*.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, "when the judge was dead, *that* they returned, and "corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; "they ceased not

from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD "left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

<sup>11</sup> Chap. 3. 12.

<sup>12</sup> Or, were corrupt.

<sup>13</sup> Heb. they let nothing fall of their.

<sup>14</sup> Or, suffered.

Verse 1. "*From Gilgal to Bochim.*"—From this we may infer that the angel had made his appearance at Gilgal before he came to Bochim. The latter place is thought to have been at or near Shiloh, or, as some think, Bethel.

10. "*All that generation.*"—That is, doubtless, the generation which had grown up in the wilderness, and had witnessed a part of the works of the Lord there. They had also crossed the divided Jordan, had beheld the wonders through which the Lord had enabled them to overcome "nations greater and mightier than themselves," and who, in the last days of Joshua, had solemnly renewed the covenant with Jehovah.

The chapter before us claims the most attentive consideration of those who would thoroughly understand the condition of the Israelites during the several centuries which elapsed from the death of Joshua to the establishment of a regal government. It is a masterly summary of the leading principles of conduct which the subsequent circumstances illustrate. The succeeding brief collection of leading facts would not be well understood without the general and connecting statement contained in this chapter.

11. "*Served Baalim.*"—The word *Baalim* (lords) being plural, the meaning is, that they served not one particular deity, but the various gods of the country, as is expressly said in verse 12. Jahn's section, on 'The Theocracy from Joshua to Samuel,' in his 'History of the Hebrew Commonwealth,' forms so valuable, though short, a commentary on this chapter, that we shall not deny ourselves the satisfaction of quoting its substance in our notes. Referring to the apostasy of the Israelites, he observes: "The last admonitions of Joshua, and the renewal of the covenant with Jehovah, failed to produce all the effect intended. That generation, indeed, never suffered idolatry to become predominant, but still they were very negligent in regard to the expulsion of the Canaanites. Only a few tribes made war on their hereditary foes, and even they were soon weary of the contest. They spared their dangerous and corrupting neighbours, and, contrary to an express statute, were satisfied with making them tributary. They even became connected with them by unlawful marriages; and then it was no longer easy for them to exterminate or banish the near relatives of their own families. Thus the Hebrews rendered the execution of the law more difficult, if not impossible, and wove for themselves the net in which they were afterwards entangled." Their Canaanitish relatives invited them to their festivals, at which the most gross and corrupting rites of idolatry were freely exercised. These debaucheries were consecrated by the religious customs of all nations; and however painful it may be to refer to them, the truth of Hebrew history will not allow us to overlook them, in estimating the causes which operated in seducing the Israelites from their allegiance to Jehovah. The enticements of their pagan relatives and neighbours, and the impurities which their religion sanctioned, but which the law of Jehovah counted abominable, too soon brought His subjects to submit themselves to deities so tolerant of sin, and so highly honoured by the people with whom they associated. "At first, probably," says Jahn, "a representation of Jehovah was set up, but this was soon transformed to an idol, or was invoked as an idol by others, of which there is a remarkable example in the time soon after Joshua. (Judges xvii. and xviii.) Idolatrous images were afterwards set up with the image, and the Hebrews imagined that they should be the more prosperous if they rendered religious homage to the ancient gods of the land. The propensity to idolatry, which was predominant in all the rest of the world, thus spread itself like a plague. From time to time idolatry was openly professed; and this national treachery to their king Jehovah, always brought with it national misfortunes."

14. "*He delivered them into the hands of spoilers that spoiled them.*"—Idolatry was probably not openly tolerated till the generation which had sworn anew to the covenant had become extinct. But, after that, the rulers were unable, or unwilling, any longer to prevent the worship of pagan deities. "Then the Hebrews," to continue our quotations from Jahn, "rendered effeminate by this voluptuous religion, and forsaken by their king Jehovah, were no longer able to contend with their foes, and were forced to bow their necks under a foreign yoke. In this humiliating and painful subjection to a conquering people, they called to mind their deliverance from Egypt, the ancient kindnesses of Jehovah, the promises and threatenings of the Lord; they forsook their idols, who could afford them no assistance, returned to the sacred tabernacle, and then found a deliverer who freed them from the yoke of bondage. The reformation was generally of no longer duration than the life of the deliverer. As soon as that generation was extinct, idolatry again

except in by the same way. Then followed subjection and oppression under the yoke of a neighbouring people, till a second reformation prepared them for a new deliverance. Between these extremes of prosperity and adversity, as the consequences of their fidelity or treachery to their king, Jehovah, the Hebrew nation was continually fluctuating till the time of Samuel. Such were the arrangements of Providence, that as soon as idolatry gained the ascendancy, some one of the neighbouring people grew powerful, acquired the preponderance, and subjected the Hebrews. Jehovah always permitted their oppressions to become sufficiently severe to arouse them from their slumbers, to remind them of the sanctions of the law, and to turn them again to their God and king. Then a hero arose, who inspired the people with courage, defeated their foes, abolished idolatry, and re-established the authority of Jehovah. As the Hebrews, in the course of time, became continually more obstinate in their idolatry, so each subsequent oppression of the nation was always greater and more severe than the preceding. So difficult was it, as mankind were then situated, to preserve a knowledge of the true God in the world; though so repeatedly and expressly revealed, and in so high a degree made evident to the senses." This and the preceding extracts, from the same author, excellently discriminate the spirit of the period, the history of which now engages our attention. Milton, alluding to the same facts, after noticing the idols to whose worship the Hebrews were addicted, says—

"For those the race of Israel oft forsook  
Their Living-Strength, and unfrequented left  
His righteous altar, bowing lowly down  
To bestial gods; for which their heads as low  
Bow'd down in battle, sunk before the spear  
Of despicable foes."

16. "*Judges*."—See the introductory note to this book. It is important to the right understanding of the very interesting period before us to have a distinct idea of the nature of the office held by the Hebrew judges. It will have been observed that the Hebrew constitution made no provision for a permanent and general governor of the nation. It is true that such rulers did exist, as Moses, Joshua, and the judges; but their office was not a permanent institution, but arose from circumstances, and from the necessity of the times, each ruler being, as occasion required, appointed by God, or elected by the people. We must not regard this irregularity as a defect in the Hebrew system of government; for, framed as it was, it was very possible for the state to subsist in happiness and strength without a general ruler. In the first place, God himself was the chief magistrate, and had established an agency, through which his will might be at all times ascertained. Under him there was his visible minister, the high-priest, who was empowered to attend to the general affairs of the nation, where there was no military or civil ruler specially appointed for the purpose. We are also to remember that every tribe had its own chief or prince, whose office was permanent, and who, with the subordinate heads of families, wielded the patriarchal powers, which, in ordinary circumstances, were amply sufficient to keep the affairs of his tribe in proper order. In this state of affairs the mild authority of the high-priest ought to have been sufficient for the purposes of general government. But this was not the case; the apostasy and rebellion of the Hebrews, and the punishment with which such sins were visited, gave occasion to the appointment of extraordinary functionaries, which the organisation of the state did not in itself require. These were the judges. They arose, from time to time, as they were wanted; and were sometimes called by God himself to their high work, and were sometimes elected by the people. The judge was commonly a person, who, having been instrumental in delivering the people from their oppression, usually continued to administer the general government during the remainder of his life. Some, however, seem to have been appointed to govern in time of peace. Deborah ruled in Israel before the war with Jabin; Samuel certainly was not introduced to the government by his military exploits; and of Jair, Ibsan, Ebon, and Abdon, it is at least uncertain that they held any military command. The oppressions which this book records were not always equally felt over all Israel; and hence the authority of the deliverer sometimes only extended over the tribes he had delivered, or over those which chose to acknowledge his authority, or concurred in his appointment. Thus Jephthah did not exercise his authority on the west of the Jordan; nor did that of Barak extend to the east of that river. Some of the judges appear to have ruled, contemporarily, over different tribes: and this is one of the circumstances which perplexes the chronology of the period.

The judges, as we have seen, did not transmit their dignity to their descendants, neither did they appoint successors. The authority of the judges was very considerable; and was in fact limited only by the law. They exercised most of the rights of sovereignty, but they could not enact laws or impose taxes on the people; they made peace and war, and in their judicial character they decided causes without appeal: yet all this power seems rather to have been the result of character and influence, than of any authority recognized as inherent in the office. No salary or income attached to it, unless it might be a larger share in the spoils of war, and such presents as might, according to Oriental custom, be offered to the judge as testimonials of respect. These high functionaries have no external marks of distinction; they were surrounded by no circumstances of pomp or ceremony; they had no courtiers, guards, train, or equipage. They were in general men of moderate desires; and were content to deserve well of their country, without caring to aggrandize their own power, or to be enriched by the public wealth. Some of them manifest errors of conduct, which the sacred writer does not extenuate or conceal; but ancient or modern history does not exhibit a succession of public men so distinguished for disinterested patriotism and zeal, and so free from the public crimes which, in common histories, so frequently flow from resentments and the lust of wealth or power. "Their exalted patriotism, like everything else in the theocratical state of the Hebrews, was partly of a religious character; and these regents always conducted themselves as the officers of God; in all their enterprises they relied upon Him, and their only care was that their countrymen should acknowledge the authority of Jehovah, their invisible king. . . . They were not merely deliverers of the state from a foreign yoke, but destroyers of idolatry, foes of pagan vices, promoters of the knowledge of God, of religion, and of morality, restorers of theocracy in the minds of the Hebrews, and powerful instruments of Divine Providence in the promotion of the great design of preserving the Hebrew constitution, and, by that means, of rescuing the true religion from destruction." (Jahn's '*Heb. Commonwealth*'—sect. 'Office of the Judges'; see also his '*Archæologia*;' Michaelis, art. 53; Lewis's '*Origines Hebrææ*;' and Horne's '*Introduction*,' vol. iii. 84.

## CHAPTER III.

<sup>1</sup> *The nations which were left to prove Israel.* <sup>6</sup> *By communion with them they commit idolatry.* <sup>8</sup> *Othniel delivereth them from Chushan-rishathaim.* <sup>12</sup> *Ehud from Eglon.* <sup>31</sup> *Shamgar from the Philistines.*

Now these *are* the nations which the LORD left, to prove Israel by them, *even* as many of Israel as had not known all the wars of Canaan;

<sup>2</sup> Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

<sup>3</sup> *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

<sup>4</sup> And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

<sup>5</sup> ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

<sup>6</sup> And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

<sup>7</sup> And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

<sup>8</sup> ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

<sup>9</sup> And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

<sup>10</sup> And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

<sup>11</sup> And the land had rest forty years. And Othniel the son of Kenaz died.

<sup>12</sup> ¶ And the children of Israel did evil again in the sight of the LORD: and the

LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

<sup>13</sup> And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

<sup>14</sup> So the children of Israel served Eglon the king of Moab eighteen years.

<sup>15</sup> But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

<sup>16</sup> But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

<sup>17</sup> And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

<sup>18</sup> And when he had made an end to offer the present, he sent away the people that bare the present.

<sup>19</sup> But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

<sup>20</sup> And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

<sup>21</sup> And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

<sup>22</sup> And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

<sup>23</sup> Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

<sup>24</sup> When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

<sup>25</sup> And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

<sup>1</sup> Heb. *Aram-naharaim.* <sup>2</sup> Heb. *ambour.* <sup>3</sup> Heb. *was.* <sup>4</sup> Heb. *Aram.* <sup>5</sup> Or, the son of Jemini. <sup>6</sup> Heb. *shot of his right hand.*  
<sup>7</sup> Or, graven images. <sup>8</sup> Heb. a parlour of cooling. <sup>9</sup> Or, it came out at the fundament. <sup>10</sup> Or, doth his easement.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he befrore them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords

of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all <sup>11</sup>lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

<sup>11</sup> Heb. *set*.

Verse 7. "*Served Baalim and the groves.*"—Groves were consecrated to the worship of Pagan divinities, but were not themselves objects of worship. The common interpretation is, that the expression denotes, by metonymy, an idol worshipped in a grove, or a sylvan goddess. But, as Baal and Ashtaroth are usually coupled together as objects of worship, the one being the sun and the other the moon, and as the word translated "groves" differs little from what is usually the proper name of Ashtaroth, it is fair to conclude that the word here (אֲשֶׁרֶת, *asheroth*) is the same as the usual name of Ashtaroth (עֲשֶׁרֶת), wrongly spelt, or else another name, slightly modified, of the same goddess.

8. "*Chushan-rishathaim, king of Mesopotamia.*"—This king must have been something of a great conqueror, as we cannot but suppose that he had subdued the other nations west of the Euphrates before he reached the Hebrews.

"*Served.*"—This servitude, as applied to the state of subjection to which the Hebrews were oftentimes reduced, must be understood with some variation of meaning according to circumstances; but generally it signifies the obligation to pay tribute and make presents to the conqueror. That they were obliged to render personal or military service does not appear from the Scriptures; but that they were sometimes subject to the most severe and cruel treatment will appear in the sequel. It is very probable that their subjection to this distant king was more favourable than that to the immediately neighbouring nations, and even to nations dwelling in the same land with themselves, to which they were afterwards reduced.

12. "*Eglon the king of Moab.*"—The Moabites, by a long peace, would seem to have recovered the strength which they had lost in their wars with the Amorites. Probably they and their kindred tribe the Amorites used, as the pretence for their aggressions, the reasons which we find in Judg. xi. 13—15; namely, that they were entitled to the country which formerly belonged to them, but which had been taken from them by the Amorites, and which the Hebrews, having recovered from the latter, retained as their own possession. As to the Amalekites, the deep and rooted enmity between them and the Hebrews, sufficiently accounts for the aid which Eglon received from them in his undertaking.

13. "*The city of palm trees.*"—That is, Jericho. Eglon would seem, in virtue of his new conquests, to have established the royal residence on the west of the river at Jericho. As this was in the tribe of Benjamin, that tribe doubtless felt more strongly than those more remote, the severity of the Moabitish oppression. Hence we are not surprised to find the next deliverer belonging to that tribe.

15. "*Left-handed.*"—The Septuagint and Vulgate versions sanction the opinion entertained by many that Ehud was an ambidexter, one who could use both hands alike. The original indeed seems to sanction the other opinion that Ehud was really left-handed, that is, that he had a better use of his left hand than of his right. It is אֲשֶׁר יָדוֹ יְמִינִי "bound in his right hand;" which seems to imply a deficiency of power in the right hand, compensated by unusual power in the left; and this is the explanation of Josephus. One thing is certain, that the tribe of the Benjamites was remarkable for men who enjoyed a singular facility in the use of their *left* hand, whatever might be the condition of their *right*. Thus in chap. xx. 16, we read of 700 left-handed Benjamites, every one of whom could sling a stone at a hair's breadth, and not miss. The expression for "left-handed" is exactly the same there as that which here characterises the left-handedness of Ehud; and that this singular endowment or acquirement was not mere left-handedness, we seem to learn from 1 Chron. xii. 2, where the sacred historian, speaking of the men of that tribe who resorted to David at Ziklag, says:—"They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow." Notwithstanding, therefore, the rather strong inference from the Hebrew words rendered "left-handed," it is highly probable that the "left-handed" Ehud, and the 700 "left-handed" Benjamites were ambidexterous, like the men of the same tribe in the above-cited text. We may, nevertheless, suppose that some of the Benjamites were particularly skilled in the left hand, to the neglect of the right, and that others were trained to use both hands with equal effect. It is curious to find this tribe, in particular, distinguished in this manner. "Benjamin" means "son of the right hand," and one might also suspect that some fancy in connection with their name had led the tribe to give particular attention to cultivate the power of their hands. The reason why the left-handedness of Ehud is here noticed, is evidently to account for his being able to good purpose to carry on his right thigh, under his garment, the weapon usually worn on the left. No one would suspect that he had any weapon unless they saw it girded upon his left thigh; and very probably he disposed his dress so as to expose his left side more than the other, which would at the same time preclude the suspicion that he had arms, and enable him the more effectually to conceal the weapon he actually carried. See further in the note to 1 Chron. xx. 16.

18. "*When he had made an end to offer the present, he sent away the people that bare the present.*"—This present was perhaps the annual tribute, or at least an occasional offering, such as it is usual in the East for tributaries and subordinate governors to send to their lord. Such offerings the pride of Oriental despotism determines to be tribute, even when they are strictly presents from a foreign and independent power. The English ambassadors to Persia and China had great trouble to make it distinctly understood that the presents of which they were the bearers, were not to be regarded in the light of tribute, but as tokens of consideration from a friendly power. This point was, with much trouble and debate, gained in Persia; but it was never unequivocally conceded in China, where our ambassadors were



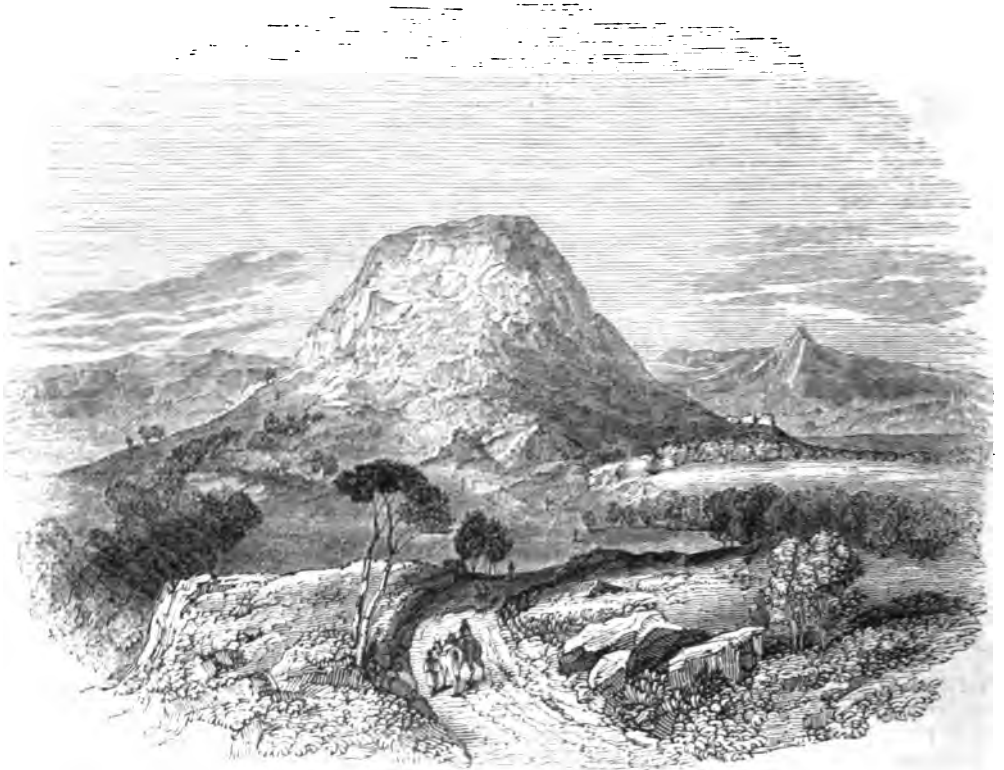
invariably regarded as the bearers of tribute. Israel, then, being in subjection to Eglon, their "present" was doubtless a customary tribute. It seems to have been introduced with great state, being carried by several persons. It is quite Oriental, to make the utmost parade of such offerings. The king, to magnify his power, and the offerer, to enhance the apparent value of his gift, concur in this desire for parade—a great number of men, horses, and camels, being employed to convey what a very few, if not one, might carry with ease. The principle of this matter seems to us to be well illustrated by the existing practice in Persia. At the great annual festival of Nouroze, at the vernal equinox, the king sits in state, and receives with great solemnity the presents which are at that season sent to him from all parts of his empire. The tributary and dependent chiefs and princes who acknowledge him as paramount lord then send their tributes and dues in the form of presents; the governors of provinces thus also send their annual offerings; and even the ministers of state, and all those invested with high office, are expected to contribute their present on the occasion. And all this, although in the first instance it has the appearance of a voluntary offering, is in fact a rigidly exacted tribute, which no one can with safety hope to evade. It is an Oriental feeling to prefer receiving in this form and with this state and parade, what might be conveniently and certainly obtained in another form. Two-fifths, if not one-half of the revenue of Persia, is received in this manner and on this occasion. These offerings usually consist of the best specimens of the produce and manufactures of the countries from which they come. Even money is often offered, and is sure to be favourably received. Mr. Morier's account of the affair is an instructive illustration of the many passages of Scripture which allude to the custom:—"The first ceremony was the introduction of the presents from different provinces. That from Prince Hossein Ali Mirza, governor of Shiraz, came first. The master of the ceremonies walked up, having with him *the conductor of the present*" (this was Ehud's office on the present occasion), "and an attendant who, when the name and titles of the donor had been proclaimed, read aloud from a paper a list of the articles. The present from Prince Hossein Ali Mirza consisted of a *very long train of large trays placed on men's heads*, on which were shawls, stuffs of all sorts, pearls, &c.; then many trays filled with sugar, and sweetmeats; after that many mules laden with fruits, &c. The next present was from Mohammed Ali Khan, Prince of Hamadan, the eldest born of the king's sons. His present accorded with the character which is assigned him; it consisted of pistols and spears, a string of one hundred camels, and as many mules. After this came the present from the Prince of Yezd, another of the king's sons, which consisted of shawls and silken stuffs, the manufacture of his own town. Then followed that of the Prince of Mesched; and last of all, and most valuable, was that from Hajee Mohamed Hossein Khan, Ameen-ed-Doulah" (prime minister). "It consisted of fifty mules, each covered with a fine Cashmere shawl, and each carrying a load of one thousand tomanus." A toman is a gold coin worth about twelve shillings; and one or two camels would have carried the whole, which fifty were employed to carry for the purpose of parade.

19. "*The quarries that were by Gilgal*."—It does not appear what sort of quarries there might be at Gilgal in the plain of Jericho. The word unquestionably means graven images in other places (see Deut. vii. 25; Jer. viii. 19; li. 52); and is so understood by the Septuagint and Vulgate in the present text. The idols might, as Dr. Boothroyd conjectures, have been erected at Gilgal by Eglon, and the sight of them there might inspire Ehud with new ardour to execute his purpose.

24. "*He covereth his feet in his summer chamber*."—It is customary for people in the East to take a nap in the afternoon during the heat of the day; and the servants of Eglon appear to have supposed that their lord had locked himself up in the summer parlour to enjoy his customary sleep. As to the summer parlour, which Eglon "had for himself alone"—see the note on 2 Kings iv. 10—we need only here observe that it appears to have been an apartment detached from the main building, but having a communication with it, and also with the exterior. It also probably enjoyed a free circulation of the air, which rendered it particularly agreeable in the heat of summer, especially in so very warm a district as the plain of Jericho.

28. "*Took the fords of Jordan*."—This must have been to prevent the Moabites, who remained in their own country east of the Dead Sea, from passing over the Jordan, to assist their countrymen who had established themselves on the west of that river, as well as to prevent the escape of the latter. The river Jordan has several fordable places, which are of course more numerous in summer than in winter or spring, when the stream is swollen with rains or melted snows. It is now seldom forded except on horseback; and the few places otherwise fordable, were, as we see, well known to the ancient inhabitants, who on this and other occasions guarded them, to prevent the passage across the river. The points where the river may, in different parts of the year be forded, are still well known to the inhabitants of the land, although the communication across the river is now very infrequent.

31. "*Slew...six hundred men with an ox goad*."—We are to suppose that the Philistines made an attempt to subdue the southern tribes, but were repulsed with the loss of six hundred men by Shamgar, who was probably a husbandman, and other men, who fought the invaders with the ox-goads which they were employing in their labour. It is not necessary to suppose this the single-handed exploit of Shamgar; but as, even so, the deed was not equal to some afterwards performed by Samson, this point must be allowed to remain uncertain. The ox-goads, which are still used in Syria, are well calculated for offensive weapons on occasion, as will be seen by the following description from Buckingham. On the journey from Soor (Tyre) to Acre he observed the people ploughing the ground for corn:—"Oxen were yoked in pairs for this purpose, and the plough was small and of simple construction, so that it seemed necessary for two to follow each other in the same furrow, as they invariably did. The husbandman holding the plough with one hand, by a handle like that of a walking crutch, bore in the other a goad of seven or eight feet in length, armed with a sharp point of iron at one end, and at the other with a plate of the same metal shaped like a calking-chisel. One attendant only was necessary for each plough, as he who guided it with one hand spurred the oxen with the point of the goad, and cleaned the earth from the ploughshare by its spaded beel with the other." ('Palestine,' vol. i. p. 91. 860.) Maundrell, who gives nearly the same description, says, "May we not conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him? I am confident that whoever should see one of these instruments would judge it to be a weapon not less fit, perhaps fitter, than a sword for such execution."



MOUNT TABOR.—FROM CASSAS.

## CHAPTER IV.

1 *Deborah and Barak deliver them from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and

said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was of* the children of Hobab the father in law of

<sup>1</sup> Psal. 83. 9, 10.

<sup>2</sup> Num. 10. 29.



DEATH OF SISERA.—N. POUSSIN.

Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera <sup>a</sup>gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And <sup>b</sup>the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the

edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not <sup>c</sup>a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a <sup>d</sup>mantle.

19 And he said unto her, Give me, I pray

thee, a little water to drink; for I am thirsty. And she opened 'a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and 'took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel 'prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

7 Chap. 5. 25.

\* Heb. *put*.

\* Heb. *going went and was hard*.

Verse 10. "*Ten thousand men at his feet*."—Patrick and others think that this means that the soldiers were all footmen. This is very probable; but it does not necessarily follow from the expression, which is merely an Oriental mode of reference to the persons who are subject to the control of a particular person. It may be taken from the action of a slave being prostrate at the feet of his master, denoting submission or obedience. We continually meet with the expression in Oriental books. Mr. Roberts says that when the Hindoos speak of the British king, they often allude to the millions that are at his feet. The governors, generals, or judges in the East, are said to have the people of such countries, armies, or districts, at their feet. Nay, it is common for masters, and people of small possessions, to speak of their domestics as being at their feet.

11. "*Pitched his tent*."—This is an interesting indication that this family retained in a settled country like Palestine the habits of a pastoral people. At the present time, a very large proportion of the existing population of Persia consists of pastoral tribes, of foreign (Tartar) origin, who pitch their tents and feed their flocks in the pasture lands and (except by themselves) unappropriated plains of that extensive region.

12. "*Barak...was gone up to mount Tabor*."—This mountain, the supposed scene of our Lord's transfiguration, rises in the east of the great plain of Esdraelon, about two leagues S.E. from Nazareth, and nearly the same distance from the Jordan. It is a calcareous mountain, resembling in its figure a cone with the upper part struck off; and stands in the plain completely insulated from any of the neighbouring mountains, none of which equal it in elevation. This elevation has been very variously stated. Some of the elder writers stated it at four miles! but it has since been, by other accounts, gradually reduced to three miles—two miles—one mile—1000 feet. Part of this discrepancy may have arisen from the want of a distinct intimation whether the statement given, referred to the perpendicular altitude, or to the extent of the winding ascent up the mountain. The lowest statement, as above, of 1000 feet, is given by Buckingham, and is, probably, not over the mark, however much it may be below. That this estimate is not too high is probable from the fact mentioned by Burckhardt, that thick clouds rest upon its summit in the mornings of summer; and also from the time occupied in the ascent, which is seldom much less than an hour, although, by forced exertion, Buckingham was enabled to reach the summit in half an hour. At the top is an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottoes, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. Three of these grottoes are, absurdly enough, pointed out by the local guides as the remains of the three tabernacles which Peter *proposed* to erect for Jesus, Moses, and Elias. No particular history is assigned to any other of the remains, which seem, however, to have been mostly extensive religious buildings. The whole appears to have been once enclosed within a strong wall, a large portion of which still remains entire on the south side, having its firm foundations on the solid rocks; and this appears to be the most ancient part. Perhaps we might attribute to these a very high antiquity; for the mountain seems to have been from the earliest times employed as a military post, for which it is admirably adapted. We seem to have the first instance of this in the text. The "*hill of a globular form*," on which Polybius describes the town of *Atabyrium* as situated, was doubtless Mount Tabor. It was so strong, that Antiochus only succeeded in taking it by a stratagem, similar to that by which Joshua took Ai; and when taken, he secured it by leaving a garrison in it before he proceeded against the cities on the east of Jordan. ('Polybius,' l. v., c. vi.) In the fatal war with the Romans, it was resorted to as a place of security, and the military historian Josephus encompassed the summit with a wall, which was completed in forty days, and is perhaps the same of which some ruins still appear. The Romans were only able to get possession of this strong hold by enticing the occupants down into the plain, by promises of security and friendship, which were shamefully violated. After this Mount Tabor seems to have become the seat of religious establishments, the remains of which are now mixed with those of the military fortifications.

From the summit of this mountain there is one of the most extensive and interesting prospects which the country affords. To the south is discovered a series of valleys and mountains, extending as far as Jerusalem, fifty miles distant; to the east, the valley of the Jordan, with the lake of Tiberias, appear as beneath the feet, the lake itself seeming as if enclosed in the crater of a volcano; to the north are the plains of Galilee, backed by mountains, beyond which is visible, to the north-east, the high snow-capped range of Djebel-el-Tel, or 'the Snow Mountain' (a part of Anti-Libanus). To the west, the horizon line of the Mediterranean is visible over the range of land near the coast, and portions of its blue surface are seen through the openings left by the downward bends in the outline of the western hills.

The mountain itself, as viewed from below, presents a very fine appearance. "It is," says Pococke, "one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees." These are chiefly, according to Burckhardt, composed of the oak and wild pistachio; but there are also (says Hasselquist) the carob-tree, the terebinth, the holly, and the myrtle, not to mention a large variety of other plants and flowers which cover the surface. The verdure is less abundant on the south than on the other sides of the mountain. There are ounces and wild boars in the wooded parts (Burckhardt); and Hasselquist saw the rock-



goat and fallow-deer. Red partridges, also, are in great numbers. Besides the travellers cited in the course of the note, see Maundrell's 'Journey'; Jolliffe's 'Letters from Palestine,' vol. i. p. 40; Rae Wilson's 'Travels,' p. 367; Carne's 'Letters from the East,' p. 253. William Biddulph, who was there early in the seventeenth century, gives a much fairer account of the mountain than some subsequent travellers. "We beheld," he says, "the prospect of the mountain to be very pleasant, somewhat steepie, but not very high nor very large, but a comely round mountaine, beset with trees and thicke bushes, which at that time of the yeere flourished greene." See the rest in Purchas.

15. "*Sisera lighted down off his chariot, and fled away on his feet.*"—This seems rather strange conduct; but it is evident that the chariots being so hotly pursued, particularly perhaps his own chariot, which may have been distinguished by its greater splendour—he saw that his only chance for safety was to escape on foot, when he had an opportunity to do this unnoticed, calculating that Barak would continue the pursuit of the chariots, as actually happened.

18. "*Into the tent.*"—We must consider these Kenites as Arabs, and estimate their proceedings accordingly. Sisera's claim on Jael, in the absence of Heber, was perfectly proper. When a stranger comes to an Arab camp where he has no acquaintance, he proceeds to the first tent, and if the proprietor is himself absent, his wife or daughters are not only authorised, but required to perform the duties of hospitality to him. As a character for liberal hospitality is an actual distinction of an Arab, no one can with honour repel from the tent a stranger who claims hospitality, nor, in ordinary circumstances, does any one desire to do so: on the contrary, there is rather a disposition to contend who shall enjoy the privilege of granting him entertainment. In the present instance Sisera's application to the tent of the sheikh, whose privilege it more especially was to entertain strangers, was in the common course of things. As belonging to a friendly people, Sisera's claim for protection was as valid as a common claim for hospitality, and could not be refused. Having once promised protection to a person, and admitted him to his tent, the Arab is bound not only to conceal his guest, but to defend him even with his life, from his pursuers; and if his tent should be forced and his guest slain there, it is his duty to become the avenger of his blood. On these sentiments of honour Sisera seems to have relied; particularly after Jael had supplied him with refreshments, which, in the highest sense, are regarded as a seal to the covenant of peace and safety: and, in fact, after all this, an Arab would be bound to protect with his own life even his bitterest enemy, to whom he may have inadvertently granted his protection. It is probable that Jael introduced Sisera for safety into the inner or woman's part of the tent. This she might do without impropriety, although it would be the most grievous insult for any man to intrude there without permission. There he was safe, as a pursued man.

19. "*She . . . gave him drink.*"—It is very likely that Sisera not only desired to have some refreshment, because he really wanted it, but as a seal to the pledge of protection which he had received in the words "Fear not," which Jael had addressed to him. At least his mind seems to have been satisfied; for he had then no hesitation to recruit his weary frame with sleep. A person who needs protection, always feels quite at rest on the subject when he has once obtained meat or drink. This is the case even with a captive enemy, and much more so with a guest, as Sisera was. We have illustrated part of this subject in the note to Num. xviii. 19; and we now limit our attention to the single point to which we have adverted. The usage was not peculiar to the Orientals. We find it in Homer. Lycaon had been a captive to Achilles, who sent him to Lemnos to be sold: but he escaped from thence, and was again found by Achilles on the field of battle. He thus commences his plea for life:—

"I clasp thy knees, Achilles! Ah, respect  
And pity me: Behold! I am as one  
Who hath sought refuge even at thy hearth;  
For the first Grecian bread I ever ate,  
I ate with thee."

A very striking instance of the force of this feeling, as connected with the simple act of receiving drink from a captor, is cited by Dr. Hales from Bohadin's 'Life of Saladin':—"During a truce between the Crusaders and the Saracens, in the Holy Land, Arnold, lord of Cracha, cruelly pillaged and imprisoned the (pilgrim) caravan returning from Mecca to Egypt; adding insult to breach of faith—'Let your Mahomet deliver you!' Fired with indignation thereat, Saladin the sultan vowed to dispatch him with his own hand, if he could ever make him prisoner. The fatal battle of Hittyn, in which the Crusaders were defeated, and their principal commanders taken, gave him that opportunity. He then ordered the captives into his presence—Guy, the king of Jerusalem, his brother Geoffry, and Prince Arnold. Saladin presented Guy, who was nearly expiring for thirst, with a delicious cup cooled with snow, out of which the king drank, and then gave it to Arnold. 'Observe,' said Saladin, 'it is *thou*, king, and not *I*, who hast given the cup to this man.' After which he said to Arnold, '—See me now act the part of Mahomet's avenger.' He then offered Arnold his life, on condition of embracing the Mahometan faith, which he refusing, the sultan first struck him with his drawn scimitar, which breaking at the hilt, the rest of his attendants joined and dispatched him." Here we see that Saladin felt and intended that the cup which he gave Guy should be received as a pledge of protection. So it was probably understood by the king, whose good-natured attempt to include Arnold in the concession, obliged the sultan to call his attention to the fact that the force of the pledge depended on its being received immediately from the person with whom the power to grant protection rested.

20. "*Thou shalt say, No.*"—Sisera seems to have felt quite certain that the pursuers would not dare search the haram, after the woman had denied that any man was there. Indeed, it is almost certain that they would not have done so: for the Hebrews had too long and too recently been themselves a nomade people, not to have known that a more heinous and inexpiable insult could not be offered to the neutral Kenite Emir, than to disturb the sanctity of his haram, or even to enter, unpermitted, the outer part of his tent. We very much doubt whether they would have ventured, even if they had been certain that Sisera was there, to have entered to kill him, or take him thence, while under Heber's protection, although they might, possibly, have tried means of withdrawing him from that protection. This is an answer to Bishop Patrick, who would have recommended Jael not to have been so hasty to act herself, but to have waited till the pursuers came and took him. They could not take him, or even search for him, without inflicting on Heber a dishonour worse than death; neither could Jael have given him up to them, without bringing everlasting infamy upon her family and tribe.

21. "*Nail of the tent.*"—This was probably one of the large pins which are driven into the ground, and to which are attached the ropes which, at the other extremity, are fastened to the poles of the tent in order to keep them erect. These pins are generally of wood, and are driven into the ground by a mallet, which is apparently the "hammer" of the text. It would seem that Jael could find no instrument more suited to the purpose.

The conduct of this woman is so decidedly and pointedly opposed to all the principles of honour by which Orientals are actuated, that it is absolutely impossible to account for it on any other supposition than that she was influenced by



some extraordinary and over-ruling impulse, and felt herself acting under that Divine warrant which alone could justify her in the course she took. She may have heard of Deborah's prophecy, that Sisera would fall by the hand of a woman, and, under the peculiar circumstances, she may naturally have conceived herself to be the woman pointed out and called to that service. That she really did act under the Divine sanction cannot be denied, without impugning the authority of this book of Judges. In the prophecy, before the fact, it is said: "The Lord shall sell Sisera into the hands of a woman;" and, after the fact, she is pronounced "blessed above women" for this her deed (chap. v. 24). Does, then, the Scripture sanction the assassination of enemies? By no means. This was a peculiar case, in which the Hebrews felt that Jael had acted under a Divine mandate, and which therefore cannot be fairly adduced as a general sanction, or as a precedent on which self-delegated avengers might act. The conduct of Jael cannot be vindicated on any inferior ground; and every one who has essayed the vindication on common principles and customs, has miserably failed in the attempt. The Rev. T. H. Horne, for instance (who will thank us for pointing it out), says: "With regard to the conduct of Jael, we must judge of it by the feelings of those among whom the right of avenging the blood of a relative was so strongly rooted, that even Moses could not take it away. Jael was an ally, by blood, with the Israelitish nation: their chief oppressor, who had mightily oppressed them for the space of twenty years, now lay defenceless before her; and he was, moreover, one of those whom Israel was bound, by Divine command, to extirpate." On this we only need remark, that "there was peace between Jabin the king of Hazor, and the house of Heber the Kenite" (verse 17); and that the very principles of Arabian honour, to which Mr. Horne refers for an explanation, would oblige a man to lay down his life to defend that of the guest he had received under his protection—even if that guest proved to be the murderer of his own son, or one against whom his heart had burned in hatred and revenge for years.

22. "*As Barak pursued Sisera.*"—He continued to pursue the chariots after the escape of Sisera (verse 16), but, not finding Sisera when he had routed the whole host, appears to have hastened back to seek the fugitive.



WHITE ASSES.—T. LANDSEER.

"Ye that ride on white asses."—Verse 10.

## CHAPTER V.

*The song of Deborah and Barak.*

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto LORD; I will sing praise to the LORD God of Israel.

4 LORD, 'when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 'The mountains 'melted from before

<sup>1</sup> Deut. 4. 11.

<sup>2</sup> Psal. 97. 5.

<sup>3</sup> Heb. *flowed.*

the LORD, *even* 'that Sinai from before the LORD God of Israel.

6 In the days of 'Shamgar the son of Anath, in the days of 'Jael, the highways were unoccupied, and the 'travellers walked through 'byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: *was* there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 'Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the 'righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that 'handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on 'foot into the valley. 'For the divisions of Reuben *there were* great 'thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? 'For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea 'shore, and abode in his 'breaches.

18 Zebulun and Naphtali *were* a people

*that* 'jeopardied their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their 'courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the 'pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and 'with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 'At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down 'dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned 'answer to herself,

30 Have they not sped? have they *not* divided the prey; 'to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

<sup>4</sup> Exod. 19. 18.    <sup>5</sup> Chap. 3. 21.    <sup>6</sup> Chap. 4. 12.    <sup>7</sup> Heb. *walkers of paths*.    <sup>8</sup> Heb. *crooked ways*.    <sup>9</sup> Or, *meditate*.  
<sup>10</sup> Heb. *righteousnesses of the LORD*.    <sup>11</sup> Heb. *draw with the pen, &c.*    <sup>12</sup> Heb. *his feet*.    <sup>13</sup> Or, *in the divisions, &c.*    <sup>14</sup> Heb. *impressions*.  
<sup>15</sup> Or, *in*.    <sup>16</sup> Or, *port*.    <sup>17</sup> Or, *creeds*.    <sup>18</sup> Heb. *exposed to reproach*.    <sup>19</sup> Heb. *paths*.    <sup>20</sup> Or, *trappings, or plannings*.  
<sup>21</sup> Heb. *she hammered*.    <sup>22</sup> Heb. *between*.    <sup>23</sup> Heb. *destroyed*.    <sup>24</sup> Heb. *her words*.    <sup>25</sup> Heb. *to the head of a man*.

Verse 1. "*Then sang Deborah*."—The fine triumphal ode in this chapter is a noble specimen of Hebrew poetry; the more prominent beauties of which will not fail to strike the reader even as seen through the disadvantages of a translation made at a time when the principles of Hebrew poetry were but little understood. It has been ably analyzed and illustrated by Bishop Lowth and others. "Its design," says Dr. Hales, "seems to be two-fold, religious and political:

first, to thank God for the recent victory and deliverance of Israel from Canaanitish bondage and oppression; and next, to celebrate the zeal with which some of the tribes volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others, who staid at home and thus betrayed the public cause; and by this contrast and exposure to heal those fatal divisions among the tribes so injurious to the common weal."

6—8. "*In the days of Shamgar,*" &c.—These three verses contain a very striking description of the state of Israel while under the oppression of Jabin.



SHIELD OF ACHILLES.—FROM A DESIGN BY M. QUATREMÈRE DE QUINCY.

8. "*Was there a shield or spear seen . . . in Israel.*"—We thus see that it was the policy of the northern Canaanites, while the Israelites were in subjection, as it was afterwards of the Philistines (1 Sam. xiii. 9), to deprive the people of their arms. Did Shamgar's employment of the ox-goad arise from the want of a better weapon? This text affords us an opportunity of noticing shields and spears, which are so often mentioned in the Bible, with such pictorial illustrations as will at one view bring the whole subject fully before the reader. They exhibit the various forms of these offensive and defensive arms among the same and among different ancient people, and also among those modern Oriental nations which are supposed to have preserved the ancient forms of their weapons. From these, and the statements which we annex, some ideas of the form of the Hebrew weapons may be collected. We are not to suppose that there was any thing peculiar in their shape or substance. There are fewer peculiarities in the arms of most nations than in any thing else belonging to them. The act of warfare itself brings them acquainted with the weapons

of their neighbours, and perhaps of remote nations; and a nation is seldom slow to adopt from a conquered or conquering enemy improved or varied forms of the arms which they mutually employ. Hence, as we know little or nothing precisely concerning the forms of the Hebrew arms, we may safely consider them as represented by those of the nations with which they were acquainted.

*Shields.* The shield is unquestionably the most ancient and most general piece of defensive armour in the world. When it was first invented we cannot say; but it is mentioned in the Bible long before helmets or other defensive armour. It is the only defensive arm mentioned in the books of Moses. The Egyptians as usual claim the honour of the invention; and before it was discovered, men probably endeavoured to break the force of blows by doing what Diodorus tells us that the first kings of Egypt did—investing their persons with the skins of lions and bulls. Among the means for this purpose, the superior convenience and efficacy of such a contrivance as a shield, could not fail soon to occur to the mind: and accordingly, there is hardly any nation in which the shield, in some form or other, is not employed. Savages, who have not the least idea of such defences as the helmet or cuirass, are yet seldom found without the shield.

There are three if not four sorts of shields mentioned in Scripture; or, at least, there are four names by which they are distinguished. The largest seems to be that called *תִּזְנַח*. *tzinnah*, which was twice the size of the ordinary shield, as we learn from 1 Kings, x. 16, 17; 2 Chron. ix. 16, where 600 shekels of beaten gold were employed in the construction of the one, and 300 shekels in the other. Formidable as this weight of metal for the *tzinnah* is, it probably does not give an approximating idea of its full weight, and still less of its size, as shields were almost never wholly of metal, but were of wood or skin covered with metal. We may suppose the *tzinnah* to answer to the larger kind of shields which were used in ancient nations. Concerning these and other ancient arms there are very complete indications in Homer's *Iliad*. Among his heroes, as well as in other times and nations, these larger shields were chiefly used by persons fighting on foot. Their length was nearly equal to that of a man, as we gather from several passages in that old poet; thus, he says of Hector:

"So saying, the hero went, and as he strode,  
The bull-skin border of his bossy shield  
Smote on his heels and on his neck behind."

The same fact is implied in the intimations which we find of the bodies of the slain being carried on a shield; as in the famous injunction of the Spartan mother to her son, "Either bring back this buckler, or be brought back upon it." This refers also to the sentiment of honour connected with the preservation of the shield. It was natural enough for a man, when escaping, to desire to disencumber himself of such a burden and incumbrance as the larger kinds of shields were; and therefore the sentiment of honour was brought in, and made it disgraceful to lose the shield under any circumstances. The civilized Greeks and Romans, and the barbarous Germans, equally shared this sentiment. Among the latter, those who left their shields in the enemy's power, were excluded from civil and religious privileges, and often sought a release from ignominy in a voluntary death. The Hebrews participated in this feeling: and David, in his fine elegiac ode on the death of Saul and Jonathan, does not omit to mention this among the subjects of national regret, "Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away." (2 Sam. i. 21.)

The length of these shields seems to show that they were either oblong or oval; and that they were hollow, which implies external convexity, we gather from their being described as "enclosing" or "encompassing" the body. Homer has such expressions, and so has David ("With favour wilt thou compass him as with a shield," Ps. v. 121), which seems to prove the analogy in this respect. Tyrtæus, in one of his hymns still extant, is very precise on this point: "The warrior stands in the contest firm upon both feet: the hollow of the spacious shield covering, below, his sides and thighs, and his breast and his shoulders above." The manner in which these large heavy shields were used may be collected by a comparison of the different passages in Homer. They were supported by a leathern thong which crossed the breast. So Agamemnon advises the warriors to "Brace well their shields," and foretels that before the approaching battle is over,

"Every buckler's thong  
Shall sweat on the toil'd bosom."

And so in the battle itself, Pallas finds Diomede beside his chariot,

"Cooling the wound inflicted by the shaft  
Of Pandarus; for it had long endured  
The chafe and sultry pressure of the belt,  
That bore his ample shield."

His wound was on the right shoulder; whence we may infer that the belt hung from that shoulder, and crossed the breast to the left side, where it was attached to the shield, which could, of course, be moved at pleasure, behind or in front. Lighter shields had sometimes a thong fastened to the handle, by which they were hung round the neck, and carried in any convenient position when not in use—upon the arm, at the back, or even on the hip. In action, and indeed often out of action, shields of different sizes were carried and swayed by means of a handle fixed to its inner surface; or, if large, by two loops or handles, through one of which the arm was passed while the hand grasped the other. In marching it must have been thrown behind, as we see from the instance of the margin of Hector's shield smiting his heels as he walked. In marching immediately to the assault, it was however sometimes turned entirely in front; the warrior then advanced, like Mars,

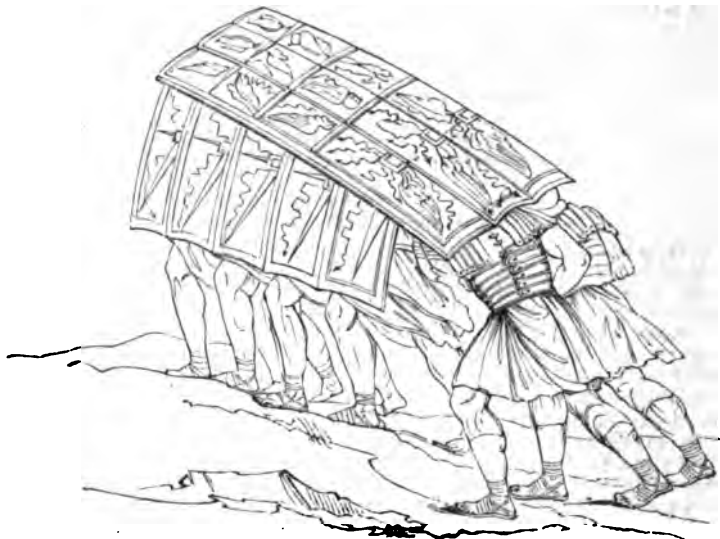
"Behind his broad shield pacing;"

but then the length of the shield obliged the owner to walk with short steps, like Deiphobus:—

"Tripping he came, with shorten'd steps, his feet  
Shelt'ring behind his buckler."

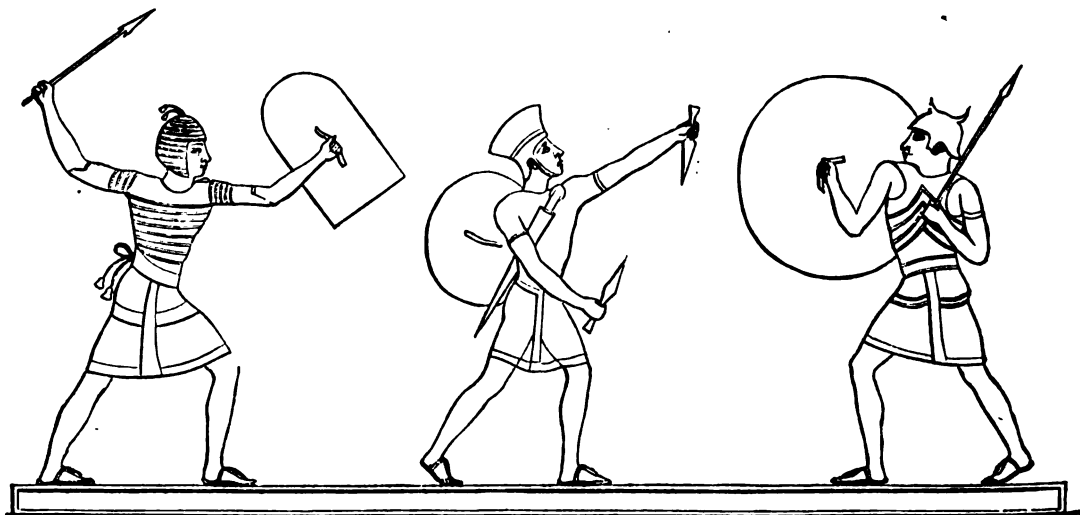
This also shows its length, and seems at the same time to prove that its weight prevented it, under such circumstances, from being held at such a distance before the body, as to allow the free action of the feet. The weight of the larger kind of shield rendered it so great an incumbrance to a person otherwise heavily armed, that persons of consideration had an attendant, whose principal business it was to carry the shield of his superior. And this he did not merely when it was not wanted, but in action he sometimes marched before the warrior, to ward off the missiles which were aimed against him. The warrior of course sometimes took it himself when in close action. David was made Saul's armour-bearer. Jonathan's armour-bearer took a very active part in his master's exploit against the

Philistine garrison (1 Sam. xiv). Goliath had an armour-bearer who carried his great shield before him (1 Sam. xvii. 6, 7. 45). Arrian relates that Alexander had the shield which had been taken from the temple of the Trojan Pallas carried before him in all his wars. The large shields were of great service when a body of men, acting in concert, joined their shields and opposed, as it were, a wall against the assault of the foe. In attacking fortified places the soldiers also joined their shields over their heads, to protect themselves from the missiles which were discharged upon them by the besieged. This was called the *testudo*, or tortoise, because the soldiers were thus covered



The *Testudo*, or Tortoise-shaped Assemblage of Shields. From the Column of Trajan.

from the weapons of their enemies as a tortoise by its shell. This invention was exhibited in various forms, which ancient authors describe. That it was known to the Jews, appears from Ezek. xxvi. 8, where the king of Babylon is described as lifting up the buckler against the city of Tyre. To render this junction of shields the more compact the Roman legions had their *scutum*, with squared sides. It was of an oblong form (Polybius says, generally four feet long by two and a half broad) with a convexity given to its breadth. This shield, though it seems to have been reduced by the Romans to a comparatively moderate size, may be taken as an average representative of the class of large shields, and therefore may be put in the same group with the Hebrew *tzinnah*. But the square form being intended to assist united action, we are not to expect to find it so prevalent among Orientals and barbarians, who trusted less to the effect of combined action than did the Romans: and to an individual, a square shield with its sharp angles, is less convenient than one more or less of a rounded figure. Hence we seldom find shields other than round or oval, among the Orientals, either ancient or modern; the Egyptians, however, had their shield of the shape of a tomb-stone, square at one end, and round at the other.



From a Sculpture at Thebes; contrasting the common Shield of the Egyptians with the round Shields of their Adversaries.



Another Hebrew shield was the *magen*, which is the first that the Scripture mentions (Gen. xv. 1), and seems to have been that which was most commonly in use; being conveniently portable, and perhaps really more useful than the large one; for although it did not protect the whole person, it could be turned with facility to ward off a coming blow or missile. This kind of shield is generally mentioned in connection with arrows and swords; but the *tzinnah* with spears. It was about half the size of the latter, as we see that Solomon only appropriated three hundred shekels of gold for the manufacture of a *magen*, but six hundred for a *tzinnah*. Among the ancients the lesser shield seems to have been always used by horsemen and persons who fought in chariots, and occasionally by lightly armed footmen. The large shield was not the only one in use in the Homeric period. Neptune's advice to the Argives shows this:—

"The best and broadest bucklers of the host,  
And brightest helmets put we on, and arm'd  
With largest spears advance. —————  
Ye then, who feel your hearts  
Undaunted, but are arm'd with smaller shields,  
Them give to those who fear, and in exchange  
Their stronger shields and broader take yourselves."

And again:—

"With many a stroke  
The bull-hide shields and lighter targes rang."

Perhaps, however, there was not such a contrast of size between the smaller and larger shields mentioned here, as between the *tzinnah* and *magen*. The latter is the shield which the present text mentions, and is thought by Gesenius to be analogous to the Roman *clipeus*. In this opinion we concur, because both seem to have been shields of average form and size. The Roman *clipeus* was a medium-sized shield, round, oval, or hexangular in figure; and had sometimes a boss in the centre, as had the Hebrew *magen*, to which bosses are assigned in Job xv. 26—"The thick bosses of his bucklers." The central boss, which was a kind of projecting dagger, does not however seem to have been peculiar to any one kind of shield. It rendered the shield at the same time an offensive as well as a defensive weapon, and was of great use in bearing down the enemy in close fight. The shield of Agamemnon had twenty-one bosses,—twenty surrounding bosses, and one in the centre. See *infra*.

The Hebrews must have had a considerable variety of shields; for besides these two, which occur most frequently, there are others of which we know nothing distinctly; but may infer that the different terms describe peculiarities of form and size. One of these is the *sohairah*, which, from the etymology, would seem to have been of a round form, which was and is a very common shape for the smaller kind of shields, and sometimes for the larger, as will appear by our cuts. It may well be taken as the type of the Roman shield called *parma*, a small round shield much



Roman Combat with the Spear and the small round Shield (called *parma*). From a Bas-relief at Pompeii.

used by the cavalry and light armed foot, and now very common in the East. Another is the *shelet*, (which occurs only in the plural,) and as it appears, from a comparison of parallel passages, to be sometimes used as synonymous with *magen*, we may infer that the former was essentially the same as the latter, with some small variation of make or ornament. See, for instance, Sol. Song, iv. 4, "Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers (*magen*), all shields (*shillai*, sing., *shelet*) of mighty men." The last clause is evidently a repetition of the preceding, *shelet* being used as a verbal change for *magen*. We do not notice the *kidon*, translated "target" and "shield," in 1 Sam. xvii. 6, 45; because it is more than doubtful that any thing of the kind is intended.

Thus much for the different descriptions of shields. The varieties of form and size in which they were cast the wood-cuts will sufficiently represent. We have now to mention the materials of which shields were made. They were sometimes of wood, as they still are in several barbarous nations. Xenophon describes the bucklers of the Egyptians who served in the army of Artaxerxes at the battle of Cunaxa, as long wooden shields which reached down to the feet. Plutarch in his 'Life of Camillus' says, that the Romans used wooden shields till the time of that general, who caused them to be covered with plates of iron. This agrees with the description of Polybius, who says, that the larger Roman shields were in his time composed of two planks glued together, and covered first with linen and then with hide. The extreme edges, both above and below, were guarded with plates of iron; as well to secure the shield against the strokes of swords, as that it might, without injury, be rested on the ground. To the surface was likewise fitted a shell of iron, to turn aside the more violent strokes of stones, spears, or other ponderous weapons. But the ancient shields with which we are historically best acquainted were made wholly of bull's hide doubled or tripled, or even more thickly folded. A previous extract from the *Iliad* shows Hector's shield to have been of this material; and this seems to have been the case with the shields of most of the Homeric heroes, whether Greeks or Trojans. These shields were



Form and manner of using the Roman Shields, as contrasted with those of Barbarians. From the Column of Trajan.

often anointed and rubbed, to keep them in good condition, and prevent cracking or injury from wet, as were also those of metal, to preserve them from rust. To which there are allusions in Scripture, as in 2 Sam. i. 21, 22; and in Isa. xxi. 5:—"Arise ye princes and anoint the shield." These shields of skin had often a metallic border, to preserve the margin from injury. The hides were often plated and otherwise strengthened and ornamented with metal; most commonly brass, but often silver and gold. Such were many of the shields of Homer's heroes. That most fully described is the shield of Ajax, and the description is most instructive. It is given in the account of the fight between that hero and Hector:—

"Ajax approach'd him, bearing, like a tow'r,  
His seven-fold brazen shield, by Tychius wrought  
With art elaborate; like him was none  
In shield-work, and whose home in Hyla stood;  
He fram'd the various shield with seven hides  
Of fatted beeves, all plated o'er with brass."

Hector hurls his spear at Ajax:—

"It struck the shield of Ajax; through the brass,  
Its eighth integument, through six of hide  
It flew, and spent its fury on the seventh."

Afterwards, Hector

—————"Retiring, heav'd  
A black, rough, huge stone-fragment from the plain,  
Which hurling at the seven-fold shield, he smote  
Its central boss; loud rang the brazen rim."

We beg to direct attention to the circumstance, that this shield is called a brazen shield, though seven of its eight integuments were of skin. We may therefore infer with probability that the "brazen" shield of Goliath was merely covered with brass, for if it had been of solid metal, and had been, like his other weapons, proportioned to his gigantic bulk, it is not easy to understand how his armour-bearer could have supported its weight. This conjecture might also apply to the "golden" shields which were made by Solomon; and for which, after they had been taken away by Shishak, king of Egypt, Rehoboam substituted shields of brass. However, we will not insist on this, because such shields, hung up for display in armouries and sacred places, were often, among the heathen, of solid metal. (See 1 Kings x. 16, 17; and xiv. 25—28, with the note on the first of these texts.) Men prided themselves on keeping these plated shields bright and polished, whence Homer so frequently applies to them epithets expressing their brightness and splendour. They were kept in a case, seemingly of leather, when not in use: and hence to "uncover the shield" is an expression denoting preparation for battle (Isa. xxii. 6).

But although shields for action were generally plated with metal, those entirely of metal were also known. Hadad-ezer had golden shields, which became the prey of David (2 Sam. viii. 7). Alexander the Great had a body of *Argyraspides*, or soldiers with silver shields; and Alexander Severus established a troop of *Chrysaspides*, or soldiers with golden shields. Judging from the account of the famous shield of Achilles, we should suppose that the shields then used were not of a solid mass, but that their thickness was composed of several plates of the same or different metal. Of this shield we learn incidentally, in the account of the owner's combat with *Aeneas*, that—

"With five folds  
Vulcan had fortified it; two were brass;  
The two interior, tin; the midmost, gold."

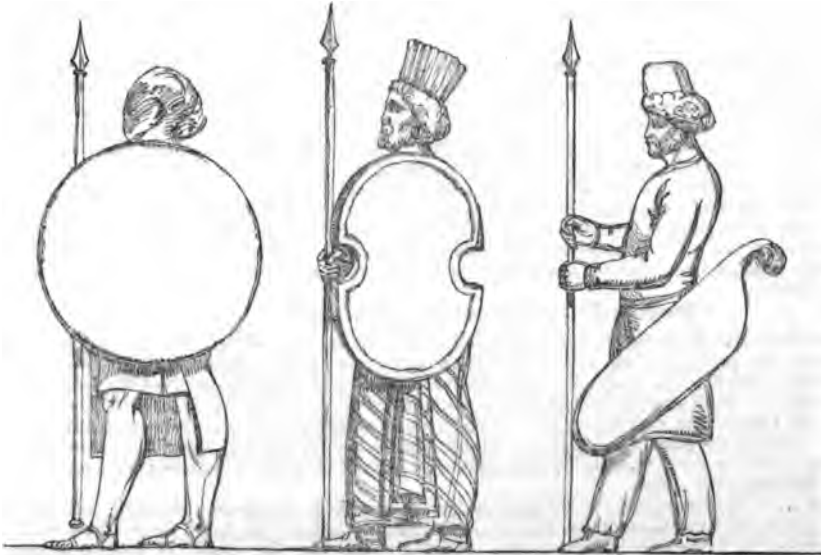
The mention of this shield leads us to notice the elaborate and costly ornamental work with which the higher class of shields were ornamented, and which, very probably, belonged to the golden shields of Solomon. There was, in fact, no part of their armour which the ancients prized so highly and took so much delight in ornamenting. They adorned its broad disk with all sorts of figures—with birds, beasts, and the inanimate works of nature—with representations of their own or other exploits—with historic scenes—with the picturesque circumstances of life—and with the effigies of gods and heroes. Like the gorgeous works in metal described by Spenser, they were

"Wrought with wilde antickes which their follies play'd,  
In the rich metall as they living were."

Of all the shields of this sort, the most astonishing for its workmanship and splendour, is that which Homer describes as having been made for Achilles by Vulcan, and to which we have adverted above. The description itself is, perhaps, the finest piece of descriptive poetry extant in ancient or modern literature. A faithful prose translation of this description will be found in the 'Penny Magazine,' No. 30, to which, or to Cowper's translation, we may refer the general reader for particulars, as the length to which the practical part of this note has extended, precludes us from quotation. The cut which we have prefixed to this note, is copied from 'Le Jupiter Olympien,' a splendid work on ancient art, by M. Quatremère de Quincy, who has designed it after the description of Homer. The original has a nearly blank outer circle, intended to represent the ocean, which, as not essential for the purpose of illustration, and in order to save room, our copy omits. We pass over the description of the various groupes and scenes which it exhibits with the less reluctance, because we shall have future occasions to refer to them, on account of the striking illustrations of ancient manners which they portray. The shield is described by the poet as the work of Vulcan. But this alleged origin ought not to prevent us from receiving it as a satisfactory illustration. However much it may have been embellished by Homer's imagination, models doubtless existed on which the description was founded: and, what is more, these models probably originated in Western Asia. The Greeks themselves could not, at this time, have executed works of this description; and Homer himself gives an Asiatic origin to all the fine works in metal of which he speaks, whenever he mentions the place from which they came. He most frequently mentions Sidon (see the note on Josh. xix. 28); and it is a remarkable fact in connection with this, that Solomon obtained the services of a Tyrian to execute the rich metallic ornaments of the Temple; and there is every probability that this person made the golden shields to which we have so often referred. We can thus, in Homer's own time, and with his consent, bring the manufacture of the admirable works he describes to the very doors of the Hebrews, who were themselves no mean workers in metal, as we see by the various rich and costly utensils which they executed for the tabernacle.

Next to the shield of Achilles, the most striking of any described by Homer is that of Agamemnon. No divine origin is assigned to this; and as the description is short, and distinctly portrays the shield itself, as well as its ornaments, we here give it.

*"His massy shield, o'ershadowing him whole,  
High wrought and beautiful, he next assum'd.  
Ten brazen circles bright around its field  
Extensive, circle within circle, ran;  
The central boss was black; but hemm'd about  
With twice ten bosses of resplendent tin.  
There, dreadful ornament! the visage dark  
Of Gorgon scowl'd, border'd by Flight and Fear.  
The loop was silver, and a serpent form  
Cerulean over all its surface twin'd.  
Three heads erecting on one neck, the heads  
Together wreath'd into a stately crown."*



Ancient Persian Shields and Spears. From Sculptures at Persepolis. The use of the large appendage from the belt of the third figure is doubtful.

We have endeavoured to make this note as complete, for the purposes of Scripture illustration, as our limits would allow. We have given such particulars concerning the shields of the Egyptians, Greeks, and Romans as our object required. With those of ancient Persia, the Hebrews were certainly at one time acquainted, and we therefore give specimens taken from the existing sculptures of that country. We have little to add to the information which the cuts afford. It will be seen that the shields were round or oval, those for the cavalry being, as usual, the smallest. From ancient authors we only learn that some of their shields were light, being formed of covered osier work: but they had others of brass, and of very large size.



Ancient Persian Horseman: showing the form and size of the Spear and Shield. From a Bas-relief at Tackt-i-Bostan.

Under the impression that the forms of the ancient offensive and defensive arms are in general well preserved in the East, we give a group of modern Oriental shields and spears. Those of Arabia deserve particular attention. The shields now used by the Arabs are generally round, and may vary from ten to eighteen inches in diameter. The most valued are made of the hide of the wild ox or the hippopotamus: they have also a sort made of the skin of a fish, which Sir William Ouseley could only get them to describe as "a great fish;" Morier says it was the whale; but we have no doubt it was the *manat* (*Trichechus manatus*, Linn.), with the skin of which the Arabs make shields said to be musket-proof. They have, besides, shields of metal, generally copper, and also of hard wood: the latter are sometimes plated with copper, or covered with iron bars. The others require no remark, unless to direct the attention of the reader to the general resemblance of the Mameluke shield to the *scutum* of the Romans. (See the cut below as an illustration to the notice of "Spears.")

*Spears.*—Spears, as offensive weapons, are as ancient and as universal as the shield is for defence. In fact, these two seem, of all others, to be the most general of offensive and defensive arms. The origin of a spear is very easily traced. A stick sharpened at one end, and hardened in the fire, was probably the first spear, and continues to be the only offensive weapon of some savages. Attention would of course be directed to the improvement of its point, in order to render it a more complete instrument of destruction; and, for this purpose, horn, fish-bone, flints, &c. were employed, as they still are by the rude people to whom the use of metals is unknown. Brass, or rather copper, was no doubt the first metal used for this and other purposes, and it continued to be employed long after the use of iron was known. The epithet "brazen" is continually applied to spears in Homer; and we might almost suspect that they were wholly of brass, were it not probable that he merely intended to describe them as having the head and heel of that metal, the wooden shaft being also perhaps covered or decorated with it. It seems certain, at all events, that the spear-heads were of brass; for all those that are not simply mentioned as "brazen spears" are, with some variety of expression, like that of Teucer,

"Rough-grain'd, acuminate sharp with brass."

Even the gods in Homer are furnished with brazen spears. Herodotus, in speaking of the Massagetae (Clio, 215), tells us that their spears, the points of their arrows, and their battle-axes, were of brass. From this it is clear that the whole was of brass, or covered with brass, else he would have said, as well of the spears as of the arrows, that they were headed with that metal. Such seem to have been known to the Hebrews, since the spear is, in the Hebrew poetry, sometimes called, as in Homer, the "glittering spear," which seems to imply, that something more than the head was of polished metal. Indeed, the lance which Goliath carried, besides his great heavy spear, is expressly described as a brazen lance (improperly rendered "target," 1 Sam. xvii. 6). Iron, steel, and other metals, were afterwards employed in pointing and decorating the spears.

We know little about the construction of the Hebrew spears; and, in so simple an instrument, nothing very peculiar is to be expected, as we find the same forms, with little variation, in nations the most remote from each other. Our wood-cuts will exhibit the forms of those which were anciently in use, and the manner in which they were employed. Like other nations, the Hebrews seem to have had two kinds of spears—one a missile, to be discharged at the foe, and the other for giving thrusts. It would seem, however, that the same weapon was often made to serve both purposes on occasion, as it certainly did with Homer's heroes. They begin their combats with throwing their spears at each other;



Ancient Persian Combat : showing how the Spears were used. From Bas-reliefs at Nakshi-Roustan.

then each endeavours to recover the spear he has thrown, and falls to close onset. It is evident that, in this case, a person who could not recover his own spear, would, in most instances, be able to secure that which had been thrown by the other ; and as, no doubt, every one preferred his own weapon, there was perhaps an understanding between the combatants, that each should be allowed to recover his own, if both had been ineffectually thrown. It is also difficult to understand how it happens that the heroes so long retain possession of the same favourite spear, which they are continually throwing away. Some of the heroes came into action, however, like Goliath, with two spears, one carried behind the buckler, and the other in the right hand. Probably one was a lance intended to be thrown in the first instance, and the other a spear for closer action ; or, it is possible, that the one was merely intended as a provision against the loss of the other. So far as the spear and javelin were distinct, the former seems to have no determined size any more than the latter. We read of them as long and short among different people or individuals. Great length in the spear was, however, usually affected. Of Hector, it is said :

"Eleven cubits' length  
Of massy spear he bore, its brazen point  
Star-bright, and collar'd with a ring of gold."

This was a moderate length of spear, compared with the *sarissa* of the Macedonians, which is stated, by different ancient authors, to have been of the scarcely credible length of sixteen cubits, that is, about eight yards. That some of the Hebrew spears were of great length (perhaps the length was a token of dignity) will be inferred from the fact, that Joshua's spear, when he held it up, served as a signal to the ambuscade in the affair of Ai (Josh. viii. 18—26). The Romans reduced their spears to more moderate length. Those used in the time of the emperors were gene-



Roman Attack, with Spear, on a Barbarian protected by a large Shield of very ancient form. From an Antique Gem.



rally between six and seven feet long, including the point. But we incline to think that perhaps the most probable representation of the Hebrew spear, is that still retained by the Arabs, and which serves both for thrusting and for throwing to a short distance. It is about twelve feet long, with a pointed head of iron or steel. It is often quite plain; but sometimes it has two balls or tufts of black ostrich feathers, as large as fists, placed at a short distance from each other towards the top; the upper ball being fringed with short white ostrich feathers. These ornaments give the weapon a rather elegant appearance. It is only thrown by an Arab to a short distance, and when he is sure of his aim,—generally at a horseman whom he is pursuing and cannot overtake. To strike with the lance, he poises it for a time over his head, and then thrusts it forward, or else holds and shakes it at the height of the saddle. A pursued Arab continually thrusts his lance backward to prevent the approach of the pursuer's mare, and sometimes kills either the pursuer or his mare, by dexterously throwing the point of his lance behind. It will be observed that the weapon has at the lower extremity an iron spike, which alone is often sufficient for these purposes. The Hebrew spears were furnished in the same manner, and applied to exactly the same uses. Abner was pursued by the swift-footed Asabel, who would not be persuaded to desist:—"He refused to turn aside, wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him, and he fell down there and died." (2 Sam. ii. 23.) This spike at the lower end is intended for the purpose of sticking the spear into the ground when the warrior is at rest. This is a common custom in the East; and it was usual among the Hebrews. When Saul pursued David into the wilderness of Ziph, he is described as asleep in his encampment, with "his spear stuck in the ground at his bolster" (1 Sam. xxvi. 7). This also was the custom among Homer's warriors, whose spears were similarly furnished for the same purpose. Thus, when Nestor and Ulysses go in the night to Diomedes—

"Him sleeping arm'd before his tent they found  
Amidst his sleeping followers; with their shields  
Beneath their heads they lay, and at the side  
Of each, stood planted in the soil his spear  
On its inverted end; their polished heads  
All glitter'd like Jove's lightning from afar."

The Arabs have also a shorter kind of lance, which we may properly call the javelin, perhaps answering to that of the Hebrews, and which can be hurled to a considerable distance. This, among them, is chiefly used by those who act on foot. The ancient darts and javelins were too various for us to describe particularly. The cuts exhibit



Egyptian Combat. From a Sculpture on the walls of the Palace at Thebes; showing the form of the "Spear," or Javelin.

the principal forms of these missiles. We are perhaps best acquainted with those of the Romans, which may be fairly taken as types of the rest. One of them was a light kind of dart, about three feet long, and not more than an inch thick, with a point four inches long. It was a sort of hand-arrow. The point was made to taper to so fine an end, that it bent at the first stroke, so as to prevent the enemy from throwing it back again. These weapons were used by the light armed troops, who carried several of them in the left hand, with which they held the buckler, leaving the right hand free either to throw the darts or use the sword. Something of this sort, but probably less delicate, may have been the "darts." Of this kind seem to have been the "darts" (שֶׁבִּטִּים, *shebatim*) of which Joab took three in his hand, and struck them through the heart of Absalom, as he hung in the tree (2 Sam. xviii. 14). Besides these slender darts, the Romans had other javelins longer, and stronger and heavier. The two principal sorts were between four and five feet long; and the metal was carried halfway down the haft, which in one sort of javelin was square, and in another round. These weapons were discharged at the enemy in commencing an action; but if there was no time or distance for this, the soldiers threw their missiles to the ground, and assailed the foe sword in hand.

There are many allusions in the Greek and Latin poets and some in Scripture to poisoning of the javelin, its whistling motion through the air, and the clash of the adverse missiles striking against each other. So Virgil:—

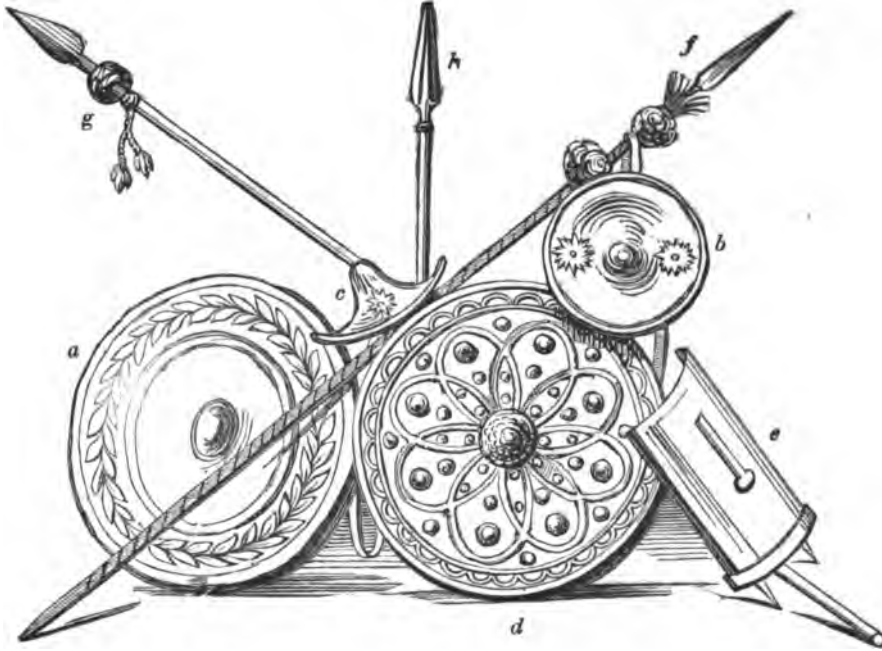
"Pois'd in his lifted arm, his lance he threw:  
The winged weapon, whistling in the wind  
Came driving on, nor miss'd the mark design'd."

And again:—

"Thick storms of steel from either army fly,  
And clouds of clashing darts obscure the sky."

The particulars given concerning the spears and javelins of the Romans will be found to illustrate the subject generally; since they confessedly derived their weapons of this sort from the Greeks, through whom we may trace them to Egypt and Western Asia.

The ancient javelins were not always discharged entirely by the hand, the projection being in some instances assisted by a strap girt around the middle. There was also in use a sort of harpoon—that is, a dart to the head of which was fastened a long strap, which the warrior retained, when he discharged the dart, in order to draw it back again.



MODERN ORIENTAL SHIELDS AND SPEARS.

a, large Arabic Shield; b, small do.; c, side view of the same; d, large Turkish Shield; e, Mameluke Shield; f, Arabian Spear; g, Turkish; h, Mameluke.

10. "*Ye that ride on white asses.*"—Commentators have been rather perplexed by this, not understanding that there were asses that could be described as positively white. Some have therefore chosen to refer the whiteness not to the asses, but to their trappings or furniture; while others, taking the Arabic sense of the word *ٲٲٲ*, *tsachor*, render it "streaked" or "parti-coloured asses," and understand it to mean a sort of zebra. We think we can explain this. In the first place, white asses—perfectly white—are by no means uncommon in Western Asia. They are usually in every respect the finest of their species, and their owners certainly take more pride in them than in any other of their asses. They also sell at a much higher price; and those hackney ass-men who make a livelihood by hiring out their asses to persons who want a ride, always expect better pay for the white ass than for any of the others. The superior estimation in which they are held is indicated by the superior style of their furniture and decorations; and in passing through the streets, the traveller will not fail to notice the conspicuous appearance which they make in the line of asses which stand waiting to be hired. The worsted trappings are of gayer colours, the beads and small shells are more abundant and fine, and the ornaments of metal more bright. But, above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant—a barbarous kind of ornament, which the western Asiatics are also fond of applying to their own beards, and to the tails and manes of their white horses. Here then we have an account of both senses of the word. If we take the Hebrew meaning, that of "white," then we have here the white asses; but if we take the Arabic meaning, then we have it here also; for *tsachor*, the word in question, is that which the Arabs apply to these white asses when spotted and striped with the henna dye—not to every parti-colour, but to this parti-colour of white and red. As we are unwilling to suppose that the Hebrews disfigured these beautiful animals in this style, we certainly prefer the simple sense of "white." These white asses being less common than others, and being, so far as we have had opportunities of observing, usually larger and finer than most others of their species, we can easily understand why it should be a sort of distinction to ride them, in a country where horses were not employed. See the cut in page 606.

11. "*Delivered from the noise of archers in the places of drawing water.*"—From this it would seem as if, in the state of oppression from which the Hebrews had now been delivered, it had been dangerous for them to go to a little

distance from their towns, in order to obtain water at the wells and springs. Certainly they were in some way or other molested by their oppressors at the places from which they obtained their water, whether we understand it of the villagers and towns-people, or of the shepherds who were abroad with the flocks. In the open, unprotected lands of the East, the watering places are at this day the scenes of continual conflict and oppression. To such places the necessity for water conducts different people, who cannot any where meet in peace. There parties of hostile tribes fall in with each other, and quarrel and fight; and thither the natives of the wilds resort to plunder the parties of travellers and merchants who come in search of water. In the deserts of Syria and Arabia, natives and strangers are thus equally annoyed near the wells. The former, in the seasons when water is easily procured, are continually on the move, and their enemies scarcely know where they are: but in summer, the year obliged to encamp near the wells for a considerable time, and it soon becomes known where they are encamped ("near such and such a well," is a sufficient indication of locality), and their enemies hasten to attack them. This therefore is the principal reason of war,—the neighbourhoods of wells being the principal seats of war and depredation in those countries. Travellers also, knowing that such tribes are encamped near, or are likely to visit the wells, often dread to approach them, in the fear of being plundered, if not also killed. For this reason, we have known parties of travellers, that were reduced to almost the last extremity from want of water in the parched deserts, obliged to avoid the places where their wants might be satisfied, from having heard that parties of Arabs were encamped in the neighbourhood; and we have heard of others who, from the same cause, were obliged to go one or two days' journey out of their way, to one watering place, in preference to another that lay directly in their road. No travellers, unless in great force, dare encamp near a well, however pleasant and desirable it might be, from the fear of disagreeable visitors. They water their cattle and replenish their water-skins in all haste, and then go and encamp at a distance from any roads leading to the well. Dr. Shaw mentions a beautiful rill in Barbary, which is received into a large basin, called *Šrūb we krūb*; that is, *Drink and away*, from the great danger of meeting there with robbers and assassins. With equal propriety, and for the same reason, almost every oriental watering-place might be called "*Šrūb we krūb*."

14. "*They that handle the pen of the writer.*"—A common interpretation of this is, that Zebulun being a commercial tribe, of course there were a great number of clerks, whose patriotism led them on this occasion to lay aside the pen for the sword. To this there are several objections. One is, that there is no evidence that Zebulun was a commercial tribe. Another is, that *שֵׁבֶט*, *shebet*, here rendered "pen," never has that meaning any where else, and is not likely to have it here. It has the meanings of a rod; the staff of a ruler—a sceptre: in 2 Sam. xviii. 4, a dart; and elsewhere a measuring rod. Any one of these senses is better than that of our version. But having rendered the following word *סֹפֵר*, *sopher*, by "writer," it became necessary to make *shebet* a pen. *Sopher* means "scribe," certainly, in a general sense; but scribes had many functions besides handling the pen. One of these was—or rather the officer was called a *sopher*, who had charge of the muster rolls, and selected from the mass of the adult males, the number required to be levied for particular service. This appears to have been done by means of a rod, in the same way that cattle were tithed, as described in the note to Levit. xxvii. 32. That is to say, it being ascertained that one out of such and such a number would be required, the *sopher* counted them as they passed, and touched out for the service with his rod, the men on whom the proportioned number recurred. This process excluded partiality in the *sopher*. It might be well therefore to read "the rod of the musterer," and the sense would be that the men on whom the duty devolved, in the tribe of Zebulun, came forward readily, on this important occasion, to raise the required levy. If this be a doubtful interpretation, we may take the rod simply to be an ensign of office, which office we cannot doubt was connected importantly with the discipline and efficiency of the army. In the kingly period, there is much mention of such personages, who seem to have held a most dignified station, being, perhaps, to the whole kingdom, what the inferior *sopherim* were in their respective tribes. See, for instance, 2 Kings xxv. 19, "The principal scribe (*sopher*) of the host which mustered the people of the land."

21. "*The river Kishon.*"—It is not easy to determine to which of the streams, whose confluence forms the Kishon, we should assign the distinction of forming the principal source of that river. It commonly is given to a stream which flows from Mount Tabor; and although we do not know that we should have chosen to fix on that as the originating source, yet, being already fixed, it is not worth while to contend for an alteration. Thus understood, the river takes first a westerly course, and then turns to the north-west, running parallel to the range of Mount Carmel, till it discharges its waters into the bay of Acre. Its course is very winding, and its length may be estimated at about thirty miles. In its progress from Tabor towards Carmel it receives other brooks, as large as itself, which greatly increase the volume of the confluent stream. The Kishon, however, like most of the other rivers of the country, is an inconsiderable brook during the greater part of the year; but in the rainy months, the greater part of the waters which are collected in the range of Carmel are discharged by a variety of small torrents into this channel; which being insufficient for such augmentation, the current overflows its banks, and carries away every thing within its reach. This was probably the sort of inundation which came unexpectedly, perhaps unseasonably, and swept away the host of Sisera, in attempting to force a passage. Mr. Carne, who travelled here when the stream was full from recent rains, was led considerably out of the way in order to find a ford, where only this stream, usually so inconsiderable, could then be crossed on horseback. See 'Letters from the East,' p. 250; Joliffe, i. 25; and Buckingham's 'Palestine,' i. 178. 8vo.

## CHAPTER VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 24 *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his agn, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *Gideon's signs.*

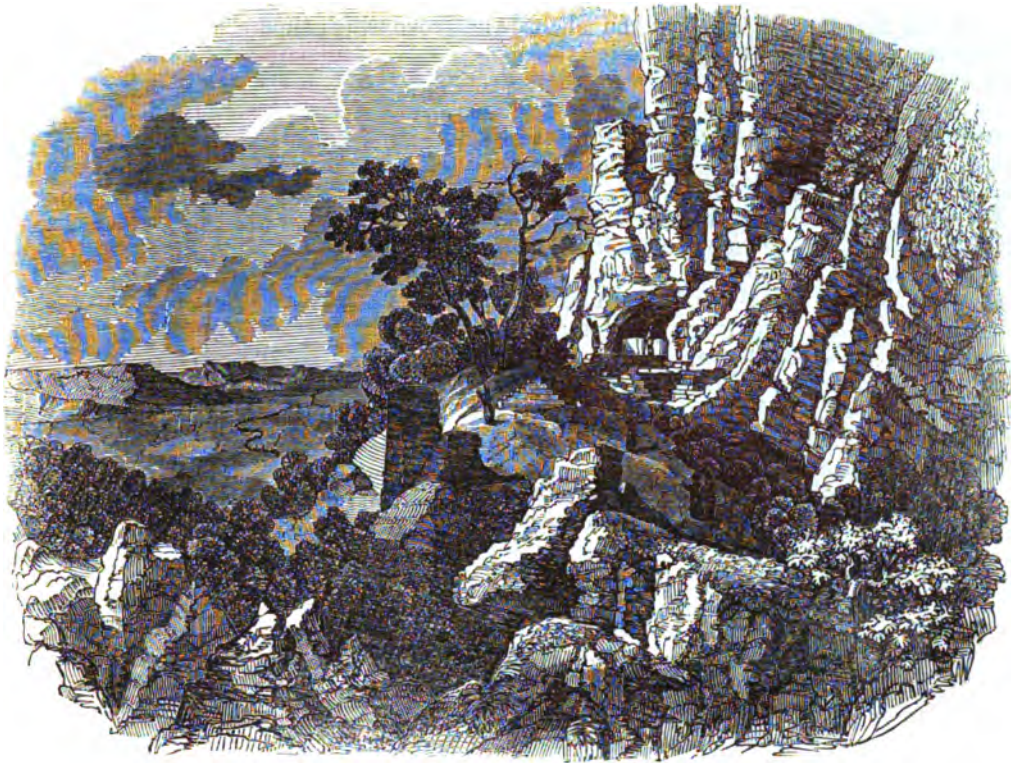
AND the children of Israel did evil in the

sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian 'prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Ama-

• Heb. *was strong*.



VIEW IN THE MOUNTAINS OF JUDEA.

"Dens which are in the mountains, and caves, and strong holds."—Verse 2.

lekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither <sup>a</sup>sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent <sup>a</sup>a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of

the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; <sup>b</sup>fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son <sup>c</sup>Gideon threshed wheat by the winepress, <sup>d</sup>to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

<sup>a</sup> Or, gent.

<sup>b</sup> Heb. a man a prophet.

<sup>c</sup> 2 Kings 17. 35, 36. Jerem. 16. 2.

<sup>d</sup> Heb. 11. 32, called Gideon.

<sup>e</sup> Heb. to cross it to flee.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my LORD, wherewith shall I save Israel? behold, 'my family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my 'present, and set it before thee. And he said, I will tarry until thou come again.

19 ¶ And Gideon went in, and made ready <sup>a</sup> kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord God! <sup>16</sup>for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it <sup>11</sup>Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, <sup>12</sup>even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this <sup>13</sup>rock, <sup>14</sup>in the ordered place, and take the second bullock,

and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it *is* yet morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD <sup>15</sup>came upon Gideon, and he <sup>16</sup>blew a trumpet; and Abi-ezer <sup>17</sup>was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it *be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

<sup>7</sup> Heb. my thousand is the meanness. <sup>8</sup> Or, meat-offering. <sup>9</sup> Heb. a kid of the goats. <sup>10</sup> Exod. 33. 30. Chap. 13. 23.  
<sup>11</sup> That is, The LORD send peace. <sup>12</sup> Or, and. <sup>13</sup> Heb. strong place. <sup>14</sup> Or, in an orderly manner. <sup>15</sup> Heb. clothed.  
<sup>16</sup> Num. 10. 3. Chap. 3. 37. <sup>17</sup> Heb. was called after him



39 And Gideon said unto God, "Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

18 Gen. 18. 32.

Verse 2. "*Dens which are in the mountains, and caves.*"—See the note on Gen. xix. 30.

3. "*When Israel had sown.*"—It will be recollected that the Midianites were chiefly wandering herdsmen—that is, just such a people as the Bedouin Arabs are at the present day. The oppression to which the Israelites were at this time subject was, therefore, of a very different nature from those which they had previously experienced; and from the minute and expressive details which are given, we discover, without difficulty, that the Israelites had never before experienced any thing so grievous. Under this view let us illustrate these details, by the present conduct of the Bedouins towards cultivators.

4. "*Encamped against them, and destroyed the increase of the earth...and left no sustenance for Israel.*"—It may be stated as a maxim, that whenever the nomade is the master of the cultivator, the impoverishment and ultimate ruin of the latter are inevitable. The Bedouin Arabs come up from their deserts in the spring, and perhaps remain through the summer, in the territories of those cultivators who are so unfortunate as to lie at their mercy. If there is not an established understanding between the nomades and the cultivators, as to the proportion which the latter are to pay for exemption, the Bedouins encamp and pasture their cattle in the cultivated grounds, after securing such corn and other vegetable products as they may happen to require for their own use during the remainder of the year. Thus the "increase of the earth is destroyed," and "no sustenance" remains to reward the cultivator for the labour and patience he has spent on its production.

"*Neither sheep, nor ox, nor ass.*"—The Bedouins, when thus oppressing the cultivator, seize all the cattle that are brought abroad, and add them to their own flocks and herds; and as it is impossible and useless to keep them continually in confinement, the inhabitants soon become deprived of all their cattle, like the Israelites. Even their persons are not safe; as the Bedouins will not scruple to rob of his clothes and property any person whom they can find beyond the protection which the walls of the towns and villages afford,—if they do not kill him, or detain him as a prisoner till his friends have been induced to pay heavily for his ransom. We do not know whether the Midianites entered the towns. It is possible that they did not, as their visits were annual, and they do not appear to have taken or occupied any towns. This aggravation was not necessary, to reduce the people to ruin, and oblige them to relinquish their paternal fields and pleasant homes, to retire to "the dens which are in the mountains." Then doubtless the Midianites could enter the towns, and destroy and plunder at pleasure such property as the fugitives had left behind. It is possible that the Israelites returned to their homes for the season after the invaders had withdrawn for the year. The nomades usually come towards the end of April or beginning of May, and remain till September. In the period of their absence, some useful products might be raised, to eke out a subsistence during the period of their stay, and perhaps part of the barley harvest might in a favourable season be got in and carried off to the mountains before the Midianites arrived. This miserable state of things could not long be borne; and accordingly we find that the period in which the Israelites were subject to this urgent oppression of the Midianites was shorter than that in which any other of their oppressors tyrannised over them.

In Western Asia, those cultivators who are subject to such annual incursions, generally make a compromise with the invaders, agreeing to pay them a heavy tribute, on the condition that the harvests shall not be touched or the cattle driven off. Even powerful communities, which might be able to cope with the Bedouins, often enter into a compromise of this sort, to prevent the necessity for continual warfare and watchfulness. With these, the arrangement is a matter of convenience; but miserable is the condition of those with whom it is a matter of necessity, and to whom it is the only alternative on which they can secure a scanty subsistence from their own fields. The tribute, usually paid in produce, is generally very heavy; besides which the chiefs expect extraordinary presents, and what is received in one year as a present, is certain to be exacted in the next year as a right. Thus the pressure accumulates, till it can no longer be borne; cultivation is then relinquished, and whole settlements are abandoned by their inhabitants, who disperse themselves into other villages or towns, or form a settlement where they hope to be more at ease. This does not perhaps often happen; but individual families are continually changing one village for another, in the hope of that relief which they can no where find. In the Haouran, for instance, as described by Burckhardt, very few individuals die in the villages in which they were born. "This continued wandering," says that traveller, "is one of the principal reasons why no village in the Haouran has either orchards, or fruit trees, or gardens for the growth of vegetables. 'Shall we sow for strangers?' was the answer of a Fellah, to whom I once spoke on the subject, and who by the word 'strangers' meant both the succeeding inhabitants and the Arabs who visit the Haouran in the spring and summer." Even in the pashalic of Bagdad, the pasha of which is enabled in ordinary circumstances to keep the Arabian tribes of his territory in some degree of order, no persons dare undertake the cultivation of the soil at any considerable distance from the city, except the Seids, who claim to be descended from Mohammed, and the supposed sanctity of whose character renders them comparatively secure from depredation. Yet even they are often obliged to erect a fort on their grounds, in which a strong guard is stationed at the time of harvest. These details will help to show the distressing situation of cultivators, when exposed to the oppression of pastoral tribes.

5. "*Grasshoppers.*"—Locusts—a most expressive comparison.

11. "*Gideon threshed wheat by the winepress, to hide it from the Midianites.*"—This is a most expressive illustration of the preceding remarks. Gideon was obliged to thresh his wheat in a small quantity, and in an unusual place, to conceal it from the Midianites. This shows that the oppression of the Hebrews from the Midianites was in the severest form, seeing that they could not retain any part of their own produce except by stealth. The smallness of the quantity is shown by the manner in which it was threshed, which was not with cattle, as usual with large quantities, but by means of the flail, which was seldom employed but in threshing small quantities. And then the threshing was near the winepress, that is, in ground appropriated to another purpose. The flail also falling on corn placed on the dead ground, not on a boarded floor as with us, made but little noise, whereas the bellowing of the oxen might, in the other case, have led to detection. It will be observed that this threshing-ground was in the open air, else Gideon could not have expected dew to fall on the ground, or on the fleece which he spread out there (verses 37—40).

19. "*The flesh he put in a basket, and he put the broth in a pot.*"—The circumstances of this entertainment are, to a considerable extent, illustrated by the notes to Gen. xviii. The broth is the most peculiar circumstance of this hastily prepared meal. The word is מֵרֹקַח (*marak*), which Dr. Boothroyd is for rendering "pure wine," after the Syriac and Arabic versions. We, however, prefer the current version; for the word unquestionably *must* mean "broth" in Isa. lxx. 4, and is *there* so rendered by Boothroyd himself. We are therefore to infer, either that Gideon boiled or stewed the kid, and served up the meat and soup separately; or else that he stewed one part of the kid, and roasted or broiled the other. Both methods are consonant to Oriental usages; and perhaps the latter is the best hypothesis, as the animal thus divided might be the more speedily dressed. In this case, the roasted part was probably prepared in the most usual way of preparing a hasty dish, that is, by cutting the meat into small pieces, several of which are strung upon a skewer, like larks, and so roasted, or rather broiled; as several of these skewers of meat can be dressed together, a meal may in this way be very soon prepared. This dish is called *kabob*, and is very common in Western Asia. When meat is thus dressed in *two* ways, the stew is generally intended for immediate use, and the *kabob* for a future meal, or for the traveller to carry with him for his refreshment on the way. As Gideon brought the meat, as distinguished from the "broth," in a basket, it was probably intended by him that the stranger should take it away with him in that basket for his future use. This was a proper mark of careful hospitality and attention. The basket was probably a small hand-basket made of palm-leaves or rushes.

25. "*The second bullock.*"—Commentators are perplexed about the description of this bullock as the "second." We would hazard a conjecture, that as the Midianites took away all the cattle of the Hebrews that they could lay hands on, Gideon's father had very few cattle, the second of which, in point of age, he is directed to offer as the fittest for sacrifice. It is singular that one of seven years old should be selected, three years being the usual age. Was it with reference to the seven years which the oppression of the Midianites had lasted? or, was it that this bullock, although seven years old, was the youngest above three years of age, and therefore the most proper for sacrifice? This alone would imply how slender the herd of Joash had become. Perhaps he had but two bullocks above three years of age, this being the second of the two.

38. "*A bowl full of water.*"—See the note on Gen. xxvii. 28, which will partly explain what seems to us extraordinary in this abundant dew. It will be observed, that we are to look for the miracle in its having fallen one time upon the fleece, without any on the floor, and that, another time, the fleece remained dry, while the ground was wet with dew. The quantity also may have been more than usually abundant; but less so than would seem to us in regions where dews fall lightly. We remember, while travelling in Western Asia, to have found all the baggage, which had been left in the open air, so wet, when we came forth from the tent in the morning, that it seemed to have been exposed to heavy rain, and we could with difficulty believe that no rain had fallen. So also, when sleeping in the open air, the sheep-skin cloak which served for a covering has been found in the morning scarcely less wet than if it had been immersed in water.

## CHAPTER VII.

1 *Gideon's army of two and thirty thousand is brought to three hundred.* 9 *He is encouraged by the dream and interpretation of the barley cake.* 16 *His stratagem of trumpets and lamps in pitchers.* 24 *The Ephraimites take Oreb and Zeeb.*

THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, 'Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same

shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.



GIDEON SELECTING HIS MEN.—N. POUSSIN.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host :

11 And thou shalt hear what they say ; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the <sup>a</sup>armed men that *were* in the host.

12 And the Midianites and the Amalekites and <sup>a</sup>all the children of the east lay along in the valley like grasshoppers for multitude ; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel : *for* into his hand hath God delivered Midian and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and <sup>a</sup>the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise ; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put <sup>a</sup>a trumpet in every man's hand, with empty pitchers, and <sup>a</sup>lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise : and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch : and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held

<sup>a</sup> Or, ranks by fives.    <sup>b</sup> Chap. 6, 33.    <sup>c</sup> Heb, the breaking thereof.

<sup>d</sup> Heb, trumpets in the hand of all of them.

<sup>e</sup> Or, fire-brands, or torches.

the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and 'the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah 'in Zererath, and to the 'border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of

Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took 'two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

7 Isa. 9. 4. \* Or, towards. \* Heb. *lip*. \*\* Psal. 83. 11. Isa. 10. 26.

Verse 6. "*Lapped, putting their hand to their mouth... bowed down upon their knees to drink.*"—These two modes of action have been differently understood, and the first, in particular, has been the subject of various interpretations. The dog drinks by shaping the end of his long thin tongue into the form of a spoon, which it rapidly introduces and withdraws from the water, throwing each time a spoonful of the fluid into its mouth. The tongue of man is not adapted to this use; and it is physically impossible for a man, therefore, to lap, literally, as a dog laps. The true explanation, probably, is, that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs his tongue—that is, forming it into a hollow spoon, and dipping water with it from the stream. We have often seen it done, and the comparison to the lapping of a dog spontaneously occurred to our mind. Practice gives a peculiar tact in this mode of drinking; and the interchange of the hand between the water and the mouth is so rapidly managed as to be comparable to that of the dog's tongue in similar circumstances. Besides, the water is not usually sucked out of the hand into the mouth, but, by a peculiar knack, is jerked into the mouth, before the hand is brought close to it, so that the hand is approaching with a fresh supply almost before the preceding has been swallowed: this is another resemblance to the action of a dog's tongue. When travelling with small caravans, we have had opportunities of seeing both processes. On coming to water, a person who wishes to drink cannot stop the whole party to wait for him; and therefore, if on foot, any delay would oblige him to unusual exertion in order to overtake his party. Therefore he drinks in the manner we have described; and has satisfied his thirst in much less time than one who, having more leisure, or being disposed to more deliberate enjoyment, looks out for a place where he may kneel or lie down to bring his mouth in contact with the water, and imbibe long and slow draughts of the pleasant fluid. This consumes so much time, that few but those who are mounted indulge in it, as they can ride on before and satisfy themselves by the time their party comes up, or, if they linger behind after it has passed on, can easily overtake it again. This last was the course usually adopted by the writer and other Europeans, who were unprovided with drinking vessels, and to whom the difference of time was of no importance; as they were not practised in that facile and cleanly use of the hand in drinking which was so easy to the natives, and which scarcely interrupted their progress. This explanation may help to show how the distinction operated, and why those who "lapped, putting their hand to their mouth," were considered to evince an alacrity and readiness for action which peculiarly fitted them for the service on which Gideon was engaged.

10. "*Go thou with Phurah thy servant down to the host.*"—The ideas of the Hebrews concerning the character of a spy were very different from those which prevail in modern Europe. The office was usually undertaken either by the commander-in-chief himself, or by some other person of high consideration. Joshua and Caleb were among those sent as spies into Canaan; and now Gideon is instructed to undertake the same office. It was much the same among the Greeks: indeed there are some lines in the tenth book of the Iliad, which seem rather a striking illustration of this passage. In a night consultation among the Grecian kings and chiefs, about the operations of the following day, Nestor inquired whether there was no chief whom the prospect of the glorious recompense of renown

"Extensive as the heav'ns, and fair reward,"

would not induce to undertake the perilous duty of proceeding as a spy to the Trojan camp. The task was accepted by Diomedes in these words:

"I, Nestor, feel such courage; and myself  
Will enter Ilium's host, encamp'd so nigh:  
But shall adventure with a livelier hope,  
And be embolden'd much, some valiant friend  
Advent'ring with me; for a friend may spy  
Advantage ere myself, and may advise  
Its happiest uses overseen by me.  
He ceased, and willing to partake his toils  
Arose no few."

Among these were some of the most distinguished princes in the host, as both the Ajaxes, Menelaus, and Ulysses. From the various candidates for the distinction, Agamemnon advised Diomedes to select whichever he considered the most deserving and best able to assist him, without respect to pedigree or power. He accordingly chose Ulysses; and the two proceeded together on their glorious enterprise. The sequel is minutely related. After gaining some information by the way from a counter-spy, whom they afterwards slew, they proceeded to the place where the Thracian allies of the Trojans lay encamped.



"They, wearied, slept profound ; beside them lay,  
In triple order regular arrang'd,  
Their radiant armour, and their steeds in pairs."

Among the sleepers, the two illustrious spies committed terrible havoc, and returned safely, and with rich spoil and important intelligence, to their own camp.

Every one will also recollect the popularly known instance, in our own history, of king Alfred, who did not think it beneath his character to act as a spy, and who, under the disguise of a harper, went to the camp of the Danes, and remained there several days, caressed and unsuspected, making observations and collecting information which tended much to the success of his subsequent enterprises.

13. "*A cake of barley bread tumbled into the host of Midian, and came unto a tent . . . and overturned it.*"—To understand this, it is necessary to recollect that Gideon's force was in the hill of Moreh, and that the Midianites were below in the valley. The barley-cake which the man saw in his dream, doubtless seemed to roll down the hill into the valley, overturning the tent with which it came in contact. This naturally enough connected it with Gideon, nor less so the apparent inadequacy of the cause to produce this result. If it had been a great stone, it would have been no wonder that the tent had been overturned by it; but that it should be overturned by a barley-cake seemed as little likely, in human probability, as that Gideon with his little band should overthrow the vast host of Midian. That it was not only a cake, but a *barley* cake, seems a circumstance designed to show more strongly the insignificance of the cause. And that it was so understood, seems to imply that wheat bread had already become the substantial food of the people, barley having become limited in its use as the food of cattle, and of the poorest classes of the community. It is generally stated by old writers, that the use of barley was known before that of wheat; but it gradually sunk in importance when wheat came into extensive use; so that ideas of poverty and degradation became associated with cakes of barley. Among the Romans, cohorts and individual soldiers who misconducted themselves were, among other punishments, allowed only barley bread for food, instead of wheat; whence, among them also, bread of barley was associated with ideas of dishonour and insignificance.



DESTRUCTION OF THE MIDIANITES BY GIDEON'S THREE COMPANIES.—HOET.

20. "*Blew the trumpets, and brake the pitchers, and held the lamps in their left hands . . . and they cried, The sword of the Lord, and of Gideon.*"—As the Midianites could not imagine that every man had a trumpet and a light, the noise of so many trumpets, the blaze of so many lights, with the crash of the broken pitchers from different quarters, must have conveyed the most exaggerated ideas to their minds of the numbers of the assailants, by whom they seemed to be beset. Gideon's army would have been great indeed, if, as the Midianites must have supposed, the number of the fighting men had been in proportion to that of the trumpeters. This measure offers altogether one of the most



curious stratagems to be met with in the history of military operations, and was well calculated to confuse, and excite a panic in an encampment of undisciplined nomades, whose confusion was probably increased by the alarm and fright of their numerous cattle. The Lord gave effect to this stratagem; so that the host of Midian was discomfited without the Hebrews striking a blow. Their position was very singular, standing about the camp blowing their trumpets and holding their torches, as if to encourage and give light to the fighting men whom the Midianites believed to have entered their camp—while they really gave light sufficient to enable their enemies to slay each other, but not enough to enable them to distinguish that those whom they slew were not enemies, but friends. The war-cry was taken from the interpretation of the dream, "The sword of Gideon," to which Gideon, with his usual modesty, prefixed the name of the Lord—"The sword of the Lord, and of Gideon."

24. "*Take before them the waters,*"—The fords of Jordan, to prevent the escape of the enemy across the river. This had been done before in the case of the Moabites; and was the usual practice when the enemy belonged to the country east of the river.

25. "*Brought the heads of Oreb and Zeeb to Gideon.*"—It was an almost universal custom to take off the heads of opposing chiefs and bring them to the victorious general. It is a sort of trophy, and as such has been regarded at one time or other in nearly all nations. David cut off the head of Goliath, probably intending to bring it to Saul; and the head of Saul himself was cut off by the Philistines and sent by them to their own country. Such was also the custom among the Romans: thus Pompey's head was brought to Cæsar, and that of Cicero to Marc Antony, not to mention other instances. Barbarous oriental conquerors have built monuments with the heads of their conquered enemies; and at present the heads of conquered chiefs and commanders are transmitted to Constantinople from the most distant parts of the Turkish empire, to be laid at the feet of the sultan, and then to decorate his palace gates. Herodotus relates that the Scythians cut off the heads of all their enemies whom they slew in battle. To bring a head to the king constituted the right to a share in the spoils of war, which could not be obtained without it. The skulls of distinguished enemies were made into drinking-cups; and the scalps were in all cases tanned, and carried by the warrior, tied to his bridle, as a trophy of military honour; the valour of a Scythian being estimated by the number of scalps in his possession. (Melpomene, c. 64, 65.) This is like the custom among the North American Indians, whose war-song concludes with expressing the intention to tear off the scalps of their enemies, and make cups of their skulls.

But Oreb and Zeeb were taken captive, and their heads afterwards cut off. This was an ancient and is also a modern practice. It was so in Egypt, where the sculptured battle-scenes which still exist, exhibit the captives as treated with great severity; and those that seem of distinction, are often represented as being decapitated by the hero himself; and it has from the most ancient times remained the custom in most parts of Asia, where the captured chief or general is either sent to the capital and there decapitated, or else beheaded on the spot by the captor, and his head sent to the king; if the latter does not happen himself to be the captor.

## CHAPTER VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's army.* 10 *Zebah and Zalmunna are taken.* 13 *Succoth and Penuel are destroyed.* 17 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 23 *He refuseth government.* 24 *His ephod cause of idolatry.* 28 *Midian subdued.* 29 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

AND the men of Ephraim said unto him, "Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the

people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will 'tear your flesh with the thorns of the wilderness and with briers.

8 ¶ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

<sup>1</sup> Heb. *what thing is this, thou hast done unto us?*

<sup>2</sup> Heb. *strongly.*

<sup>3</sup> Heb. *spirit.*

<sup>4</sup> Heb. *thresh.*

<sup>5</sup> Or, an hundred and twenty thousand, every one drawing a sword.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and <sup>1</sup>discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he <sup>2</sup>described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?*

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he <sup>3</sup>taught the men of Succoth.

17 And he beat down the tower of <sup>4</sup>Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were they*; each one <sup>5</sup>resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he *was yet* a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for *as* the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the <sup>6</sup>ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 ¶ And Gideon said unto them, I

would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and <sup>7</sup>collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus *was* Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons <sup>8</sup>of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he <sup>9</sup>called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which *he* had shewed unto Israel.

<sup>6</sup> Heb. terrified. <sup>7</sup> Heb. writ. <sup>8</sup> Heb. made to know.

<sup>11</sup> Or, ornaments like the moon.

<sup>12</sup> Or, sweet jewels.

<sup>9</sup> 1 Kings 12. 25.

<sup>10</sup> Heb. according to the form, &c.

<sup>13</sup> Heb. going out of his thigh.

<sup>14</sup> Heb. set.

Verse 2. "Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?"—Abi-ezer was the chief of the family from which Gideon descended. This fine metaphor, which conveys the most favourable idea of Gideon's mildness and humility, insinuates that their services at the end, had been incomparably greater than his at the beginning. The resentment of the Ephraimites evaporated in the warmth of this compliment; and we can hardly find a better illustration of Solomon's proverb:—"A soft answer turneth away wrath." (Prov. xv. 1.)

16. "He took... thorns of the wilderness and briers, and with them he taught the men of Succoth."—It is probable he put them to death in this way, their offence being the same as that of the men of Penuel, whom he certainly did put

to death. It is doubtful whether they were merely scourged with thorns and briars till they died (supposing they did die), or that thorns and briars were laid on their naked bodies, and then threshing sledges or other heavy implements of husbandry drawn over them, according to a sort of punishment which was well known in ancient times. In northern nations, where the body is completely covered, the idea of such punishments, with thorns on the naked person, seems a far-fetched device; but in the East, where the clothing leaves much more of the person exposed, and where, in consequence, men are continually lacerating their skins in passing through thickets, &c., the idea of such laceration is always kept present, either by the experience of actual suffering, or by the presence of those who have recently suffered. Hence tearing the flesh with thorns, comes to be a familiar idea of penal infliction; and, as such, is popularly mentioned as among the punishments which misdoers deserve, or will obtain, not only in this life, but in the life to come.

18. "*Each one resembled the children of a king.*"—This is an Orientalism still in use. In the measures of comparison, the king and that which belongs to him, forms the superlative; and to say that a person or thing is kingly, or like that which belongs to a king, is to say that it is the most excellent of its kind. Thus, when a young person is distinguished for beauty or dignity of appearance, to say "he is like the son of a king," is understood as the highest compliment which can be bestowed upon him. It happens, in some way or other, that in the East the royal families are usually remarkable for the beauty and majesty of their persons; so that the comparison is something more than a mere phrase for expressing the superlative. The present royal family of Persia might be quoted as an instance. It would have been difficult, even by picking a nation, to obtain a finer set of men than appeared when the late king of Persia was seen sitting on his throne, with his numerous sons standing around him.

19. "*My brethren, even the sons of my mother.*"—In countries where polygamy is tolerated, the ties of brotherhood are, as might be expected, much more close and tender between those who are born of the same mother than those who are connected only as children of the same father. Of this we have had and shall have ample evidence in the sacred history. This explains why "son of my mother" was, among the Hebrews, as now among the Arabs and others, a far more endearing expression than that of "my brother," in the general sense.

20. "*He said unto Jether his first-born, Up, and slay them.*"—The Hebrews had no executioner. When a man was guilty of homicide, the execution devolved on the next of kin, by right of blood-revenge: in other cases criminals were stoned by the people, the witnesses setting the example: and when a king or chief ordered a person to be put to death, the office was performed by the person to whom the command was given. And this was generally a person whose consideration in life bore some proportion to that of the person to be slain. Thus Solomon gave the commission to kill Joab, the commander-in-chief, to Benaiah, a person of so much distinction as to be himself immediately promoted to the command which the death of Joab left vacant. In fact, the office even of a regular executioner is not by any means dishonourable in the East. The post of chief executioner is in most Oriental courts one of honour and distinction. When thus there was no regular executioner, it came to be considered a sort of honour to put a distinguished person to death; and, on the other hand, the death itself was honourable in proportion to the rank of the person by whom the blow was inflicted. It was the greatest dishonour to perish by the hands of a woman or a slave. We see this feeling distinctly in the present narrative, where the two princes much prefer to die by Gideon's own hand, than by that of a youth who had obtained no personal distinction. As to the hero's commissioning his son to perform this office, it was perhaps partly to honour him with the distinction of having slain two chief enemies of Israel; as well as because the rules of blood-revenge made it necessary that the execution of those who had slain his own brethren, should either be performed by himself, or by a member of his own family. It seems very probable, from all that transpires, that Oreb and Zeeb had slain the brethren of Gideon after they had taken them captive, in the same way that they were themselves now slain. Verse 19, however, contains an interesting indication that there were exceptions to the general practice; else Gideon would hardly have expected that the Midianites might have spared his brethren, or have said that, had they done so, he would have spared them.

22. "*Rule thou over us, both thou, and thy son, and thy son's son also.*"—That is, they wanted him to be king: and here it is that the Hebrews first indicate their desire to establish an hereditary kingdom, forgetting the peculiar character of their government, and the high distinction which they enjoyed in having Jehovah for their king. But the pious hero himself was mindful of it, replying in the true spirit of the theocracy, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." All his sons were not, however, of his mind, and did not forget this offer—as we shall see in the next chapter.

24. "*They had golden earrings, because they were Ishmaelites.*"—The Midianites were not properly Ishmaelites, being descended from another son of Abraham; but having the same manner of life, and being much mixed with them, they might well be called so. The terms "Ishmaelites" and "Midianites" are used indifferently, even so early as the time of Jacob (Gen. xxxviii. 25). Probably all the kindred tribes which followed the same mode of life, and were much mixed with the Arabians, were called Ishmaelites in the general sense. It is also probable that large numbers of real Ishmaelites acted with Midianites on the present occasion, and some would restrict the present text to these. So Boothroyd renders:—"Those slain, who were Ishmaelites, wore golden pendants." In the Egyptian sculptures foreign warriors are sometimes represented with rings in their ears. In those of Persepolis, the Persians are not represented with rings, but there is one group represented with large circular rings. From the difference of dress they are evidently not Persians, and as the camel is associated with this group only, we may conclude them to be Arabians, and as such furnished with ear-rings. The Arabians certainly used them in the time of Mohammed; but they are not now commonly worn by men. Perhaps the reason may be, that Mohammed prohibited rings of gold; which gradually made them careless whether they had any. Mohammed, indeed, forbade all but silver ornaments to both sexes; but in the end allowed women to wear either gold or silver. This accounts for the fact that the modern Arabs do not exhibit such costly ornaments as the ancient Ishmaelites. It seems from what Mohammed says, that the men were, in his time, accustomed to wear some sorts of ornament which women only now display. One of his prohibitions affords a striking illustration of the present enumeration of the Midianite ornaments. "Whosoever likes to put into the nose or ear of his friend a ring of hell-fire, tell him to put on a gold ring; and he who wishes to put on the neck of his friend a chain of hell-fire, tell him to put on a chain of gold; and he who wishes to put on rings to his friend's wrists of hell-fire, tell him to put on golden ones; wherefore be it on you to make your ornaments of silver." ('Mischat-ul-Masabih,' vol. i. p. 355.) This rigid and repeated law made considerable alteration in the ornaments of men. The smaller appear to have been generally given up, as a small quantity of silver is not of much value; but the larger and more massive ornaments, being valuable even in silver, were retained. We do not know any instance in which Mohammed tolerated the use of gold, except in one, which we may mention as showing the antiquity of artificial noses. "Arafah's nose was cut off in the

battle of Culab; and he made a nose of silver, which became offensive; and his highness (Mohammed) told him to make a nose of gold, which would not become soiled."

26. "*Ornaments*."—The word is the same as that applied to the "ornaments" of the camels (verse 21), and they seem to have been of the same form and material.

"*Collars*."—This has been variously understood. The Targum thinks they were "crowns;" some make them to have been golden smelling-bottles, not to mention other renderings. The original word (נְטִילֹת) literally means "drops," and is with considerable probability thought to denote "ear-pendants," called "drops" from the form which they bore. Some think that these ear-pendants were of pearls.

"*Purple*."—See the note on Exod. xxxv. 35. The present is the first indication of purple as a royal colour.

"*Chains...about their camels' necks*." Also verse 21, "*Ornaments...on their camels' necks*."—The Jewish commentators, and others, think that they were in the form of a crescent, and were worn in honour of the moon (see Isa. iii. 18), which was a great object of worship among the Arabian tribes. We believe, indeed, that the semi-religious use of this figure by Mohammedans, the Arabs among the rest, is merely a relic of ancient idolatrous usage, the object of which Mohammed had the address to change. Whatever these "ornaments" were, they were doubtless of gold, like the chains afterwards mentioned. The ancient nations were fond of ornamenting their more spirited riding animals, whether camels or horses, with gold. Thus, when Latinus ordered the ambassadors sent by Æneas to have horses given them on which to return,—

"At his command  
The steeds caparison'd with purple stand,  
With golden trappings, glorious to behold;  
And champ betwixt their teeth the foaming gold."—DRYDEN.

At present in Persia, a golden bridle, and a golden chain to hang over the horse's nose, form part of the furniture of the horse which, with a dress of honour, kings and princes send as a present of state to ambassadors and other persons of high distinction. In Turkey and Egypt also, chains of gold are used, on state occasions, by persons of high official station in their horse furniture, connecting the bridle with the breastplate of the animal.

27. "*Gideon made an ephod*," &c.—He had, when called to his high mission, been instructed to build an altar at the same place as this, which perhaps induced him to think himself authorized to have a sacerdotal establishment there, where sacrifices might be regularly performed; for this seems to be the meaning of the text, although some think that the ephod was merely a trophy commemorative of Israel's deliverance. If so, it was a very strange one. If the former be the right conjecture, the worship performed there was doubtless in honour of the true God, but was still improper and unauthorized. Even in his life-time, it must have had the effect of withdrawing the attention of the people, east of Jordan from the tabernacle at Shiloh, and so far tended to facilitate the step into positive idolatry, which the people took after the death of Gideon. The probability that a sacerdotal establishment was formed, is the more strong when we recollect that others were formed, by Micah in Mount Ephraim (chap. xvii. 5—13), and by the Danites at Laish (ch. xviii. 29—31).

## CHAPTER IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, 'Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined

\*to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, 'by the plain of the pillar that was in Shechem.

7 ¶ And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them,

<sup>1</sup> Heb. *What is good? whether, &c.*

<sup>2</sup> Heb. *after*.

<sup>3</sup> Or, *by the oak of the pillar*. See Josh. 24. 26.

Should I leave my fatness, wherewith by me they honour God and man, and 'go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the 'bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and 'adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the three-

score and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which 'aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made 'merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was 'kindled.

31 And he sent messengers unto Abimelech 'privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them 'as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people

<sup>4</sup> Heb. go up and down for other trees.

<sup>5</sup> Or, thistle.

<sup>6</sup> Heb. cast his life.

<sup>7</sup> Heb. strengthened his hands to kill.

<sup>8</sup> Or, songs.

<sup>9</sup> Or, hot.

<sup>10</sup> Heb. craftily, or, to Tormah.

<sup>11</sup> Heb. as thine hand shall find.



down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

37 And Gaal spake again and said, See there come people down by the <sup>13</sup>middle of the land, and another company come along by the plain of <sup>13</sup>Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen <sup>14</sup>me do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman <sup>15</sup>cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

<sup>13</sup> Heb. novel. <sup>13</sup> Or, the regards of times. <sup>14</sup> Heb. I have done. <sup>15</sup> 2 Sam. 11. 21.

Verse 4. "*The house of Baal-berith.*"—From this it is evident that idolatry had gained ground again, in some places, during the lifetime of Gideon. Indeed, when we read of the Israelites as repenting and turning to the Lord, we are perhaps not to infer that this was done universally, but only in those parts where oppression and distress were the most strongly felt. It seldom happened, perhaps never, that all parts of Israel were at the same time equally oppressed.

5. "*Slew his brethren.*"—Here is the first indication of a savage custom which is not yet extinct in Asia, and under which a new king deems it a measure of policy to put to death his brothers, from fear that their ambition, or the favour of the people towards them, might lead them to form designs against his dignity or life. Thus, the commencement of a new reign is signalized by the same horrible transaction as that of which we here read. In Persia, where the same principle operates, the new monarchs have rather sought to secure their own safety, by putting out the eyes of their brothers, and others whose birth had, unhappily for them, put them in near connection with the throne.

Mrs. M'Neil, the lady of the present ambassador to the court of Tehraun, was one day in the royal zenanah, when she observed one of the princes, a boy ten years of age, with a handkerchief tied over his eyes, groping about the apartment. On inquiring what he was doing, he said that, as he knew his eyes would be put out when the king his father died, he was now trying how he should be able to do without them. The uncle and predecessor of this lad's

father, secured the throne to the nephew whom he loved, by Abimelech's process. "He had," he used to say, "raised a royal palace, and cemented it with blood, that the boy Baba Khan (the name he always gave his nephew) might sleep within its walls in peace."

"*Threescore and ten persons.*"—Besides these seventy sons, Gideon had doubtless a proportionate number of daughters. Such enormous families are not unexampled in the East. The king mentioned in the preceding note, Futteh Ali Shah, the nephew of the blood-spiller and the father of the boy who expected to be blinded, had a much larger family than this. He also, like Gideon, "had many wives" (chap. viii. 30). To have many, is a piece of state in Oriental kings and rulers: but it is not always attended with such numerous families. Solomon, who in this respect was exceeded by no Oriental monarch, had but one son.

8. "*The trees went forth on a time to anoint a king over them.*" &c.—Here we have the most ancient apologue extant; and yet one so complete and beautiful, as to show that this pleasing form of conveying instruction had long before been known and practised. The Greeks claimed to be the inventors of the apologue; but this ancient parable of Jotham would alone suffice to throw their claim to the ground, as its antiquity ascends far higher than the times to which their accounts would refer the origin of instructive fable. Indeed, modern researches, guided by a more intimate acquaintance with Oriental literature than Europe ever before possessed, tends to show, that not only was the apologue of Oriental origin, but that the main stock of European fable may be traced to the East. These such little fictions continue to instruct those who would not listen, or perhaps would not understand, abstract reasonings or direct address. It is probable that such a mode of instruction is about the most ancient of any. It is easy to trace its origin to the period when languages were poor in terms for the expression of ideas, and for discriminating the shades of sentiment and thought, which therefore obliged men to reason from natural objects. And this custom, being once introduced, was retained, even when languages became more copious in abstract terms; because it was found, that only in this veiled form could wholesome truths gain admittance to the ear of power, on the one hand, or be rendered acceptable or intelligible to the unreasoning multitude, on the other. Hence it has happened in the East—and not in the East only—that the sternest purposes of power have been averted, and lessons of justice and mercy inculcated, by a timely and pointed fable, where open remonstrance or rebuke would not have failed to give such offence, or provoke such indignation, as would have ruined the incautious reprove. Instances are also recorded, in which even excited multitudes have been soothed, and have consented to receive, through a well-framed fable, lessons of moderation and prudence, which able reasoners and eloquent declaimers might have endeavoured vainly to instil. A short fable is also more easily remembered, and the "moral" along with it, than the moral alone expressed in abstract terms; and hence it is that the apologue has so often been chosen as the vehicle through which to transmit wholesome general truths and important precepts for moral guidance, or for the inculcation of doctrines. Fables thus variously intended, are all exemplified in the Sacred Scriptures. There we have them as employed to reprove kings, to admonish multitudes, and to instruct disciples. Our Lord himself did not disdain to employ them. They are all perfect of their kind; nearly all of them are very short; and in most instances, as in that now before us, the application is made by the speaker. We may regard them as specimens of a mode of instruction and admonishment which must obviously have been common among the Hebrews.

With respect to the present fable, we only need cite the following remarks of Dr. Hales: "For their ingratitude to the house of Gideon, the Shechemites were indignantly upbraided by Jotham, in the oldest and most beautiful apologue of antiquity extant—the *trees choosing a king*. With the mild and unassuming dispositions of his pious and honourable brethren, declining, like their father, we may suppose, the crown, when offered to them perhaps successively, under the imagery of the olive-tree, the fig-tree, and the vine, he pointedly contrasts the upstart ambition and arrogance of the wicked and turbulent Abimelech, represented by the bramble; inviting his new and nobler subjects, the cedars of Lebanon, to put their trust in his pigmy shadow, which they did not want, and which he was unable to afford them; but threatening them imperiously, on their refusal, to send forth a fire from himself to devour those cedars: whereas, the fire of the bramble was short and momentary even to a proverb, Ps. lviii. 9; Eccl. vii. 6."

9. "*Olive tree*" (אֵיל זַיִת *Zaith*, *Olea Europæa*).—The olive seems to have been originally a native of Asia, whence it was transplanted into Egypt and Barbary and the south of Europe. The wood is hard-grained and heavy, and not liable to be assailed by insects. Its colour is yellowish, veined, and of an agreeable odour, while its texture renders it susceptible of a fine polish. The appearance of the olive-tree is not unlike that of our willows, as the leaves are lance-shaped, or narrow, and hoary. The fruit, when ripe, is like a damson to the eye, with a soft oleaginous pulp, and a hard nut in the centre. Cultivation has produced several varieties of olive, which differ in their fatness and savour. The olive was consecrated to Minerva by the Athenians, who regarded the culture and protection of the olive tree as a religious duty. In some parts of France, the inhabitants eat the berries of the olive with their bread, and find them an agreeable and wholesome condiment. The olive in general requires a little preparation in brine or hot water, to dissipate the bitter principle which it contains, though a variety, which is very uncommon in France, is so sweet that it may be eaten at once. It is probable that the olives of Judea, when in its prosperity, were of this character, and formed to the inhabitants a pleasant accompaniment to the more substantial articles of their daily food. The oil of the olive is pre-eminent among vegetable oils, and has not only always had an extensive use in culinary purposes, but formed the *menstruum* or vehicle for the most celebrated perfumes.

OLIVE (*Olea*).

13. "*My wine, which cheereth God and man.*"—Wine is here expressed as cheering God, because it was used in the sacrifices and offerings made to him. In the same way we must explain verse 9, where God is said to be honoured by olive-oil,—it being used in sacrifices, and for other purposes connected with his service.

14. "*Bramble*" (*Ἰὺν Ἀιάχ, javes, Rhamnus* of the Vulgate).—This was a species of buckthorn, perhaps the *Zizyphus vulgaris*, which is a native of Syria and Palestine, whence it migrated into Europe in the reign of Augustus Cæsar. Many of the buckthorn family are remarkable for the length and abundance of their spines, which are the transformed stipules. The fruit of the one before us is an edible drupe, a pulpy mass with a two-seeded nut in the centre. Its comparative fruitfulness gave it a specious claim to be counted the king of trees, while the singularly combustible nature of its wood suggested the idea of that "fire" which was to come forth and consume the disaffected.

45. "*Beat down the city, and sowed it with salt.*"—Virgil is sometimes quoted in illustration of this practice:—

"Salt earth and bitter are not fit to sow,  
Nor will be turn'd or mended with the plough."

It is no doubt true, as he says, that a naturally salt and bitter soil is not productive; but merely strewing fertile land with salt is not calculated to make it unproductive. Besides, there would have been no meaning in strewing with salt a demolished city with the view of rendering it unproductive, because a town is not intended for culture, but for building. As, however, lands have been rendered utterly sterile by saline admixture or incrustation, salt might well be taken to symbolize the desolation to which the city was doomed. Or else, as salt was used in the confirmation of covenants, this act may possibly have been part of a ceremony by which the city was doomed to be rebuilt no more, so far as the interdict of the destroyer could have effect. This ceremony was not peculiar to the Jews. When Hadrian levelled Jerusalem with the ground, he caused salt to be strewed on the site it had occupied: and when, at a period much more modern (1162), the emperor Frederic Barbarossa destroyed Milan, he not only ploughed it up (another Hebrew practice), but strewed it with salt, in memory of which, a street of the present city is called *Contrado della Sala*. (Sigonius, 'De Regn. Ital.' l. 13, 14; cited by Gill.)

51. "*A strong tower within the city.*"—This was doubtless a sort of citadel, such as exists in most considerable towns of Western Asia, and which serves the people as a last retreat when the town is taken by an enemy, and where the people in authority shut themselves up on occasions of popular tumult. In some parts we have seen such towers in the open country, where the neighbouring peasantry may deposit their more valuable property, or themselves take refuge when the approach of an enemy or of a plundering tribe is expected.

53. "*And all to brake his scull.*"—According to the present use of language this would seem rather to express intention than the result of action; but it does express the latter, as the past tense (*brake*) of the verb "to break" indicates. "All to," in many of our old writers, means "altogether" or "entirely," and is so used here. So the meaning is, "and entirely brake his scull." Without understanding this, some copies of our version have changed it, to indicate intention, by substituting "break" for "brake." The death of Pyrrhus at Argos, as told by Plutarch, resembles, in many of its circumstances, this account of the death of Gideon's unworthy son. The women in the East are often very active in throwing all sorts of missiles, such as bricks, tiles, and stones, from the walls of besieged places.

54. "*That men say not of me, A woman slew him.*"—It was, in ancient times, accounted in the highest degree dishonourable for a warrior to die by the hands of a woman; and certainly, military men would not, even now, count it in any respect an honourable death. Burder quotes, in illustration of this, Seneca the tragedian, who thus deprecates the death of Hercules:—

"O turpe fatum! fœmina Hercules necis  
Auctor fertur."—*Herc. Etæus*, v. 1177.

"O dishonourable fate! a woman is reported to have caused the death of Hercules."

Abimelech's device, to avoid this dishonourable fate, availed him little; for nearly three centuries afterwards we find his death ascribed to the woman who threw the piece of millstone from the wall. 2 Sam. xi. 21.

## CHAPTER X.

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech there arose to 'defend' Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called 'Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Ca-mon.

6 ¶ And 'the children of Israel did evil again in the sight of the LORD, and served Baalim, and 'Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel; and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and 'oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

<sup>1</sup> Or, deliver.

<sup>2</sup> Heb. sons.

<sup>3</sup> Or, the villages of Jair.

<sup>4</sup> Chap. 2. 11, and 3. 7, and 4. 1, and 6. 1, and 13. 1.

<sup>5</sup> Chap. 2. 13.

<sup>6</sup> Heb. crushed.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?*

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 'Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever <sup>7</sup>seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the <sup>8</sup>strange gods from among them, and served the LORD: and his soul <sup>10</sup>was grieved for the misery of Israel.

17 Then the children of Ammon were <sup>11</sup>gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man <sup>12</sup>is he that will begin to fight against the children of Ammon? he shall <sup>13</sup>be head over all the inhabitants of Gilead.

<sup>7</sup> Deut. 32. 15. Jerem. 2. 13.

<sup>8</sup> Heb. *is good in thine eyes.*

<sup>9</sup> Heb. *gods of strangers.*

<sup>10</sup> Heb. *was shortened.*

<sup>11</sup> Heb. *cried together.*

<sup>12</sup> Chap. 11. 8.



REPENTANCE OF ISRAEL.—CANOVA.

Verse 4. "*He had thirty sons that rode on thirty ass-colts.*"—This is a curious indication of manners. It seems that the people so generally went about on foot, that to ride on an ass, that is, to ride at all, was considered a mark of wealth and distinction. So afterwards, we read of Abdon, another judge, that "*he had forty sons and thirty nephews that rode on threescore and ten ass-colts*" (chap. xii. 14). No doubt this conveyed the idea of as much consideration to the ancient Hebrews as it does, among us, to say that a person keeps a carriage. Josephus, who seems to have thought the indication undignified, changes the asses to horses.

7. "*The Philistines . . . and the children of Ammon.*"—The Philistines probably subdued the Israelites in the south of Canaan, west of the Jordan; and the Ammonites, the two tribes and a half to the east of that river. The spirit of conquest or of aggression, however, soon led the latter to cross the Jordan (verse 9). It seems probable that they rather harassed and distressed the trans-Jordanic tribes, than kept them in entire subjection; and afterwards extended their incursions to the west of the Jordan.

12. "*Maonites.*"—We have not before met with a people thus named; and as the principal enemies of Israel are enumerated in this list, it is not improbable that we should, with the Alexandrian copy of the Septuagint, read "*Midianites.*" That they are intended, is also likely from its being improbable that they, from whom the Israelites had, at a comparatively recent period, suffered such grievous oppression, should be omitted in the notice of the past oppressors from whom Israel had been delivered. The Vulgate has "*Canaanites.*" There was a town called Maon in the mountainous region of Judea; and another called Beth-Meon and Baal-Meon on the west of Jordan; and some think that the old inhabitants of one of these districts are intended. This does not seem very probable.

17. "*The children of Ammon were gathered together,*" &c.—It would appear from the next chapter that, as we explained above, the Ammonites had not brought the country under complete subjection; having contented themselves with incursions attended with slaughter and spoliation. But, from the claim made in the ensuing chapter, it seems clear that they were assembled, on the present occasion, with the view of completing their operations, by the total expulsion of the Hebrews from the country east of the Jordan. It was probably this imminent danger which aroused the tribes to the repentance expressed in the preceding verses. Past experience then taught them to expect that the Lord would take pity upon them; and in this expectation, they appear to have been encouraged to assemble, in order to give the Ammonites battle. At any rate, the whole history shows that the Ammonites had not up to this time brought the trans-Jordanic tribes under servitude, in the full sense of the word.

## CHAPTER XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 34 *He performeth his vow on his daughter.*

Now Jephthah the Gileadite was a mighty man of valour, and he *was* the son of <sup>a</sup>an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled <sup>a</sup>from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass 'in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight

against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD <sup>b</sup>be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, <sup>c</sup>Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, <sup>d</sup>Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then <sup>e</sup>Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of

<sup>1</sup> Heb. 11. 32, called *Jephthah*.

<sup>a</sup> Heb. a woman an harlot.

<sup>b</sup> Num. 21. 13.

<sup>c</sup> Heb. from the face.

<sup>d</sup> Heb. after days.

<sup>e</sup> Heb. be the hearer between us.

<sup>f</sup> Deut. 2. 9.

<sup>g</sup> Num. 20. 14.



Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, *but* came not within the border of Moab: for Arnon *was* the border of Moab.

19 And <sup>10</sup>Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed <sup>11</sup>all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 <sup>12</sup>And now *art* thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that <sup>13</sup>whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, <sup>14</sup>and I will offer it up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto <sup>15</sup>the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was* <sup>16</sup>his only child; <sup>17</sup>*beside* her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may <sup>18</sup>go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father,

<sup>9</sup> Num. 21. 13, and 22. 36.

<sup>10</sup> Deut. 2. 26.

<sup>11</sup> Deut. 2. 36.

<sup>12</sup> Num. 22. 2. Deut. 22. 4. Josh. 24. 9.

<sup>13</sup> Heb. *that which cometh forth, which shall come forth.*

<sup>14</sup> Or, *or I will offer it, &c.*

<sup>15</sup> Or, *Abel.*

<sup>16</sup> Or, *he had not of his own, either son or daughter.*

<sup>17</sup> Heb. *of herself.*

<sup>18</sup> Heb. *go and go down.*

who did with her according to his vow which he had vowed: and she knew no man. And it was a "custom in Israel,

40 That the daughters of Israel went yearly "to lament the daughter of Jephthah the Gileadite four days in a year.

<sup>18</sup> Or, ordinance. <sup>19</sup> Heb. from year to year. <sup>21</sup> Or, to talk with.

Verse 3. "*There were gathered unto him men to Jephthah, and went out with him.*"—The meaning of this obviously is that Jephthah, being without any inheritance or family connections to afford him a subsistence, and being expelled from his native place, became an adventurer; and his character having brought around him a number of brave but idle men, perhaps similarly circumstanced, he, for his own and their support, as well as to establish the reputation he had previously acquired, made predatory incursions into the neighbouring countries. This is meant by "going out with him." Probably they went out particularly into the land of the Ammonites, to retaliate the incursions which the latter made into Israel; and this would naturally lead the people to look to Jephthah, when they wanted a military leader. The mode of life here indicated is precisely that followed by David, when his reputation brought around him men of similar character to these followers of Jephthah. This kind of military robbery is very far indeed from being considered dishonourable in the East. On the contrary, the fame thus acquired is thought as fair as any that can be obtained through any class of military operations. An Arab or a Tartar desires no higher or brighter fame than that of a successful military robber: and to make that fame unsullied, it is only necessary that his expedition should not be against his own nation or his own tribe. The associations formed by the Arabs and Tartars for such purposes are seldom of longer duration than the particular expedition; and we therefore think that the most striking illustration of the state of things here and elsewhere indicated, may be derived from the account which Tacitus gives of the manners of the ancient Germans. When a warrior had acquired reputation for courage and conduct, young men became emulous of placing themselves under so distinguished a leader, and resorted to him, forming a retinue of bold volunteers who felt bound to do their chief honour by their exploits, to defend him with their lives, and not to survive him if slain. This band gave distinction and power to the chief himself; and rendered him often so formidable, that neighbouring tribes and nations cultivated his favour by embassies and presents, and obstinate and cruel wars were often terminated by his interposition. All the retinue lived at the expense of their leader, who provided a plain but plentiful table for them; and also from time to time made them valuable presents. This involved great expense; to support which he kept his troop almost continually engaged in invasions and plundering expeditions among the neighbouring nations—or, in short, in the same kind of military robbery which Jephthah and David practised—and through which alone they could keep up the state of a general, and maintain a character for liberality to their band. They, like the Orientals, did not account the act of pillaging base, while carried on beyond the limits of their own tribe or nation: on the contrary, they considered it a laudable and glorious employment for their youth, which procured them reputation, and preserved them from indolence and inaction. Some similar feelings may be discovered in the border "forays" which were carried on from the frontiers of England and Scotland, even at times when the two nations were at peace. Another source which contributed to enable these old German captains to support their retinue, was found in the voluntary contributions of the people of the district which was protected by their valour. These contributions consisted chiefly of corn and cattle; and were of the greatest service in assisting him to furnish his troop with provisions. The Hebrew leaders of the same class expected the same assistance; as we see by the instance of David, who sent some of his men to Carmel to ask the rich Nabal to send him provisions, grounding the demand on the safety and protection which the shepherds had enjoyed while his troop had been in the neighbourhood. These details may assist us in understanding the position which Jephthah occupied before he was called to lead the army against the Ammonites, and which David filled while the persecutions of Saul made him a wanderer.

13. "*Because Israel took away my land.*"—See the note on Dent. ii. 19.

30. "*Jephthah vowed a vow.*"—It was usual among most ancient nations, at the commencement of a war or battle, to vow to some particular god that, if the undertaking were successful, large sacrifices should burn upon his altar, or temples be erected in his honour. We have instances of this as well in the histories of Greece and Rome, as in those of Oriental nations. Concerning the vow now before us many volumes have been written; the point of interest being to determine whether Jephthah really did sacrifice his daughter, or only devoted her to perpetual celibacy, as consecrated to Jehovah. We have anxiously considered this question; and feel so much difficulty in arriving at a decided opinion, that we shall express none, except on one or two points which may be considered as established beyond dispute. For the rest, we shall state what we conceive to be the strongest arguments on both sides of the question, leaving the reader to form his own conclusions as to their comparative value. We may as well state here, however, that the balance of authority, Jewish and Christian, is decidedly in favour of the common impression, which is, that Jephthah really did offer his daughter as a sacrifice to Jehovah. We must not, however, take the balance of authority for more than it is worth; and need not hamper the question, by giving undue preponderance to that conclusion which it seems rather to sanction.

31. "*Whosoever cometh forth of the doors of my house to meet me....shall surely be the Lord's, and I will offer it up for a burnt offering.*"—By comparing this reading with that in the margin, it will be seen that two very different versions are given, through a very slight verbal variation. The sense depends upon whether, at the commencement of the last clause, we shall render the prefix *v* as "*and*" conjunctive, or "*or*" disjunctive. We may do either; but "*and*" is the most usual sense, perhaps because, in writing, the conjunctive "*and*" is more frequently required than the disjunctive "*or*." In most cases, the context enables us to determine which is to be understood; but the present is one of the few instances in which the context does not discriminate the particle, but the particle determines the meaning of the text. In this dilemma our translation puts "*and*" in the text, and "*or*" in the margin. The reader will easily perceive the resulting difference in the meaning. If we take the *and*, it sanctions the opinion that Jephthah did sacrifice his daughter; because then his vow only imports, that whatever came forth to meet him should be the Lord's, by being offered up in sacrifice to Him, and does not imply any alternative. Whereas the *or* does imply an alternative, and says, in effect, that whatever came forth to meet him should be sacrificed as a burnt offering if fit for sacrifice; but, if not, should be consecrated to God.

Now there is no question that the latter form of the vow contained nothing contrary to the law; but that the former was most decidedly opposed to it. Jephthah could not but be aware of the probability that he might be met by a

human being, or by some animal declared by the law to be unclean and unfit for sacrifice. A vow which involved such a contingency could not be lawful; particularly as human sacrifices are again and again interdicted with the strongest expressions of abhorrence and reprobation. But, on the other hand, it is alleged, that there was nothing to prevent human beings from being consecrated to God and the service of his tabernacle. Samuel was thus devoted before his birth; and in the division of the spoils in the first Midianitish war, we are told that the *Lord's tribute* from the whole number of captive virgins was "thirty-two persons." These facts are said to explain the species of devotion which it was lawful to make. Jephthah's vow was therefore lawful, if we read the prefixed *v* as "*or*," but unlawful if we must read it as "*and*." There is then an interpretation under which the vow of Jephthah was lawful, and did not involve the necessity or probability of human sacrifice. Such being the case, it is contended by those who advocate the milder view of the transaction, that *this* is the interpretation which we ought to adopt; Jephthah being, from his devout and judicious conduct at the commencement of the war, apparently incapable of an intention so grossly repugnant to the law of God as that which the other explanation supposes. Without committing ourselves to a final opinion, we must confess that we concur with those who do not see the validity of *this* argument. It may be granted that the hero acted with the most devout intentions, without therefore conceding that he was so well instructed in the law of God as to be incapable of making an unlawful vow. Who was Jephthah?—a man who before his expulsion seems to have led a bold, daring life, which obtained him the reputation of "a mighty man of valour," and which reputation enabled him, after he became a fugitive, to collect a troop of "vain men," which he formed into a band of robbers, and became their captain. Moreover, he was bred up beyond Jordan, where the connection with the tabernacle and its observances was very loose, if at all maintained; where the ephod of Gideon had been a snare to that hero, to his house, and to the people; and where, after his death, the people had turned aside and made Baal-berith their god. Under these circumstances, it is not too much to suppose that the law had become very imperfectly known in general, and least of all to a man leading the kind of life which the brave Gileadite had led. It is highly probable that the people, during their idolatry, had offered human sacrifices, in imitation of their heathen neighbours, who certainly did so; and Jephthah's mind being familiarized to the notion that such sacrifices were acceptable to the gods, mingled with a misunderstood recollection (facts being better retained than precepts) of Abraham's intended sacrifice of Isaac by divine command—there is nothing very violent in the notion that he may have contemplated the possibility of such a sacrifice in pronouncing his vow. One thing seems certain, that whatever he intended, he could not be unaware that some human being might, quite as probably as an animal, be the first to come to meet him on his return home. Indeed, "coming to meet him," seems to imply an act which could scarcely be expected from any but a human being. That this human being would be his daughter was within the limits of possibility; but we see from the result, that it was his secret hope that she might be spared. He did not, however, make her an exception, because the prevalent notion was, that the offering, whether for sacrifice or living consecration, was the most acceptable in the same proportion that it was cherished and dear.

We have stated these considerations to show that the unlawfulness of the vow, under the common interpretation, cannot be, all the circumstances considered, admitted as a reason of such weight as to enable us to deny positively that Jephthah made such a vow. It does however enable us to deny, most decidedly, that such an offering could be made upon God's altar, or by the high-priest, or by any regular and faithful member of the priesthood. Opie, therefore, (a cut after whose celebrated picture we annex,) has taken a most unfortunate view of his text, as painters often do: its fame, however, as a work of art, has led us, after some hesitation, to introduce it, notwithstanding the grievous historical improprieties which it exhibits. It seems to us almost superfluous to say that a human sacrifice could not take place at the Lord's proper altar, or be offered by his proper priest; but perhaps it may not be superfluous to show from the text, that if Jephthah did offer his daughter, it could not be at the tabernacle. It will be remembered that the tabernacle was at Shiloh, in the tribe of Ephraim. Now at the beginning of the next chapter, and immediately after the conclusion of the war with the Ammonites, we find Jephthah, who, from all we know, had never till then, or even then, been west of the Jordan, engaged in a bitter war with the Ephraimites, which renders it in the highest degree improbable that he should, in the very heat of the quarrel, have gone into the heart of *that* tribe to offer such a sacrifice, even had it been lawful. That such a sacrifice was not offered at Shiloh, where only sacrifices to the Lord could legally be offered, does not however of itself prove that no such sacrifice was offered. If this unhappy chief was so ignorant of the law as to think such a sacrifice acceptable to God, he may well have been guilty of the other fault, then actually a common one, of making his offering beyond Jordan, where he was himself master—particularly as it would seem (see chap. viii. 27) that Gideon himself had given his sanction to this practice, and formed an establishment for the purpose. In the course of the preceding observations we have included the points we consider indisputable, namely, that if such a sacrifice were made, it was contrary to the law of God—that it did not take place at the only lawful altar—and that it could not have had the sanction of the high-priest.

34. "*She was his only child.*"—This circumstance is mentioned to point out a cause, besides paternal affection, for the poignancy of his distress. It has been observed how intensely anxious the Hebrews were for posterity, and as Jephthah could only hope for descendants through his daughter, the sorrow he expressed is quite natural, even under the milder interpretation of his vow.

37. "*And bewail my virginity.*"—This is thought a strong circumstance by those who take the milder view of Jephthah's rash vow. If she was to die, *that* might be expected to have been mentioned as the circumstance to be bewailed; but the text itself rather refers the regret to the loss of that hope of becoming "a mother in Israel," which every Hebrew woman cherished with the force of a passion. This may nevertheless be referred to her death; since to die without having borne children, no less than to live without them, was the most lamentable fate which could befall a woman; and on this circumstance she might rather be supposed to dwell, if really doomed to be sacrificed; because she may have thought it unbecoming to allow herself to lament that which was to be an acknowledgment of Israel's deliverance; but not at all so to bewail the involved extinction of that hope, which, to the daughters of Israel, was dearer than life itself.

39. "*Who did with her according to his vow.*"—It is not said what he did; and that she is not said to have been sacrificed, is considered a good negative evidence that she was not. Neither view however can obtain much support from this clause. It refers us back to the vow itself, the principal considerations connected with which we have already stated.

"*And she knew no man.*"—If Jephthah's daughter were sacrificed, it is alleged that this remark would be frivolous, by those who think that she was not. If she were, however, we do not see any puerility in directing our attention to what would doubtless have been considered as a most painful circumstance, namely, that she had died childless.



SACRIFICE OF JEPHTHAH'S DAUGHTER.—OFIL.

40. "*The daughters of Israel went yearly to lament the daughter of Jephthah.*"—Much of the sense of the whole narrative may be resolved into the interpretation of the word *לתנות* from *תנה*, here rendered "to lament." It is accordingly rendered differently, according to the different opinions which are entertained. Those who think that she was sacrificed, are satisfied with our version: whereas others refer to that in the margin, "to talk with"—meaning that the daughters of Israel went yearly to condole with and entertain her. We can only say, without reference to any particular theory, that the word means, in the general sense, "to praise or celebrate," and would therefore denote that the daughters of Israel kept a four days' anniversary to commemorate this transaction, whatever were its result. In a secondary sense, certainly, the word does mean to rehearse or relate; but this results from the former interpretation, recital of the deed celebrated being part of the act of celebration. To make this sense, which denotes *recital*, to mean *conversation*, as in the margin, seems rather forced. Recollecting the custom all over the East, for people to go once a year to lament over the graves of their deceased friends, this text seems rather to favour the idea that the daughter of Jephthah really died.

We have thus gone over the subject, having no other anxiety than to show, that if such sacrifice were really consummated, it was most decidedly against the law of God, and could not have been at his altar, or by his priest. Further than this, the subject is perplexed with difficulties. Of these, one which we have not already noticed is, the supposition that the persons who were devoted to the Lord were doomed to perpetual celibacy. But this is perfectly gratuitous. There is nothing in Scripture to sanction such a conclusion, unless it can be found in the narrative before us. Samuel, who was devoted to the Lord, married, and had sons. Of female devotion we know nothing, having no



other instance than this, if this be one; and it is indeed difficult to understand how, under the Hebrew law, a woman could be consecrated to Jehovah, or what services, when so consecrated, she could perform. It is true, that of the Midianitish virgins taken captive, thirty-two became "the Lord's tribute." But this was quite a different affair. These were captives taken in war, and there was no religious vow of devotion in the case. And it is nowhere said that they remained in a state of celibacy, or that they had any peculiar duties to perform. It is generally agreed that they were to the Levites what the rest of the women were to the other tribes,—female slaves, whom they might employ as such in ordinary services, or whom they might, when fit for marriage, marry, or give in marriage to their sons. Where, then, is the system of perpetual virginity of which so much is said in the interpretations of this chapter? Some think that Jephthah merely secluded his daughter from society, in perpetual celibacy. If so, this was an invention of his own, or borrowed from abroad; for there is nothing in Scripture to sanction such a practice, or even to denote that it existed in Israel, either before or after the time in which the hero of Gilead lived.

Several writers think, that the story of the sacrifice, or intended sacrifice, of Iphigenia, was taken from that which we have been considering. There is certainly a remarkable analogy of name: Iphigenia being little different from Jephtheginia, or "Jephthah's daughter." This lady was to have been sacrificed to propitiate Diana, by her father's direction. This determination being opposed, Iphigenia herself decided the matter, by declaring her readiness to die for the welfare of Greece. But at the moment of sacrifice she was saved by Diana, who substituted a hind in her room, and transported her to Tauris, where she became a priestess of the goddess. This looks like a combination of the present narrative with the result of Abraham's intended sacrifice of Isaac. This, however, is only one out of several versions of Iphigenia's story. That given by Cicero is more strikingly analogous: "Agamemnon had vowed to sacrifice to Diana the most beautiful object which should be born that year in his kingdom. Accordingly he sacrificed his daughter Iphigenia, because, in that year, nothing had been born which exceeded her in beauty—a vow which he should rather not have performed than commit so cruel an action." ('Offices,' l. iii. c. 25.) A story still more strikingly illustrative is given by Servius, in his note on the *Æneid*, Æ. 121, in which he explains the reason why

"Fierce Idomeneus, from Crete was fled,  
Expell'd and exiled."

He was king of Crete; and being, on his return from Troy, overtaken by a storm, he vowed that, if he should be saved, he would offer in sacrifice to the gods the first object that should meet him on his arrival. Most unhappily, he was first met by his own son, and, according to some accounts, he did with him according to his vow; but others state, that a plague arose, which, being construed to denote the displeasure of the gods, the citizens not only prevented the sacrifice, but expelled Idomeneus from his kingdom.

## CHAPTER XII.

1 *The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judged Israel.*

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, *Nay*;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel

† Heb. were called.



14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

\* Heb. sons' sons.

Verse 1. "*We will burn thine house upon thee.*"—Here is a second proof of the haughty and turbulent disposition of the Ephraimites. Comparing this with their complaints to Joshua, their hostile attitude towards Gideon, and their present insulting language to Jephthah, we cannot fail to discover a disposition to lord it over the other tribes, and an affectation of superior authority and pre-eminence, to which they were certainly not yet entitled. There were many circumstances to excite in them this disposition—such as the distinction assigned them in the blessing of Jacob—the fact that Joshua, the chief conqueror of the land, had been an Ephraimite—and the privilege which they enjoyed of having the tabernacle within their borders. The firm but temperate answer of Jephthah, though less soft than that of Gideon, contrasts well with the personalities and threats of this self-sufficient tribe.

3. "*I put my life in my hands.*"—A strong Orientalism, implying "I risked my life in a seemingly desperate undertaking." Mr. Roberts, who cites several proverbial applications of this phrase among the Hindoos, thinks that the idea is taken from a man carrying something very precious in his hands, under circumstances of great danger.

6. "*He could not frame to pronounce it right.*"—This is an interesting indication that a difference of dialects had already arisen in different parts of the country, and by which the inhabitants of one part were distinguished from those of another. In later times, we find Peter easily distinguished in Pilate's hall as a Galilean, by his dialect. (Mark xiv. 70.) There is nothing extraordinary in this. England herself offers a considerable variety of dialects and modes of pronunciation; and so does every other country. There is scarcely any so small as to be exempt. In Greece, an Athenian spoke Greek as differently from a Dorian as perhaps a northern man speaks English from a native of the southern counties. In the East itself, the Arabic of Cairo, Aleppo, and Bagdad is so different, that one who has made himself master of the language in one of these cities cannot, without great difficulty, understand, or be understood, in the others. Even in the small island of Malta (where an Arabian dialect is spoken), the inhabitants of the several villages speak the same language with so much difference as to render the market, to which they resort in common, a sort of Babel. While that island was independent, there was a knight (mentioned by De Boisgelin) who gained great credit by being able to tell, by means of this difference, from what villages the country people in the market came. The word chosen by the Gileadites means a *stream*, which, being the name of the object immediately before them, would seem to be naturally suggested, and was well calculated to put the Ephraimites off their guard. We scarcely need remark, that *sh* is of peculiarly difficult, if not impossible, pronunciation to persons whose organs have not, in childhood, been tutored to it. It is entirely wanting in many languages; and when persons to whom such languages are native, attempt to learn a language which has it, they find it not the least arduous part of their task to master and use properly this most difficult sound. This was the case of the Ephraimites, who "could not frame to pronounce it right."

### CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel 'did evil again' in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son: and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to

deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him,

<sup>1</sup> Heb. added to commit, &c.

<sup>2</sup> Chap. 2. 11, and 3. 7, and 4. 1, and 6. 1, and 10. 6.

<sup>3</sup> Num. 6. 3, 3.

<sup>4</sup> Num. 6. 5. <sup>1</sup> Sam. 1. 11.



MANOAH AND THE ANGEL.—SOLIMENE.

Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, *I am*.

12 And Manoah said, Now let thy words come to pass. *How* shall we order the child, and *how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid *for* thee.

16 And the angel of the LORD said unto

Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* *secret*?

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

\* Heb. *what shall be the manner of the, &c.*    \* Or *what shall he do?*

? Heb. *what shall be his work?*

\* Heb. *before thee.*

\* Or, *wonderful.*

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, "We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat

offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson : and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

<sup>10</sup> Exod. 33. 20. Chap. 6. 22.

Verse 2. "*Zorah*."—This is one of the towns which were taken out of Judah's lot, and given to Dan. (Josh. xv. 33; xix. 41.) It seems to have been a frontier town towards Judah after the boundary was altered; for when the ten tribes revolted from the house of David, Rehoboam retained Zorah, and it is mentioned among those towns which he made "cities of defence in Judah." (2 Chron. xi. 5.) Its inhabitants were called Zorites and Zorathites. (1 Chron. ii. 54; iv. 2.) Zorah existed as a town in the time of Eusebius and Jerome. It will be well to recollect, that the territory of Dan lay between that of Judah and the Philistines, and consequently at no great distance from any of the places which are mentioned in the remarkable history of Samson, and which were the scenes of his exploits.

5. "*Nazarite*."—See the note to Num. vi. 2.

19. "*Upon a rock*."—A rock was signalized much in the same manner in the history of Gideon (chap. vi. 20, 21). Large masses of stone, of various forms, some of which are well adapted to serve occasionally as altars, occur in the plains and valleys of Judea and other hilly countries. Some of these are seen in their natural position, rising out of the ground, while others appear as detached fragments, thrown down from the rocky eminences. To such insulated masses of rock there are frequent allusions in Scripture.

25. "*Eshtaol*."—This was another principal town of Dan which had once belonged to Judah. It was this place and Zorah that furnished the six hundred armed Danites, who went into the north of the country and took Laish (afterwards Dan), forming a new settlement near the sources of the Jordan. These are the only circumstances which make Eshtaol of any historical importance. It still existed in the time of Jerome, who describes it as being ten miles to the north of Eleutheropolis, on the road to Nicopolis or Emmaus. Eleutheropolis, which must sometimes be mentioned, as the place from which Eusebius and Jerome measure their distances, does not occur in the Bible, or at least not under that name. It is supposed to have been built considerably later than the destruction of Jerusalem, and, in the fourth century, when the eminent men whom we have named lived, was a place of much importance. Its name imports *the free city*. It lay near what had been the boundary line between Judah and Dan, and is commonly placed about N. lat. 31° 42', E. long. 34° 54'.

## CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 6 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.*

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for *she pleaseth* me well.

4 But his father and his mother knew not that it *was* of the LORD, that he sought an

occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared *against* him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the

<sup>1</sup> Heb. *she is right in mine eyes.*

<sup>2</sup> Heb. *in meeting him.*

woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty <sup>a</sup>sheets and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us <sup>b</sup>to take that we have? *is it not so?*

16 And Samson's wife wept before him,

and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him <sup>c</sup>the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their <sup>d</sup>spoils, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

<sup>a</sup> Or, shirts.

<sup>b</sup> Heb. to possess us, or, to impoverish us.

<sup>c</sup> Or, the rest of the seven days, &c.

<sup>d</sup> Or, apparel.



SAMSON GIVING THE HONEY TO HIS FATHER.—DOMENICHINO.

Verse 1. "*Timnath*."—This place was very ancient, it having been mentioned in the time of Jacob. Judah had his sheep shorn in or near Timnath (Gen. xxxviii. 12), his visit to which involved the only stain upon his character with which we are acquainted. The town was at first in the lot of Judah, and afterwards in that of Dan; but we do not know that either tribe ever acquired possession of it (Josh. xv. 57; xix. 43). It is mentioned under the names of Timnah, Timnath, and Timnatha; and is usually stated to have been twelve miles from Eshtaol and six from Adullam.

5. "*A young lion roared against him*."—It is evident from this and other passages of Scripture, that lions formerly existed in Judea. Some places, indeed, took their names from the lion, as Lebaoth and Beth-lebaoth (Josh. xv. 32; xix. 6). We do not know that lions are now to be met with in that country; but this is not surprising, as numerous instances might be cited of the disappearance of wild animals, in the course of time, from countries where they were once well known. This is particularly the case with respect to those animals which, like the lion, are no where found in large numbers. Lions have not, however, disappeared from Western Asia. They are still found in Mesopotamia and Babylonia—or rather, on both sides of the rivers Tigris and Euphrates. That they existed anciently in Syria (as they do still in the eastern parts of that country), as well as in Mesopotamia, is attested by several ancient writers. Thus Q. Curtius (viii. c. 1) mentions that Lysimachus, when hunting in Syria, had killed a very large lion, single-handed, but not until the animal had torn his shoulder to the bone. The historian mentions this incidentally while relating how Alexander the Great, while hunting, was assailed by a large lion, which he slew. This was thought a great feat even for Alexander, although he was armed with a hunting-spear:—what then shall we say of Samson, who overcame a lion when unprovided with any kind of weapon? It will be observed that "young lion" does not here mean a whelp, for which the Hebrew has quite a different word—but a young lion arrived at its full strength and size, when it is far more fierce than at a later period of its life.

8. "*After a time he returned to take her*."—She had doubtless been betrothed to him in the first instance, and the "time" mentioned, refers to the interval which it was considered necessary should elapse between the betrothal and actual marriage: that is to say, it was usual for the betrothed bride to remain for a time in the house of her parents, after which the bridegroom came to fetch her home and take her fully as his wife. The length of the interval depended on circumstances. As the young people were often affianced by their parents when mere children, a long interval then elapsed before the completion of the marriage; but when they were already marriageable, the time was shorter, as might be previously agreed upon between the respective parties. Even in such a case, however, the time was seldom less than about ten months or a year, which therefore may be taken to denote the period expressed by "a time," in the present text. The Jews still keep up this custom; the parties being, at the least, betrothed six or twelve months before marriage. After the betrothal, the parties were considered man and wife; and hence a betrothed woman guilty of any criminal intercourse with another was regarded as an adulteress; and if from any cause the husband should be unwilling to complete the engagement, the woman was regularly divorced, like a wife. Yet still, in this time, the man and woman appear to have had little if any communication with each other; but it is difficult to determine exactly the terms on which they socially stood towards each other. Some think that they had no opportunities of even talking together; while others allow that the betrothal entitled the bridegroom to visit the bride at her father's, but without any intimate communication. The latter is the practice among the modern Jews, who retain so much of their ancient oriental ideas as to consider it improper for a young man and woman even to walk together in public without being betrothed; and among whom, therefore, the betrothal merely admits to a restricted courtship. In point of fact, we apprehend that the betrothal was considered necessary to enable a young man to pay to a woman even that limited degree of particular attention which eastern manners allowed. (See Lewis's '*Origines Hebræe*;' Jahn's '*Archæologia*;' and Isaac's '*Ceremonies, &c., of the Jews*.')

"*There was a swarm of bees and honey in the carcase of the lion*."—The preceding note explains in part the present text. It is evident that several months had elapsed between the first and second visit to Timnath, and in that time the carcase of the lion *must* have been reduced to a clean skeleton; which might form a very suitable receptacle for the bees which abounded in that region. This would be particularly the case, if it remained covered with some portions of the dried skin, or if it was in a secluded place among bushes or high grass, as seems to be implied in the fact of Samson's "turning aside" to look for it, and in its not having been previously discovered by others, who, we may be sure, would have anticipated him in taking the honey. Much less time than the probable interval would amply have sufficed to have rendered the carcase of the lion a perfectly clean habitation for the bees. A day or two for birds, and a night or two for beasts of prey, would, in that country, have cleared the skeleton of every particle of flesh; and, in a few days more, the heat of the sun would absorb all the moisture from the bones and from any portion of the hide which may have been left remaining. There is, therefore, nothing in this fact repugnant to the naturally cleanly habits of bees, and their alleged repugnance to impure smells. Herodotus relates an anecdote somewhat in conformity with this view. He says that the Amathusians revenged themselves on Onesilus, by whom they had been besieged, by cutting off his head which they carried to their city, and hung up over one of its gates. *When it became hollow, a swarm of bees settled in it, and filled it with honey-comb* ('*Terpsichore*,' 114). Virgil's fourth Georgic, which is devoted to the subject of bees, concludes with the account of an invention by which the race of bees might be replenished or renewed, when diminished or lost. He speaks of it as an art practised in Egypt; and through the absurd distortions of the story, it is not difficult to perceive that it originated in accounts of bees swarming in the carcases of animals. The process, in brief, is to kill a steer two years old, by first stopping his nostrils and then knocking him on the head, so that

"His bowels, bruised within,  
Betray no wound in the unbroken skin."

The body is then left in a proper situation; and when the operator repairs thither nine mornings after:—

"Behold a prodigy! for from within  
The broken bowels and the bloated skin,  
A buzzing sound of bees his ears alarms:  
Straight issuing through the sides assembling swarms.  
Dark as a cloud they make a wheeling flight,  
Then on a neighbouring tree descending, light:  
Like a large cluster of black grapes they show,  
And make a large dependence from the bough."—DRYDEN.

10. "*Samson made there a feast*."—This feast used to last seven days, as we see by verse 12 (see also the note on Gen. xxix. 27: several other marriage customs are noticed in that chapter, and in chaps. xxiv. and xxxiv); after which the bride was brought home to, or fetched home by, her husband. We must understand probably, in conformity with



existing usages in the East, that Samson made his feast at the house of some acquaintance, or in one hired for the occasion, as his own home was distant; while, at the same time, the woman entertained her female friends and relatives at her father's house. The different sexes never feasted together on these or any other occasions, and the bride and bridegroom did not even give their respective entertainments in the same house, unless under very peculiar circumstances. In reading this narrative, we must not forget that Samson was a stranger at Timnath.

11. "*Thirty companions.*"—We differ from those who think it was a regular custom for the bride's friends to provide the bridegroom with a number of companions or bridesmen. We are continually mistaking when we take peculiar cases as indications of general usage. It seems more probable that Samson being a stranger in the place, the bride's friends undertook to provide him with a suitable number of guests or companions to give proper importance to his wedding. Feasting thirty persons for a week must have been a very costly affair: but it is quite oriental. In the East, sums that would make a little fortune—and not always a little one—are often spent on such occasions: and every one so much desirous to distinguish himself by the richness and profusion of the wedding entertainment, that the manner in which the expense is to be borne is often a subject of warm discussion and previous arrangement between the friends of the bride and those of the bridegroom. The object of the latter is, chiefly, to induce the former to give up a part of "the price" of the girl, towards the expenses of this occasion; and to some extent they generally succeed.

12. "*I will now put forth a riddle unto you.*"—It was a very ancient custom among different nations—as the Phœnicians, the Egyptians, the Greeks, and others—to relieve their entertainments, by proposing difficult and obscure questions, to the solution of which a reward was annexed usually equivalent to the forfeiture which inability incurred. This was a favourite amusement and exercise of ingenuity among most people in those times, when the very limited extent of knowledge and general information afforded few topics of interesting conversation or discussion. Devices of this sort were particularly necessary for amusement and pastime in a festival of seven days' duration, like the present. We need not remind the reader that the tales of ancient and modern times, Oriental and European, abound in instances in which the interest of the story turns upon some great advantage or exemption from calamity depending upon the successful interpretation of a riddle. This was also, and is still in the East, a favourite, but certainly a very mistaken, method of testing the abilities of a person of reputed wisdom or learning. Thus the queen of Sheba came to prove Solomon with hard questions (1 Kings x. 1). The Arabs, Persians and Turks have ancient and modern books, of great reputation among themselves, containing riddles, or rules by which riddles may be interpreted or manufactured.

13. "*Thirty sheets and thirty change of garments.*"—Instead of "sheets" the marginal reading of "shirts" is unquestionably to be preferred. That is to say, he offered thirty dresses, which probably consisted only of a shirt and upper garment. Indeed, as it is probable that only one garment, of woollen, was worn at this time by the common people, the shirt may be taken to denote that the dresses were such as persons of consideration usually wore. (See the note on Deut. xxix. 6.)

18. "*If ye had not plowed with my heifer, ye had not found out my riddle.*"—We do not understand this to mean more than that we already know, namely, that the Philistines could not have obtained the solution of Samson's riddle, but with the assistance of his wife.

19. "*Ashkelon,*" otherwise called Askalon or Ascalon, was, as we have before seen, the chief and denominating city of one of the five principalities of the Philistines. It was taken, with the others, by Judah (chap. i. 18), but that tribe did not long retain it. It was situated on the Mediterranean coast, between Gaza on the south and Ashdod on the north. It is distant about twelve miles from the former town, and, as well as can be ascertained, about twice that distance S.S.W. from Timnath. Why Samson went so far it is not easy to determine, unless it were that his aggression might be committed in another, and perhaps more adverse, principality than that in which the previous transactions had taken place. In the time of Herodotus the place was famous for a temple, which, he says, was the most ancient of those consecrated to the Heavenly Venus, and which had been plundered by the Scythians, B.C. 630. This Heavenly Venus was no doubt the same as "Astarte,"—the "Ashtaroth," and the "queen of heaven" (i.e., the moon) of the Bible. After passing through the hands of the powers which were successively dominant in this region, Ascalon became the seat of a bishopric in the early ages of Christianity; and, in the time of the Crusades, the degree of importance which it still retained, and the strength of its position, caused its possession to be warmly contested between the Christians and Saracens; and it was the last of the maritime towns which were taken by the former (A.D. 548, A.D. 1153). In the history of the Crusades it is chiefly famous for a battle fought in its plains in 1099, when Godfrey of Bouillon defeated the Saracens; and another in 1192, when the sultan Saladin was defeated, with great slaughter of his army, by our Richard the First. Since the expulsion of the Christians, it has ceased to be a place of any importance. Sandys, early in the seventeenth century, describes it then as "a place of no note; more than that the Turke doth keepe there a garrison." It is now of still less note, being an entirely deserted ruin—"a scene of desolation," says Jolliffe, "the most extensive and complete I ever witnessed, except at Nicopolis"—verifying the divine predictions delivered when Ascalon was in its glory, "Askalon shall not be inhabited" (Zech. ix. 5); and, "Ashkelon shall be a desolation.".... "And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks" (Zeph. ii. 4, 6); and this is the literal truth at present with respect to the Philistine coast in general, and in particular of Ashkelon and its vicinity. (See 'Richardson,' vol. ii. p. 204.)

Ascalon was accounted the most impregnable town on the Philistine coast. It is seated on a hill, which presents an abrupt, wave-beaten face to the sea, but slopes gently landward, where a ridge of rock winds round the town in a semi-circular direction, terminating at each extremity in the sea. On this rock the walls were built, the foundations of which remain all the way round, and although generally ruined, maintain in some few places the original elevation, which was considerable. They are of great thickness, and flanked with towers at different distances. It is remarkable that the ground falls within the walls, as it does on the outside; the town was therefore situated in a hollow, so that no part of its buildings could be seen from without the walls. The interior is full of ruins of domestic habitations, of Christian churches in the Gothic style, with some traces of more ancient remains. Of the latter the principal ruin is situated about the centre of the town, and appears to have been a temple; in which a few columns of grey granite, and one of red, with an unusually large proportion of felspar, and some small portion of the walls, are all that now remains. It is possible that this structure may have been the successor of that old temple for which the place was anciently famous. Ascalon was the native place of Herod the Great, who considerably improved it, and built there a celebrated palace, some traces of which might still possibly be discovered. Ascalon was never of much importance as a sea-port, the coast being sandy and difficult of access. There is no bay or shelter for shipping; but a small harbour, at a short distance to the northward, serves now, as it probably did formerly, to receive the small craft that trade along the coast.

20. "His companion, whom he had used as his friend."—This friend was probably what is called in the New Testament "the friend of the bridegroom." This person (called the *paranymp*) was a trusted friend, who was charged with a peculiarly delicate and confidential office. He devoted himself, for a time, almost entirely to the affairs of the bridegroom; before the day of marriage, he was usually the medium of communication between the bridegroom and the bride; during the marriage festivity, he was in constant attendance, doing his best to promote the hilarity of the entertainment, and rejoicing in the happiness of his friend. Nor did his duties terminate with the completion of the marriage, but he was considered the patron and confidential friend of both parties, and was usually called in to compose any differences which might arise between them. Samson's friend must, as his *paranymp*, have had peculiar facilities in forming an acquaintance with the woman, and of gaining her favourable notice; and the treachery of one whom he had so largely trusted, must have been peculiarly distressing to Samson. Milton, also, entertains the view that the *paranymp* is here intended—

"The Timnan bride  
Had not so soon prefer'd  
Thy *paranymp*, worthless to thee compared."—*Samson Agonistes*.

## CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smote them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain En-hakkore for him in Lehi.*

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? 'take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, "Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was sore athirst, and called on the Lord, and said, Thou hast given

<sup>1</sup> Heb. let her be thine. <sup>2</sup> Or, Now shall I be blameless from the Philistines, though, &c. <sup>3</sup> Or, torokes. <sup>4</sup> Heb. went down.  
<sup>5</sup> Heb. were moist. <sup>6</sup> Heb. moist. <sup>7</sup> Heb. an heap, two heaps. <sup>8</sup> That is, the lifting up of the jawbone, or casting away of the jawbone.

this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in the jaw, and there came water there-out; and when he had drunk, his spirit came

again, and he revived: wherefore he called the name thereof "En-hakkore, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

<sup>9</sup> Or, Lehi.

<sup>10</sup> That is, the well of him that called, or cried



JACKALS ("FOXES").

Verse 4. "Foxes."—The שׁוּאֵל, *shual*, of the Hebrew, rendered "fox" in our version, is now generally agreed to be in most cases, the jackal (*canis amens*). This animal is well enough depicted as something between the wolf and the fox, whence some naturalists are disposed to describe it as "the wolf-fox." It is about the size of the former animal. The upper part of the body is of a dirty yellow: a darker mark runs upon the back and sides; and the under parts are white. The jackals associate together like the wolves, and form large packs, sometimes, in Palestine, of about two or three hundred; differing, in this respect, from the fox, which is not gregarious. In such packs they prowl at night in search of prey, which chiefly consists of carrion, to obtain which they approach to the towns and villages, and sometimes enter and prowl about the streets, when they can gain admittance. In some towns, large numbers remain concealed during the day, in holes and corners, which they leave at night to scour the streets in search of food. It is often necessary to secure the graves of the recently dead with great care, to prevent the corpse from being disinterred and devoured by these animals. The howlings of these packs of jackals are frightful, and give great alarm to travellers; hence they are also called in Hebrew שׁוּאֵלִים, *ayim*, "howlers," improperly rendered "wild beasts of the islands," in Isa. xiii. 22; xxxiv. 14; Jer. ii. 39. They do not molest man, unless when they can do so at great disadvantage, as when he lies asleep, or disabled by wounds or sickness. The jackals, like the foxes, live in holes which they form in the ground: they are particularly fond of establishing themselves in ruined towns, not only because they there find numerous secure retreats, ready made, or completed with ease, but because the same facilities attract to such places other animals, on some of which they prey. From this circumstance, the prophets, in describing the future desolation of a city, say it shall become the habitation of jackals, a prediction verified by the actual condition of the towns to which their prophecies apply. Thus, the ruins of Ascalon, which we noticed in the last chapter, afford habitation to great numbers of these animals.

But the common fox is also of frequent occurrence in Palestine; and it appears that the Hebrews included both it and the jackal under the name of *shual*, although the latter was sometimes specially distinguished as "the *ayim*." It must therefore, in most cases, be left to the bearing of the context to determine, when the jackal and the fox are respectively denoted, by the name (*shual*) common to both. That the jackal is the animal indicated in the text now before us, we may infer from the number of the animals taken by Samson, which must have been easier with creatures which sometimes prowl in large packs than with a solitary and very wily animal like the fox. This consideration obviates the cavils which have been made to the largeness of the number; and we are also to consider that the text does not oblige us to suppose that the three hundred were caught all at once, or even all by Samson himself. In the Bible, a person is continually described as doing what he had directed to be done, and, no doubt, such a person as Samson could easily procure whatever assistance he required.

"Tail to tail."—This was doubtless to prevent them from making too rapid a retreat to their holes, or, indeed, from going to their holes at all. They were probably not so tied that they should pull in different directions, but that they might run deviously and slowly, side by side, bearing the brand between them. The only difficulty is in understanding what sort of firebrand was employed, and in what manner it was conveyed by the jackals. The facility with which

during the droughts of summer, the produce of the ground may be set on fire, has been already explained in the note to Exod. xxii. 6.

That the ancients had an idea of such conflagrations being produced by animals, and particularly by foxes, is very evident. It is alluded to more than once, proverbially, by the Greek poets, as a thing well known. Thus, Lycophron makes Cassandra represent Ulysses as a cunning and mischievous man—the “man for many wiles renowned” of Homer—and styles him, very properly, *λυσσώτης*, a fox with a firebrand at his tail. And, what is still more to the purpose, the Romans, who, at their feast in honour of Ceres, the patron goddess of grain, offered in sacrifice animals injurious to corn-fields, introduced into the Circus on this occasion foxes with firebrands so fastened to them as to burn them, in retaliation, as Ovid seems to explain it, of the injuries done to the corn by foxes so furnished. In Leland’s ‘Collectanea,’ there is an engraving representing a Roman brick, found twenty-eight feet below a pavement in London, about the year 1675, on which is exhibited, in basso-relievo, the figure of a man driving into a field of corn two foxes with a fire fastened to their tails. Richardson, in his ‘Dissertation on the Eastern Nations,’ speaking of the great Festival of Fire, celebrated by the ancient Persians on the shortest night of the year, says: “Among other ceremonies common on this occasion, there was one, which, whether it originated in superstition or caprice, seems to have been singularly cruel. The kings and great men used to set fire to large bunches of dry combustibles, fastened around wild beasts and birds, which being let loose, the air and earth appeared one great illumination; and as these terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations, which would often happen, must have been peculiarly destructive.”

6. “*Burnt her and her father with fire.*”—The threat which had before frightened Samson’s bride into treachery to her husband is now executed in consequence of the results which that treachery produced. This is remarkable. The act was no doubt a tumultuary proceeding of the persons whose produce had been injured or destroyed by the fire which Samson kindled. It is not easy to say what was the precise motive of this act. What Samson says in the next verse, “*Though ye have done this,*” &c., seems to sanction the opinion that they intended, by this deed, to propitiate Samson and prevent further aggression; but that the hero did not, for all this, think that he had sufficiently availed himself of the occasion for avenging the cause of oppressed Israel (see chap. xiv. 4) which the conduct of the Philistines towards himself had given. We are to recollect that Samson was, from his birth, the appointed avenger of Israel; and that, finding that his people were become contented slaves—more fearful of offending the Philistines than of asserting their independence, he was obliged to act individually, in transient and desultory attacks, which, in order not to commit his nation against their own will, he wished to be considered as acts of large revenge and retaliation for his own personal wrongs. Hence it is that the retaliatory measures of the Philistines are never directed against the nation, but against Samson personally, which shows that they considered him as acting on his own account; whereas, in fact, he was merely taking occasion from his private wrongs to avenge the wrongs of his people, for which purpose, as he knew well, he had been raised up, and gifted with the extraordinary personal prowess which he possessed.

8. “*The rock Etam.*”—We know nothing about the position of this rocky hill, farther than we may gather from the context. Josephus says it was in the tribe of Judah, that is, within its western frontier; and this statement is confirmed by what follows in the text, as well as by the fact that Rehoboam, king of Judah, fortified Etam, a town which was no doubt on or near this rock. The summits and hollows of rocks have, since Samson’s time, in all ages, furnished retreats to the heroes of the country. We shall find other instances in the sacred history.

17. “*Ramah-lehi;*” “the hill of the jawbone,” which Dr. Boothroyd gives as the interpretation of this proper name, is preferable to that which is given as a marginal reading.

19. “*God clave an hollow place that was in the jaw, and there came water thereout.*”—Lehi, the name which Samson gave to the place, is “jawbone” in Hebrew. “From a fondness for multiplying miracles, it would seem,” says Dr. Hales, “several of the ancient versions, followed by the English translation, understand *Lehi* here to denote the jawbone of the ass, rather than the place so called; at variance with the sequel. The marginal reading, *Lehi*, is correct.” All modern commentators concur in this. Indeed, the propriety of this correction is evident from the context; for if we have “jawbone” here, we ought to retain it in the concluding clause of this verse; and instead of saying, “which is in *Lehi* unto this day,” say, “which is in the jawbone unto this day.”

20. “*He judged Israel.*”—The marginal observation is no doubt correct.

## CHAPTER XVI.

1 *Samson at Gaza escapeth, and carrieth away the gates of the city.* 4 *Delilah, corrupted by the Philistines, enticeth Samson.* 6 *Thrice she is deceived.* 15 *At last she overcometh him.* 21 *The Philistines take him, and put out his eyes.* 22 *His strength renewing, he pulleth down the house upon the Philistines, and dieth.*

THEN went Samson to Gaza, and saw there an harlot, and went in unto her.

2 *And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.*

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

\* Heb. a woman an harlot.

\* Heb. silent.

\* Heb. with the bar.

\* Or, by the break.

\* Or, suitable.



SAMSON AND DELILAH.—RUBENS.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven \* 'green withs that were never dried, then shall I be weak, and be as \*another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it \*toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me

fast with new ropes <sup>10</sup>that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is

\* Or, new cords.

7 Heb. moist.

8 Heb. one.

9 Heb. smelleth.

10 Heb. wherewith work hath not been done.



not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was "vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 ¶ But the Philistines took him, and "put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again "after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they

praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, "which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made "them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and "on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let "me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

11 Heb. shortened.

12 Heb. bored out.

13 Or, as when he was shaven.

14 Or, he leaned on them.

15 Heb. and who multiplied our slain.

16 Heb. before them.

17 Heb. my soul.

Verse 1. "Gaza."—This town was the capital of the most southern of the Philistine principalities, and is situated about fifteen miles to the south of Ascalon, sixty miles south-west from Jerusalem, and between two and three miles from the sea. It is always mentioned as an important place in the Old Testament. Alexander the Great, after destroying Tyre, laid siege to Gaza, which was at that time occupied by a Persian garrison, and took it after a siege of two months. Alexander was often repulsed, and twice wounded during the siege; and after the town was taken he avenged himself by the most savage treatment of the brave governor, Betis. He did not destroy the town; but having killed a part of the old inhabitants and sold the rest, he re-peopled it with a new colony, and made it one of his garrisons. It was afterwards (B.C. 98) destroyed by Alexander Jannæus, the king of the Jews. It lay desolate about forty years, and was rebuilt by Gabinus, the Roman president of Syria. Augustus gave it to Herod the Great, after whose death it was re-annexed to Syria. It was afterwards, according to Josephus, again destroyed by the Jews, with several other towns, to avenge a massacre of their countrymen at Casarea. This explains the expression of St. Luke, who, in mentioning Gaza, observes that it was then "desert" (Acts viii. 26). It must, however, soon have been rebuilt or repaired, as it existed in the time of Hadrian, who granted it some important privileges; these were enlarged by Constantine, who gave it the name of Constantia, in honour of his son, and granted it the rank and privileges of a city. This seems to have led to the statement that Gaza was rebuilt by Constantine; but we cannot find good autho-

city for more than we have stated. Jerome says, that the town existing in his time was nearer to the sea than the old town.

Under so many changes, besides others of inferior moment which we have not specified, it is not to be expected that much, if any thing, of its more ancient remains should now be found. It seems to have undergone a gradual decline in importance, although its share in the commerce between Egypt and Syria still maintains it as a small town in a condition of comparatively decent prosperity.

Baumgarten, who was at Gaza early in the sixteenth century, describes it as a large place, containing more inhabitants than Jerusalem; but not fortified. He, as well as other old travellers, tells us gravely, that the remains of the temple which Samson pulled down were still shown, consisting only of a few pillars which were kept standing in memory of the event. To him, and to all subsequent travellers, was shown at about a mile from the town, the hill to which Samson carried the gates of Gaza during the night. But the text says that he carried them to "the hill which is before Hebron;" and Hebron is about twenty miles from Gaza.—Sandys, who was in this neighbourhood about a century later, gives a rather full account of the place, which is particularly valuable, as the remains of ancient Gaza must have been in a more perfect condition 230 years ago than at present. The following is the substance of his account:

"It stands upon a hill surrounded with valleys; and those again well-nigh environed with hills, most of them planted with all sorts of delicate fruits. The buildings mean, both of forme and matter: the best but low, of rough stone, arched within, and flat on the top, including a quadrangle: the walls surmounting their roofs, wrought through with potsheards to catch and strike downe the refreshing winds, having spouts of the same, in colour, shape, and sight, resembling great ordnance. Others covered with mats and hurdles, some built of mud; amongst all, not any comely or convenient. Yet there are some reliques left, and some impressions, that testifie a better condition: for divers simple roofs are supported with goodly pillars of Parian marble, some plaine, some curiously carved. A number broken in pieces doe serve for thresholds, jambs of doores, and sides of windowes. On the north-east corner, and summit of the hill, are the ruines of huge arches, sunke low in the earth, and other foundations of a stately building. From whence the last Sanziack conveyed marble pillars of an incredible bignesse; enforced to saw them asunder ere they could be removed: which he employed in adorning a certaine mosque below in the valley.".... "On the west side of the city, out of sight and yet within hearing, is the sea, seven furlongs off" (recent travellers make it more); "where they have a decayed and unsafe port, of small auale at this day to the inhabitants. In the valley, on the east side of the city, are many straggling buildings." After mentioning the hill to which Samson is said to have carried the gates of the town, as higher than the others in this vicinity, and as having at the top a mosque surrounded with the graves of Mohammedans, he continues:—"In the plaine betwene that and the town, there stand two high pillars of marble, their tops much worn by the weather: the cause of their erecting unknowne, but of great antiquity. South of that, and by the way of Ægypt, there is a mighty cisterne, filled onely by the fall of raine, and descended into by large staires of stone: where they wash their clothes, and water their cattel." This is a far more complete account of Gaza than any which modern travellers give; and most of it is still applicable, except that some of the ancient remains of columns, &c., have now disappeared. The substructions and columns of the ruin in the centre of the town, scattered pillars of grey granite, and fragments of old marble columns and statues appearing in the buildings of the town, are all that is now noticed. The hill on which Gaza stands is about two miles in circumference at the base, and appears to have been wholly enclosed within the ancient fortifications. The town, being surrounded by and interspersed with gardens and plantations of olive and date trees, has a picturesque appearance, to which its numerous minarets, raising their elegant forms, not a little contribute; and as the buildings are mostly of stone, and the streets moderately broad, the interior disappoints expectation rather less than that of most other towns of Syria; and both the town and the people upon the whole seem comfortable, and in every kind of accommodation far superior to the Egyptians. The suburbs, however, are composed of miserable mud huts; but all travellers concur with Sandys, in admiring the richness and variety of the vegetable productions, both wild and cultivated, of the environs. The inhabitants are now reduced to between two and three thousand. They have manufactures of cotton and soap; but derive their principal support from the commerce between Egypt and Syria, which must all pass this way. They also traffic with Sues for Indian goods brought from Jidda; and they send a caravan with supplies of provisions (which they sell on very advantageous terms) to the pilgrims on their way to Mecca. The Arabs also make it the mart for the sale of their plunder: and all these sources of prosperity render Gaza a very thriving place for the country in which it is found. See further in Wittman's 'Travels in Turkey;' Richardson's 'Travels along the Mediterranean;' Irby and Mangles' 'Travels in Egypt,' &c.; and Jolliffe's 'Letters from Palestine.'

4. "*The valley of Sorek*."—See the note on Num. xiii. 23. Towards the end of that note the word סֹרֶק is, by a typographical error, incorrectly spelt סֹרֶק.

5. "*We will give thee every one of us eleven hundred pieces, of silver*."—These pieces of silver were probably shekels; and the shekel being worth about half-a-crown, the total 5500 pieces of silver from the five lords of the Philistines would amount to 577l. 10s.—a vast bribe for the time and country.

7. "*Seven green withs*."—This is an interesting indication that the ropes in use among the Hebrews were of crude vegetable tendrils, pliable rods, fibres, or leaves. As the word translated "withs" is a general word for rope or cord (יָטָוּ, *jeter*), we should not have known this, were it not that the epithet "green" is here employed. "With" is too restricted a term. "Green ropes," as distinguished from "dry ropes," is the proper meaning, the peculiarity being in the greenness, not in the material. It may imply any kind of crude vegetable commonly used for ropes, without restricting it to withs, or tough and pliable rods twisted into a rope. It is true that such ropes are used in the East, and, while they remain green, are stronger than any other; and, so far, the probability is that such are here particularly intended. In India, the legs of wild elephants and buffaloes newly caught are commonly bound with ropes of this sort. Josephus says that the ropes which bound Samson were made with the tendrils of the vine. At the present time ropes in the East are rarely made of hemp or flax. Except some that are made with hair or leather, they are generally formed with the tough fibres of trees (particularly the palm-tree) and roots, with grasses, and with reeds and rushes. These ropes are in general tolerably strong; but in no degree comparable to our hempen ropes. They are very light in comparison, and, wanting compactness, those employed for a given purpose are always incomparably thicker than those employed by ourselves. In most cases they are also rough and coarse to the eye. The praise which travellers bestow on ropes of this sort must not be understood as putting them in comparison with those in use among ourselves; but perhaps in comparison with the bands of hay which our peasants twist, and with reference to the simple and crude materials of which they are composed.

11. "*New ropes*," as distinguished from the former; these seem to be new dried ropes of the usual description, and (as the Hebrew word seems to imply) of the thickest and strongest sort.

13. "*If thou weavest the seven locks of my head with the web.*"—A little attention will show that a line has been here dropped from the text by some transcriber, since, as it stands, Delilah does something which Samson does not express, and omits something which he specifies. The omitted clause is found in the Septuagint, after which, Dr. Boothroyd thus renders the passage:—"If thou interweave the seven locks of my head with that web, and fasten them to the pin, I shall become weak and be as another man. So while he was asleep she interwove with the web the seven locks of his head, and she fastened them to the pin, and said unto him," &c. We do not intend in this place to enter into the peculiarities of Oriental weaving: and as so much of the subject as is necessary to the understanding of the present text, has been clearly and briefly stated by the learned translator whose version we have quoted, we avail ourselves of his note. "In order to have some idea of what is here told, the reader must know, first, that the looms of Palestine were extremely simple, probably not unlike those that are still used in many parts of Asia and Africa; secondly, that they were worked by women; thirdly, that the web was narrow, little more perhaps than a hand's breadth; fourthly, that the woof was driven into the warp, not by a reed but by a wooden spatula; fifthly, that the end of the web was fastened to a pin or stake, fixed probably in the wall, or driven into the ground; sixthly, that Samson was probably sleeping, with his head in Delilah's lap, when she wove his hair into the web. Comp. v. 19."

19. "*She made him sleep upon her knees.*"—Probably in a relative position, such as is still often seen in the East, where one person sitting cross-legged on a mat or carpet which covers the floor (which is the usual sitting posture in the East), another, extended at length or reclining, rests his head on the lap of the former, as on a pillow.

"*She called for a man, and she caused him to shave off the seven locks of his head.*"—That a man should be able not only to cut, but to shave off the hair on which, during all Samson's life, razor had never before come, implies either that Samson slept very soundly, or that the man was very dexterous in his craft. In fact, the Oriental barbers do their work with so much ease, as to render the shaving of the head (the head is usually shaven in the East) rather gratifying than unpleasant. The most delicate sleeper would scarcely be awakened by it; and even those who are awake are scarcely sensible of the operation which they are undergoing.

21. "*Bound him with fetters of brass,*" or rather, probably, of copper. This seems another proof that although iron was at this time pretty well known, it had not yet come into general use. If it had, we should expect to find Samson bound with fetters of that metal rather than of brass, which is not thought of for such a purpose in countries where iron is common. The emphasis is here on *brass*, not as distinguished from any other metal; but to show that his fetters were of metal, and that he was, not like the common race of offenders, bound with ropes or thongs of leather.

"*He did grind in the prison-house.*"—Of course, with millstones worked by the hands, this being still the usual method of grinding corn in the East. This is an employment which usually devolves on women; and to assign it therefore to such a man as Samson, was doubtless with a view to reduce him to the lowest state of degradation and dishonour. To grind corn for others, was, even for a woman, a proverbial term expressing a degraded and oppressed condition; and how much more for Samson, who seems to have been made the general grinder for the "prison-house."

"O glorious strength  
Put to the labour of a beast, debased  
Lower than bonds-lave! Promise was that I  
Should Israel from Philistine yoke deliver;  
Ask for this great deliverer now, and find him  
Eyeless in Gaza, at the mill with slaves,  
Himself in bonds under Philistian yoke."—*Samson Agonistes.*

To him, the great pang of his condition must have been to feel that all this misery and degradation had been the obvious result of his own weak and dissolute conduct, which had rendered all but entirely abortive the high promise of his birth. It was probably more through this than any thing else that he did not deliver Israel; but, as the angel had foretold, only began to deliver. Much as we may blame the backwardness of the Hebrews to enter into the great struggle to which Samson would have led them, it must not be forgotten that the hero's private character does not seem to have been calculated to inspire them with confidence. Had his obedience to the Divine law been greater, and his discretion more apparent, the history of Samson would probably have been very different.

22. "*The hair of his head began to grow again after he was shaven.*"—Reading this in connection with verse 17, the force of the allusion is clear. The letting the hair grow was a prominent circumstance in the condition of a Nazarite; and the extraordinary strength of Samson was not a matter of thews and sinews, but was vested in him as an extraordinary gift from God, on condition of his remaining in the state of Nazariteship. The loss of his hair did not in itself deprive him of strength; but the loss of his hair involved the loss of his strength, because it took him from the condition of a Nazarite, with which it had pleased God to connect the extraordinary physical powers with which he was invested. So now, if we find Samson again strong after the renewed growth of his hair, we are bound to believe that it was not because his hair grew; but that the hero, in his abased condition, was moved to repentance for his past misconduct; and that, renewing his vow of Nazariteship, including the consecration of his hair, God saw proper to accept his vow, and in token of that acceptance re-invested him, as his hair grew, with the powers with which he had before so wilfully trifled.

The history of every nation boasts of some hero, whose exploits, being far beyond the ordinary range of human power, bear more or less resemblance to those of Samson. Such was the Hercules of classical antiquity, the Rama of India, the Rustam of Persia, and the Antar of Arabia—not to mention others: and many writers have undertaken to show that the histories of these famous personages are based on traditions concerning the doings of the Hebrew champion. We indicate this opinion without feeling it necessary to register its results, or trace the analogies which it offers. We have been more interested in observing some traditions and customs connected with the hair, which, however they arose, furnish some curious points of coincidence with the history of Samson's locks. Thus there is the story of Nisus, king of Megara, upon whose locks the fortune of the kingdom depended; and whose capital could not be taken by Minos until the daughter of Nisus, to win his love, cut off her father's hair, while he slept, and sent it to him. The account which Tacitus gives of the Catti, a German nation, is still more interesting, from being a description of actual manners. He says, as soon as they were fit to bear arms they let their beards grow, and the hair of their heads, which hung over their faces. This was a sign of a martial vow, from which they could not absolve themselves till they had slain an enemy. When they did so, they cut off, over his bloody spoils, the hair which overgrew their foreheads, and then boasted gloriously that they had at length made themselves worthy of their parents and their country. But the bravest of the brave renewed their vow, with its obligation to let the hair grow; but at the same time wore an iron ring, to distinguish themselves from those whom lack of opportunity, or of courage, had prevented from

redeeming their first vow. Many, by repeated renewals of their vow, retained through life the rough and savage appearance which drew upon them the admiring attention of their countrymen, and rendered them terrible to their enemies. These hairy men charged the first in battle; their troop was in the van; and their appearance in war was terrible, and even in peace was fierce and alarming.—This, although not exactly a parallel instance, seems to us to touch on some interesting points of coincidence.

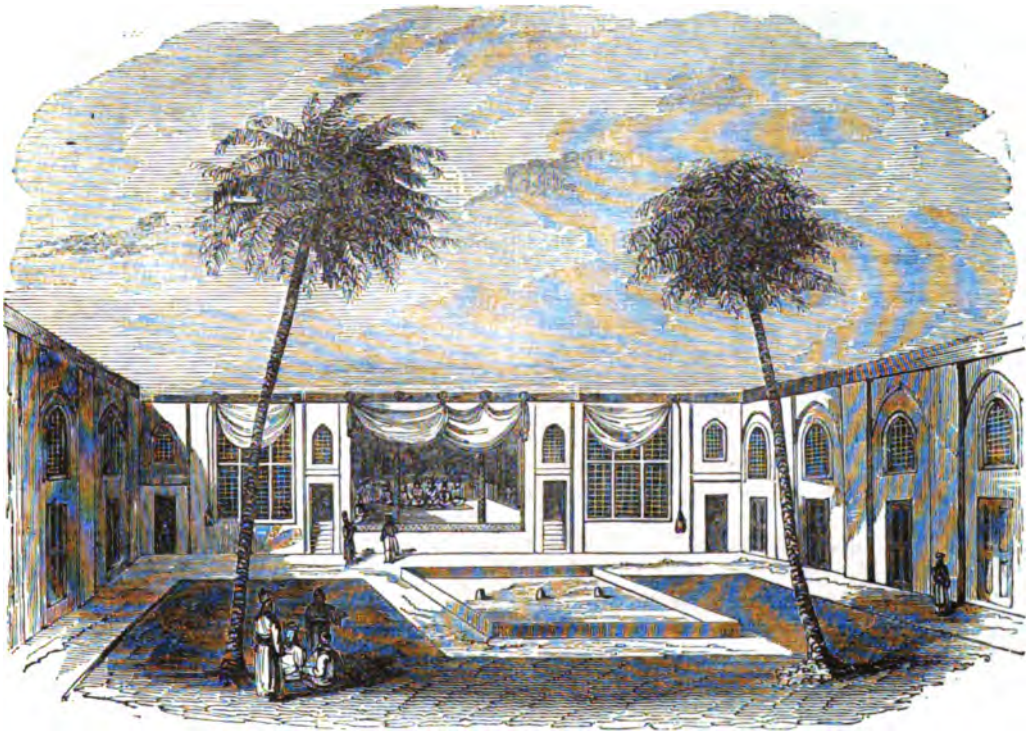


DEATH OF SAMSON.—HOET.

27. "*There were upon the roof about three thousand men and women.*"—It seems that the house or temple itself was full of the principal people; and that about three thousand, apparently of the lower orders, had established themselves on the roof. Against this statement there have been two cavils. One is, how three thousand persons could stand on the roof of a building; and how persons thus placed could "behold while Samson made sport below." Both may be answered in one statement. In the first place, it is evident that the temple or place of public entertainment (for it is not certain that it was the temple to which Samson was conducted) consisted of an inclosure, quadrangular or oblong, surrounded with walls and buildings, the principal building (the house or temple properly so called) occupying that side of the inclosure opposite to the entrance. The other sides may be composed of dead walls, or cloisters, or offices, and therefore may or may not have a roof; but the part we have indicated is always the main building, whether in a modern oriental palace, house, mosque, or other structure. This also was the arrangement of many ancient temples of Egypt, and even of Greece and Rome. If we suppose, as every probability warrants, that the present house was of this construction, we have only to suppose that Samson exhibited his feats of strength (which were probably the "sports" in question) in the open court or area, while the spectators were crowded in the interior of the building, which, being very open in front, affords a full view of the area to every person seated within, and upon the roof above. This is in fact the usual process at the present day, when fights, wrestlings, and other feats are performed before a great personage, and a large body of persons. As to the number on the roof, we are not sure whether the objection which, merely from want of knowledge, has been taken, applies to the presumed inadequacy of a roof to support the weight of so many



persons, or to the possibility of its being sufficiently extensive to accommodate so large a multitude. It is, however, only necessary to refer to the note on Deut. xxii. 8, and to observe, that oriental roofs, being intended for accommodation, and not merely, as with us, designed as a defence of the interior from the weather, are formed with much greater strength and durability in proportion to their size, than any which our buildings exhibit. They are either constructed with a number of small domes, the external hollows between which are filled up to give a flat surface; or else the roofing, altogether flat, is laid on strong horizontal beams supported on walls and pillars. In all our experience we never heard of a roof, in good condition, concerning which any apprehension was entertained that it could be broken down by any weight which might be placed upon it. As to the extent of roof required for three thousand persons, there was of course as much room on the roof as in the interior; and considering the large scale of many ancient temples and theatres, interior accommodation for three thousand persons, with room for as many more on the flat roof, is indeed a large, but by no means an enormous, estimate. Who that recollects the old temples of Egypt, with their vast flat roofs, of immense blocks and slabs of stone, on which the modern Fellahs establish their villages, will question that a temple-roof might afford room for even a greater number of persons, and be strong enough to bear their weight? Indeed, when we consider the origin of the Philistines, and their near vicinity to the Egyptians, it is no unlikely supposition that the roofs of their temples, and indeed the temples themselves, were on the same large scale and general principles of arrangement as those of their great neighbours. In these temples, as in the buildings to which we have referred, there was an interior open area, with the main building opposite the gate which leads to it; and if Samson had "made sport" in the area of such a structure as an Egyptian temple, thousands of spectators might, under ordinary circumstances, have stood in perfect security on the roof of the main building and of the cloisters which usually extend around the other three sides of the quadrangle.



PALACE OF THE BRITISH ENVOY AT TEHERAN.

29. "*The two middle pillars upon which the house stood.*"—To this it has been objected, how could a roof capable of accommodating three thousand persons be supported on two pillars? In the first place, we do not see that it is said there were no more than two. Indeed the expression "two middle pillars" implies that there were others, not in the middle; and if need be, we may translate: "The two midmost of the pillars on which the house stood." We have explained, that the main building, very open in front, does in most oriental buildings, public or private, occupy one side of an inclosed quadrangle. To illustrate our further ideas we give a wood-cut of an oriental residence of a superior description. It is only intended to bear on the general principle of arrangement; as we, of course, do not suppose that the "house" of the text bore any detailed resemblance to it. It will be seen that the large central hall (*divan*) being quite open in front, the weight of the roof *there* rests on two pillars (there might be more), which would rest upon the front wall if there had been any. These pillars support in the centre a heavy beam, the ends of which lodge on the side walls; and on it, of course, falls a very considerable part of the weight of the roof, whether it be flat or low, or composed of small domes, one series of which would rest their edges on this beam. Now, if these central pillars were withdrawn, the cross beam would probably not, in ordinary circumstances, break; but its unrelieved weight and that of the part of the roof (always very heavy) supported by it, would either break down the side walls on which the whole weight would then rest; or else the beam would be forced out, when of course the immediately inferior parts of the roof would fall in; and this, connected as the different parts of the roof are with each other and with the walls, would in all probability involve the fall of the whole



roof, which, from its great weight, would render the simultaneous tearing down of the walls also a very natural result. If this might happen under ordinary circumstances, how much more, when the roof bore the weight of three thousand people, who were doubtless crowded in front the better to witness the performances of Samson in the open area! We should *then* consider the fall of the roof, and with it of the walls, an inevitable consequence of the destruction of the pillars. The fall indeed of the front parts alone would have been sufficient for the purposes of destruction; for while the people on the roof would be thronged in front to see the spectacle, those greater personages below would also be towards the front of the building, not only for the same reason, but because, if the structure were really a temple, the interior apartment—the adytum, the sanctuary—could not have been a place of concourse, *that* being (as in the Hebrew tabernacle and temple, and in most heathen temples) sacred to the priests.

## CHAPTER XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images, 5 and he ornaments for them. 7 He hireth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an *'ephod*, and *'teraphim*, and *'consecrated* one of his sons, who became his priest.

6 *'In those days there was no king in Israel, but every man did that which was right in his own eyes.*

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, *'as he journeyed.*

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and *'a* suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

<sup>1</sup> Chap. 6. 27.

<sup>2</sup> Gen. 31. 19.

<sup>3</sup> Hosea 3. 4.

<sup>4</sup> Heb. filled the hand.

<sup>5</sup> Chap. 18. 1. and 21. 25.

<sup>6</sup> Heb. in making his way.

<sup>7</sup> Or, a double suit.

<sup>8</sup> Heb. an order of garments.

Chap. xvii.—Here begins what may properly be considered as an appendix to the book of Judges, and which includes the five remaining chapters, the events recorded in which happened long before the time of Samson, and probably in the interval of anarchy which ensued or began not long after the death of Joshua and the elders who outlived him. In chronological order, the proper place for these chapters would probably be between chaps. ii. and iii. This appendix consists of two main histories; one explaining the origin of idolatry (or at least of improper worship) in the tribe of Dan, and detailing the foundation of the settlement which the Danites established near the sources of the Jordan. This history, comprehended in the present and following chapter, exhibiting the measures to which the Danites resorted in consequence of their confined territory, is obviously connected with chap. i. 34, where the cause of their insufficient inheritance is stated: "The Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley." The sad history which occupies the remainder of the appendix (chaps. xix.—xxi.) is expressly said to have occurred while Phineas, the grandson of Aaron (xx. 28), was high-priest; and must therefore be assigned to about the same period.

3. "I had wholly dedicated the silver unto the Lord."—This chapter strikingly illustrates the mistaken ideas which had arisen, and which, by insensible degrees, led to downright idolatry. Micah and his mother clearly intend to honour the true God by their proceedings, which were nevertheless such as the law declared to be punishable with death. What they did seems to have been to set up a little religious establishment in imitation of that at Shiloh, probably with an imitation of the ark, of the images of the cherubim, and of the priestly dress, and ultimately completing the establishment by obtaining a Levite to officiate as priest. And all the while they thought that they were doing God service. But perhaps there was an under speculation of gain: for the proprietor of the establishment would certainly have got into thriving circumstances, if the want of a correct understanding of the law, together with the desire

to save the trouble and (in disturbed times) the apparent danger of travelling to Shiloh, had induced the people to bring their stated offerings to Micah's chapel. That they might the more readily be induced to do so, is probably the reason why Micah, after having tried with his own son as priest, was anxious to obtain for his establishment the sort of credit which the presence of an officiating Levite would appear to give. We need not add, that the Levite had no more right to officiate as a priest than Micah's own son. It will be remembered how awfully the attempt of Korah had formerly been punished.

5. "*An house of Gods*."—"A house of God," or "a house for his god," would be more probably correct. The word usually translated "God" (אֱלֹהִים, *elohim*) is always plural; and as Micah evidently intended his establishment in honour of Jehovah, however mistakenly or interestedly, it might be more proper to render the word here in the singular, as it always is rendered when our translators understood it to refer to the true God.

7. "*Of the family of Judah*."—A man of the tribe of Judah could not be a Levite; and these words have therefore probably crept into the text by some mistake, unless we suppose it is merely intended to denote that the Levitical city to which he belonged, and in which he had lived (Bethlehem), was in the lot of Judah.

## CHAPTER XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrate things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, where-in Jonathan inherited the priesthood.*

IN 'those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, 'men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD *is* your way where-in ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no 'magistrate in the land,

that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them; for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men 'appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah; wherefore they called that place Mahanehdan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and 'saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

<sup>1</sup> Chap. 17. 6, and 21. 25.

<sup>2</sup> Heb. sons.

<sup>3</sup> Heb. possessor, or, heir of restraint.

<sup>4</sup> Heb. girded.

<sup>5</sup> Heb. asked him of peace.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, *'that* thou comest with such a company?

24 And he said, Ye have taken away my

gods which I made, and the priest, *and* ye are gone away: and what have I more? *and* what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest 'angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went *their* way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the *'city* Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

\* Heb. *that thou art gathered together.*

† Heb. *bitter of soul.*

‡ Josh. 19. 47.

Verse 19. "*Priest unto a tribe.*"—All this transaction obviously means that the Danites wished to have, and had, a religious establishment independent of that at Shiloh: and to this course they were probably the more induced by considering the distance of the colony they were about to establish, from the present seat of the tabernacle, to which the law required them to resort with their offerings three times every year. On the unlawfulness of such innovations, and the evils they were calculated to produce, we have already remarked in the notes to chaps. viii. and xvii.

28. "*There was no deliverer, because it was far from Zidon.*"—As the people of this place lived after the manner of the Sidonians, and were so circumstanced as to have a claim on their assistance, it is highly probable they formed a colony from Sidon, and were connected with or dependent on that state.

30. "*Jonathan, the son of Gershom, the son of Manasseh.*"—There is but the difference of one small letter between the name of Manasseh (מנשה), as here, and that of Moses (משה); and it is now generally agreed that this Jonathan was really the son of Moses's son Gershom, the Jews having interpolated the *;* in order to hide this disgrace upon the family of their great lawgiver and prophet. The singular name of Gershom, and the date of the transaction, concur in establishing this view. Accordingly, the Vulgate and some copies of the Septuagint have the name of "*Moses*" instead of Manasseh. Indeed, the interpolation has been very timidly executed. The letter *;* was originally placed above the line of the other letters (as it now appears in the printed Hebrew Bibles), as if rather to suggest than to make an alteration; but in process of time the letter sunk down into the body of the word. The Hebrew writers themselves admit this; and say that the intention was to veil this disgrace on the house of Moses, by suggesting a *figurative* descent of Jonathan from Manasseh, the idolatrous king of Judah, who lived about 800 years after the date of the present transactions.

It seems almost certain that this Jonathan, the grandson of Moses, was the same who had been Micah's priest: and how touchingly does it speak for the magnanimous disinterestedness of that truly great man, that not only did he twice decline the offer of the aggrandizement of his own family, when the Lord proposed to make of him "*a great nation,*" rejecting the Israelites for their rebellions:—but that, neglecting all opportunities of enriching his descendants, he left his sons undistinguished from common Levites by rank or patrimony, and so poor, that one of his grandsons was glad to accept a situation which afforded only his victuals, with a suit of clothes and less than twenty-five shillings by the year!

## CHAPTER XIX.

- 1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.*  
 22 *The Gibeonites abuse his concubine to death.*  
 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, 'when *there was no king in Israel*, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him 'a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there 'four whole months.

3 And her husband arose, and went after her, to speak 'friendly unto her, *and to bring her again*, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him: and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, 'Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried 'until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day 'draweth toward evening, I pray you tarry all night: behold, 'the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go 'home.

10 But the man would not tarry that night, but he rose up and departed, and came 'over against Jebus, which is Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the LORD; and there *is* no man that 'receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, the men of the city,

<sup>1</sup> Chap. 17. 6, and 18. 1, and 21. 25.

<sup>4</sup> Heb. days four months.

<sup>5</sup> Heb. to her heart.

<sup>9</sup> Heb. it is the pitching time of the day.

<sup>3</sup> Heb. a woman a concubine, or a wife a concubine.

<sup>6</sup> Heb. strengthen.

<sup>10</sup> Heb. to thy tent.

<sup>8</sup> Or, a year and four months.

<sup>7</sup> Heb. till the day declined.

<sup>9</sup> Heb. is weak.

<sup>11</sup> Heb. to over against.

<sup>12</sup> Heb. gathereth.

certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And "the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not "so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of

the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your* minds.

<sup>19</sup> Gen. 19. 6.

<sup>14</sup> Heb. *the matter of this folly.*

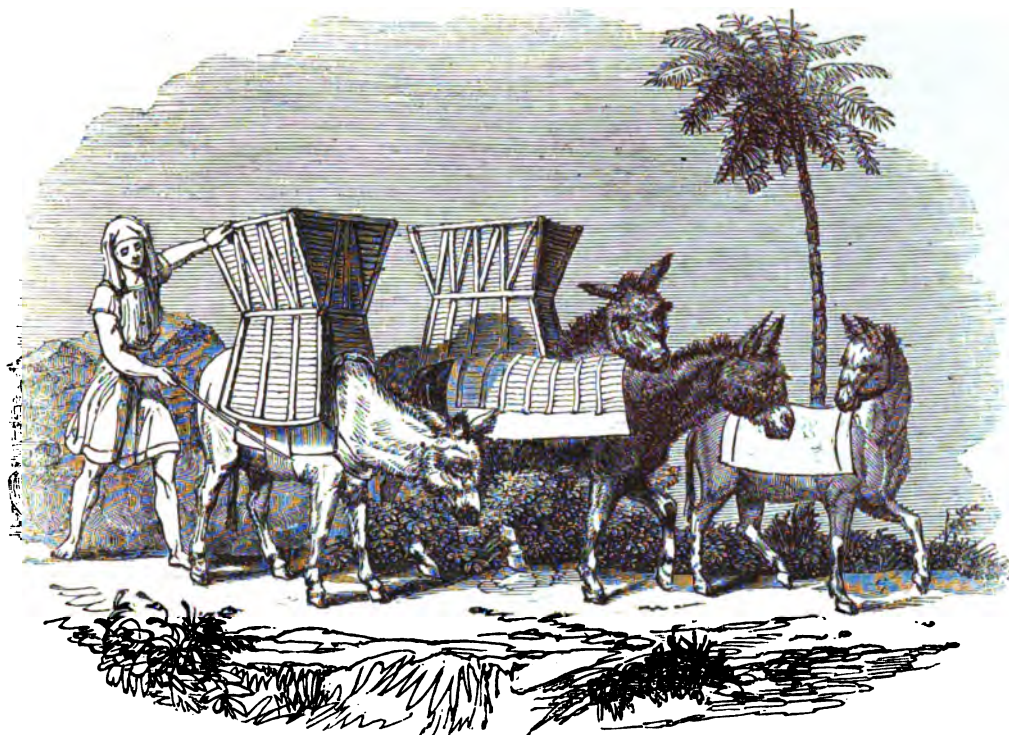
Verse 1. "*A concubine.*"—We have explained in the note to Gen. xvi. 3, that the original word means, not what we should understand by the word "concubine;" but a legal and proper wife, with inferior rights and privileges—a "secondary wife," as we might say, or, as Boothroyd renders, "a concubine-wife." The effect of the narrative is much impaired by the use of a word so liable to misconstruction as that of "concubine." The woman, whose sad history this chapter contains, was evidently a free woman before marriage, and not a slave married to her master; and her condition was, therefore, in so much superior to that of Hagar, the handmaid-wife of Abraham, and of Bilhah and Zilpah, the hand-maid-wives of Jacob. Josephus calls the woman, without reserve, the Levite's wife. See also the notes to Gen. xxi. 10; xxv. 6.

2. "*Played the whore.*"—The whole narrative is adverse to this statement. If she had done this, her husband would have been more likely to have followed her to get her capitally punished, than to undertake a journey "to speak friendly to her"—"to speak to her heart," as the original expresses—to rekindle her tenderness, and entreat her to return to the home she had left cheerless. And if *he* had been so lost to oriental feeling, most assuredly the father himself, or the woman's brothers, if she had any, would not have received her, but rather would have proved implacable avengers of the dishonour which her conduct had brought upon them. It is the general feeling in the East that, in such cases, the wrong falls more heavily on the woman's own family than on the husband; and under this feeling, the Arabs, for instance, often send the adulteress home, where she receives her death from the hands of her father or her brothers, if the crime is proved to their satisfaction. On the other hand, a wife, not an adulteress, is sure of refuge and protection at her father's: neither can her husband compel her to return; but he often prevails upon her to do so by "speaking to her heart" and by offering her propitiatory presents of trinkets and fine clothes. But if she will not be persuaded, all he can do is to oblige her to remain single by withholding a divorce; neither has she then any claim to the dowry which she would receive if dismissed by her husband. That the Levite's concubine was of this last class is evinced not only by such probabilities, but by the testimony of the Chaldee Paraphrase, the Septuagint, and Josephus; which merely say that she "disliked" or "despised" her husband—or, simply, that she separated herself from him—or, as Josephus more particularly explains, that such continual bickerings arose, that the woman was disgusted, and went home to her father.

8. "*They tarried until afternoon.*"—The verses 5—9, inclusive, may perhaps be the better understood from the following statement.

The Orientals have generally two meals a day, one from ten to twelve in the morning, and the other (which is the principal) about seven in the evening. As they usually rise as soon as it is light, and there is a long interval to breakfast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee. What we understand here is, that the hospitable father-in-law persuaded the Levite to delay his journey, both on the fourth and fifth days, till after the late breakfast, at which he engaged him so long, that the lateness of the hour for commencing a journey furnished him with an argument to induce the Levite to stay another day. "Until afternoon," in this verse, explains what is meant by "the day groweth to an end" in the ninth verse. This does not mean that it was late in the evening, but that it was, as the marginal reading has it, "the pitching time of the day," that is, the time, about the middle of the afternoon, when travellers who (unless they journey by night) start at day-break, begin to think of pitching their tents, for their rest and refreshment till the following morning. This was a late hour to begin a day's journey; but not so late but that a person bent on proceeding might hope to make considerable progress before sunset. Indeed, it is usual for persons beginning a journey to leave in the afternoon, and, after proceeding a short distance, remain in camp or otherwise, till the next morning, when the journey may be said to commence regularly, the first day being merely a start.





EGYPTIAN SADDLES. COMPOSED FROM EXISTING SCULPTURES.

10. "Two asses saddled."—The use of the word "saddled," in the Old Testament, is calculated to convey a very erroneous notion to the English reader. The word (שָׂבַח, *chabash*) literally means to bind about, and applies to the binding or laying any thing on the back of the animal to make an easy seat. The same word is used to express the swaddling of an infant. Indeed, the word may apply to the binding any thing to the animal as a preparation for riding; and, if bridles were at this time in use, it may as well mean "to bridle" the ass as any thing else. Jahn thinks that this is its meaning. It is certain that any thing approaching to our saddles—that is, a wooden seat variously covered—was not known for ages after the date of the present history; neither were stirrups. We do not find either noticed in any ancient authors, some of whom must have mentioned them if they existed; neither can we detect their presence in the sculptures of Egypt, Persia, Greece, or Rome. When men first began to ride, they sat on the bare back of the animal; but in the course of time, some kind of covering was placed over the back, consisting of a piece of raw hide, leather, or cloth, and, in the end, apparently, a stuffed cushion. Our cut, from Egyptian sculptures, shows what kind of "saddle" the ass had among the people, and there is no question that those of the Hebrews were something similar. Even at the present day, although saddles are used for riding on horseback, the old custom continues with respect to asses, which are almost never saddled, but furnished for riding with a rug, a folded cloth, or a cushion. Now that we are speaking about saddles, it may be well to repeat, that even horses were not anciently saddled; and when they came to be furnished with such coverings and housings as we have mentioned, it continued to be considered more manly to ride on the animal's bare back; and such conveniences were therefore not used in war, until long after the custom was introduced. It was regarded as a piece of luxury and state, fit for old and infirm people, and for parade in processions, but unfit for soldiers and persons of plain and hardy character. Hence the Roman cavalry had no coverings for the backs of their horses until a comparatively late period; and then, what they gained in convenience, they lost in influence upon the barbarians, who continued to ride their horses uncovered. Thus, we are told, that the Germans considered riding on a covering such a shameful effeminacy, that they despised those who so rode, and were never afraid to attack them, however superior might be their numbers. The Roman cavalry must have been allowed this indulgence before the time of Cæsar, to whom we owe this piece of information. The coverings of the Roman war-horses had become very beautiful in the time of Alexander Severus; and, long before that, such coverings had, for the uses of peace, become costly and luxurious. We not only learn this from the old writers, but observe in sculptures that horses are sometimes represented with highly ornamented coverings, hanging down so as to cover the animal's sides. Still the affectation of riding the bare horse long subsisted. The historian Varro (who died A.D. 28) tells us that, when a young man, he rode his horse without a covering. The custom of covering the back of the horse seems to have been finding its way into Europe in the time of Xenophon. He wrote a book on horsemanship, and mentions coverings as in use, but indicates that it was still common to ride on the animal's bare back. His countrymen may have got the custom either from the Egyptians or the Persians. The latter was eminently an equestrian nation, and, even in his time, were studiously luxurious in their horse-coverings. He indeed blames the Persians for putting more clothes upon the backs of their horses than upon their beds, and for thinking more about easy sitting than skilful riding. Some specimens of Persian horse-coverings may be seen in the cuts to the note on Shields and Spears in chap. v. As this nation was so early noted for its attention to the point of rendering the seat of the rider easy and convenient, and as, when saddles came first into use in eastern Europe, Persian saddle-horses were preferred to any other, perhaps because

they were early trained to bear a saddle, it is no improbable conjecture of Beckmann (to whom we are indebted for many of the facts contained in this note) that the invention of the saddle may be assigned to that people. No tolerably decided trace of any thing like a proper riding-saddle, can be discovered in Europe earlier than the fourth century. And although it may have been known earlier in Persia, there is not the least probability that it existed within the period which the Scripture history embraces. Pack-saddles are quite different things, and were doubtless used in very ancient times; as something must obviously have been necessary to protect the backs of animals bearing heavy burdens. Our wood-cut will be considered interesting, as exhibiting the only very ancient utensil with which we are acquainted, on the principle of a pannier, obviously for the purpose of conveying, uninjured, on the backs of animals, such goods as could not conveniently or safely be carried in bags. It is very likely that the Hebrews had something of the kind. It must, indeed, have been more necessary to them than the Egyptians, who had carts and other vehicles (which the Hebrews do not appear to have had) in which they could convey from one place to another soft fruits, eggs, and other articles, which in bags would have been bruised, crushed, or otherwise spoiled.

15. "*There was no man that took them into his house to lodging.*"—It seems that, up to this time, no caravanserais or inns, in which travellers now obtain lodging in the East, existed. We have not yet, certainly, found any distinct trace of their existence. Strangers, therefore, relied entirely for accommodation upon the hospitality of the people to whose towns they came; as is still the case in many Oriental towns, particularly in those where no caravanserai has been erected, or other place set apart for their reception. Under these circumstances, such an inhospitable reception as that which the Levite experienced, rarely or never occurs, and can only be explained by a reference to the peculiarly vile character of the people of Gibeah, which rendered them insensible to that honour and distinction which a character for hospitality never fails to procure, and which is in many places so eagerly sought, that when a stranger enters a town, the inhabitants almost come to blows in the sharpness of the contest for having him as a guest.

19. "*There is both straw and provender for our asses.*"—(See the note on Gen. xxiv. 25); "*and there is bread and wine also for me,*" &c. He had provisions for his party and cattle, only wanting lodging for the night. People still carry provisions with them in a journey even through a peopled country. No one calculates on obtaining, unless in very great towns, more than house-room, with the chance of being able to buy bread and fruit. It is not certain that even bread can be procured, and not to leave the matter entirely to chance, the traveller usually takes from one great town to another, so much bread as will serve him immediately. If he desires better fare than he is likely thus to obtain, he takes with him cooking utensils, rice, vegetables, preserved meat, butter, &c., and at the resting-place for the day has a warm meal prepared by a servant or himself, from his own stores and with his own utensils. We have known a single traveller accompanied by a mule, exclusively laden with his bedding, provisions, and cooking vessels. It is within the writer's own experience, that in a journey of more than a fortnight through a comparatively well-peopled part of Western Asia, it was not possible more than twice (in two great towns) to obtain other food than bread and fruit, and often this not without much difficulty, and sometimes not at all.

20. "*Lodge not in the street.*"—Unless they had bedding, which travellers often carry with them, this would not have been convenient: and it would be thought disgraceful to the character of a town to allow a stranger, accompanied by his wife, to do so even then. But in other respects, lodging in the streets of a town is a less singular circumstance in the East than it would seem to us in England. When the Bedouin Arabs visit a town, they usually prefer sleeping at night in the street to sleeping in a house. So also, when a person walks through the streets of Malta in the nights of summer, he finds the foot-pavement obstructed by beds, occupied by married couples and single people. These belong to shopkeepers and others who rent the ground floors, and, having no right to take their beds to the roof, bring them out into the street to enjoy the luxury of sleeping in the cool open air.

29. "*Divided her . . . into twelve pieces.*"—See the note on 1 Sam. xi. 7.

## CHAPTER XX.

1 *The Levite in a general assembly declareth his wrong.* 8 *The decree of the assembly.* 12 *The Benjamites, being cited, make head against the Israelites.* 18 *The Israelites in two battles lose forty thousand.* 26 *They destroy by a stratagem all the Benjamites, except six hundred.*

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And 'the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they *\*forced*, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

<sup>1</sup> Heb. the man the Levite. — <sup>2</sup> Heb. assembled.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, <sup>a</sup>knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men <sup>a</sup>lefthanded; every one could sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to

the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began <sup>a</sup>to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to <sup>a</sup>the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

<sup>a</sup> Heb. follows.

Chap. 8. 18.

<sup>b</sup> Heb. to smite of the people wounded at it, &c.<sup>c</sup> Or, Beth-el.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait *'drew themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed *'sign* between the men of Israel *'and* the liers in wait, that they should make a great *'flame* with smoke rise up out of the city.

39 And when the men of Israel retired *'in* the battle, Benjamin began *'to* smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, be-

hold, *"the flame of the city ascended up to heaven.*

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil *"was* come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down *"with* ease *"over* against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled *toward* the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 *"But* six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that *"came* to hand: also they set on fire all the cities that *"they* came to.

<sup>7</sup> Or, *made a long sound with the trumpets.* <sup>8</sup> Or, *time.* <sup>9</sup> Heb. *with.* <sup>10</sup> Heb. *elevation.* <sup>11</sup> Heb. *to smite the wounded.*  
<sup>12</sup> Heb. *the whole consumption.* <sup>13</sup> Heb. *touching them.* <sup>14</sup> Or, *from Menuchah, &c.* <sup>15</sup> Heb. *unto over against.* <sup>16</sup> Chap. 21. 13.  
<sup>17</sup> Heb. *was found.* <sup>18</sup> Heb. *were found.*

Verse 1. "*The congregation was gathered together.*"—This chapter contains some interesting information as to the manner in which the Israelites commenced and conducted a war. But as it was a war against one of their own tribes, we must judge, by a comparison with other instances, how far the usages here indicated may be laid down as general practices. In such a case as this, we may expect to find all the more equitable and favourable preliminaries of the ancient Hebrew warfare, more exactly and carefully observed than under ordinary circumstances. We see that the first report of the wrong committed in Israel excited a strong sensation, and produced a general rising of the armed men. There was no divided feeling, as on common occasions. The northern tribes concurred with those of the south, nor were even the tribes beyond Jordan backward in responding to the general feeling. Nevertheless, they did not act hastily. They met at the general place of assembly, and there formally investigated the circumstances of the horrid affair which had so justly provoked their indignation. And even then, instead of at once marching against Gibeah, they sent a deputation to the tribe of Benjamin, complaining of the wickedness which had been committed, and urging the just demand, that the offenders should be given up to justice. When the infatuated Benjamites refused this reasonable request, and by so doing adopted the cause of the criminals, then, and not till then, the Israelites prepare for actual conflict. All this is in exact conformity with what jurists call "the law of nature and nations," and which now continues to be observed among every civilized people. It is interesting to learn that the general principles of this law were recognized at so early a period, even though it should not appear that it was considered necessary to proceed in conformity with it under *all* circumstances.

10. "*To fetch victual for the people.*"—The men served at their own expense, finding themselves arms, victuals, and whatever else they wanted; and for this reason, as well as on account of the great numbers that came forward on some occasions, the armies could not keep the field longer than a few days, within which most of the military expeditions recorded in Scripture terminate. When the war was in the enemy's country, the soldiers might live upon what their foraging parties obtained from the enemy; but otherwise, each man probably carried with him a few days' provision, such as travellers usually carry. Under these circumstances, we scarcely think, with some writers, that the present arrangement intimates any general usage, but rather that it was an expedient to meet an unusual emergency. *The*

peculiarities are, that, it was a general rising of the men bearing arms, and not a partial levy for which provision could be more easily obtained than for so vast an army; then, the troops had precluded themselves by oath from returning home till the affair was brought to a conclusion—however much time that might take—and this oath, by the bye, sufficiently indicates the prevalence of the opposite practice; and, lastly, the war was in their own country, and where consequently the men were obliged to live strictly upon their own resources. From all this it seems to us probable that the forty thousand men selected for the service, dispersed themselves over the country, bringing to the soldiers from their own towns and villages, and from their own families, such supplies of food as they required.

16. "*Every one could sling stones at an hair breadth, and not miss.*"—This is the first mention of the sling; but we find it noticed by Job, whose time is generally thought to have been much anterior to that of the present history (Job xli. 19). The bow and arrow are mentioned so early as the time of Esau, and there is every reason, in the absence of positive information, to conclude that the sling was of still earlier origin. Stones were unquestionably the first missiles used, and a device for giving increased force to a stone is likely to have been earlier invented than one for increasing the impetus of a dart—for this is the essential character of an arrow. A sling is also a much less complicated instrument than a bow, and this is a circumstance which has weight in fixing the priority of invention. It must be confessed, however, that the sling is not near so generally diffused an instrument as the bow; probably because the latter, from its superior effect, has gradually superseded the more primitive weapon. The ancients generally assign the invention to the Phœnician neighbours of the Jews; and this is so far of importance as to show that the Greeks and Romans derived the instrument from the East. The Greeks and Trojans, according to the descriptions of their warfare left by Homer, often pelted each other heartily with stones, but appear not to have made much use of the sling. It existed among them, however, but would seem to have been used rather by the common soldiers than by the heroes; which is probably the reason why it is not brought much under our notice in the *Iliad*. It appears that the centre of their slings was wadded with fine wool, which, yielding to the pressure of the stone, afforded it a secure lodgment till the moment of dismissal. Thus when Menelaus was pierced through the left hand by a lance, and withdrew "into the centre of his phalanx'd friends,"—

"There bold Agenor from the spear releas'd  
And folded thick his hand with softest wool,  
By his attendant's quilted sling supplied."—*COWPER*.

There are various indications of the attention which the Hebrews gave to the use of the sling. From the history of David, it seems to have been a usual weapon among the shepherds, as they watched their flocks (1 Sam. xvii. 40); and the effective use to which that famous shepherd applied it, in his combat with Goliath, may be taken as an evidence of their skill. It is very probable that the husbandmen protected their grounds from wild animals with the sling, as well as the shepherds did their flocks from beasts of prey. The Roman husbandmen did so. Thus Virgil describes it as among their employments:

"For stalking cranes to set the guileful snare;  
To inclose the stag in toils, and hunt the hare;  
With *Balearic slings*, or *Gnosian bow*,  
To persecute from far the flying doe."—*Georgic i.* (DRYDEN.)

Of all the Hebrews, the Benjamites seem to have had a peculiarly distinguished reputation as slingers. The present verse is not the only passage by which this is demonstrated. The fact here recorded concerning the accuracy of their aim, indicates that they must have undergone a long and careful training to the art. We read something similar of the natives of the Balearic islands (*Majorca* and *Minorca*), and of the Achæans in Greece, who were the ancient people most celebrated for the art and dexterity with which they managed the weapon in question. The Balearians were trained to the use of the sling from infancy. It is said that they gave no food to their children in the morning till they had hit a mark, or, as others explain it, that their mothers set their breakfast on the top of a tree or pole, and that before they could have it, they were obliged to bring it down with their slings. In consequence of so much practice they acquired such dexterity that they seldom missed their aim. They could sling larger stones than any other people, and with a force scarcely surpassed by that which some other nations employed engines to produce. When they besieged a town, they marked out, with fatal precision, those that fought upon the walls; and, in pitched battles, they broke to pieces the helmets, shields, and other defensive arms of their opponents. So formidable did their art render them, that when Metellus was approaching the Balearic isles, he ordered the ships to be covered with skins to break the force of the stones thrown from their slings. They were much employed in the armies of the Carthaginians and Romans, and are said to have largely contributed to the gaining of some of their victories. They usually carried three slings of rushes, of different sizes, and adapted to different distances. Some accounts describe them as wearing these slings tied round their heads; but they are more generally described as wearing one round their head, another round their loins, and a third carried in their hand. Notwithstanding the skill of the Balearians in the use of the sling, they are generally said to have been excelled in this art by the Achæans, whose slings also were of a different kind. The latter were trained to the art from infancy, by slinging from a great distance at a circular mark of moderate circumference. Long practice made their aim so accurate, that they were sure not only to hit their enemies on the head, but to strike what part of the face they chose. Their aim was not only more certain, but they threw to a greater distance than the Balearians, and with at least the same degree of crushing and shattering effect upon defensive armour. Besides, they not only discharged stones but bullets or plummets of lead, some of which weighed an Attic pound, or a hundred drachms, and which could be thrown to twice the distance of stones, and with far greater force and precision. In fact, such things are told of the force and accuracy of aim with which these ancient slingers cast their missiles, after whirling the sling two or three times around their heads, as we are accustomed only to believe possible of shot discharged from a gun. What is quite certain is, that the sling, although so very simple an instrument, was a weapon of astonishing power in skilful and experienced hands.

21. "*The children of Benjamin...destroyed...of the Israelites that day twenty and two thousand men.*"—On common military principles there is nothing to occasion surprise in the defeat of an army of 400,000 men by one of about 27,000. It has been the great mistake of Orientals generally, in all ages, to calculate their prospects of success rather by the numbers than by the efficiency of the men they can bring into action; and the abundant experience which Oriental history affords, of the frequently disastrous consequences of assembling such vast and unwieldy bodies, has not yet operated in correcting this kind of infatuation, which is not, indeed, peculiar to the Orientals. The difficulty of obtaining subsistence for such vast bodies;—the consequent necessity of entering into immediate action, in order to bring the affair to a conclusion, without waiting for those opportunities and advantages which are of so much im-



portance to a successful result;—the difficulty of making such vast numbers act in concert against the enemy, or for mutual support;—the tumultuary character of their operations, under the imperfect organization of oriental armies; and the facility with which a panic spreads among large masses:—all these and more are circumstances which concur not to illustrate the probability, but to explain the historical fact, that enormous masses of men have so often been defeated by comparatively small, but compact and vigorous, bodies, animated by one spirit, quick to perceive, and alert to seize the advantages which cannot fail to offer;—more easily directed and controlled, and therefore more capable of concerted action; and not equally obliged, by the difficulty of keeping their army on foot, to hurry into conflict and forego the advantages which may be obtained by manoeuvre and delay. If the Lord had been consulted at the commencement of this undertaking (and it is well to remember that he was not, as it helps us better to understand the result), he would probably have directed, as in the case of Gideon, that this vast host should be reduced to a small body of resolute men; but as he was not consulted, except partially and apparently as an afterthought, they seem in the first instance to have been left to their own ill-advised plans, and no divine power was interposed to prevent the very natural result of a conflict of 400,000 against 27,000 “men of valour.” (verse 44.)

33. “*Baal-tamar*.”—*Tamar* means a palm tree; and the place perhaps had its name from a grove of palm trees in which Baal was worshipped. We know nothing of the place beyond what the context shows, that it was near Gibeah. Jerome mentions a village as existing, in his time, in this neighbourhood, under the name of Bethamari; and this looks like a variation or corruption of the same name.

45. “*The rock of Rimmon*.”—The escaped Benjamites probably remained in a cave or caves of this rock, or rocky mountain. Of the mountain itself we know nothing distinctly; but some have thought it was the same as the “exceeding high mountain,” which was the scene of Christ’s temptation, and concerning which see the note to Matt. iv. 8.

## CHAPTER XXI.

- 1 *The people bewail the desolation of Benjamin.*  
8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there

came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, ‘Ye shall utterly destroy every male, and every woman that ‘hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred ‘young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent *some* ‘to speak to the children of Benjamin that *were* in the rock Rimmon, and to ‘call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

\* Num. 31. 17.

Heb. knoweth the lying with man.

\* Heb. young women virgins.

\* Heb. and spake and called.

\* Or, proclaim peace.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is a feast of the LORD in Shiloh 'yearly in a place which is on the north side of Beth-el, 'on the east side 'of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.*

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or

their brethren come unto us to complain, that we will say unto them, 'Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that ye should be guilty.*

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 "In those days *there was no king in Israel: every man did that which was right in his own eyes.*

\* Heb. *from year to year.* † Or, *towards the sun-rising.* ‡ Or, *on.* § Or, *Gratify us in them.* || Chap. 17. 6, and 18. 1, and 19. 1.

Verse 19. "*Behold, there is a feast to the Lord in Shiloh yearly.*"—This was doubtless one of the three annual feasts held at the seat of the sanctuary, which at this time was at Shiloh; and it is generally considered to have been the feast of tabernacles, which was celebrated with more festivity than any of the others.

"*On the east side of the highway that goeth up from Beth-el.*"—This is a particular indication of the situation, not of Shiloh, but of the place in the neighbourhood where the young women were likely to come to dance. It is probably thus precisely described, that the Benjamites might not mistake the place. It was not certain that the young women would come there (see verse 21), but it was probable, the custom being common. The Orientals generally have no places in their towns where assemblies may be held for festivity and dancing. It is therefore customary to hold such assemblies in some pleasant places in the neighbourhood, in the gardens and plantations, or in small valleys, if there be any. This is a favourite plan of the women when they desire to enjoy themselves. There are certain occasions of annual recurrence (as the religious festival of Bairam among the Moslems) in which the women are allowed this indulgence in the fullest extent, and thus they form large parties which go out to amuse themselves with music, dancing, and such other recreations as are common among females. The approaches of the place where they assemble are now usually guarded by eunuchs to prevent intrusion. The different sexes never participate in each other's amusements: and this was the case in the times of the Bible; for we never read of any amusement or festivity in which they mingled: and if men had in this instance been present with the daughters of Shiloh, the Benjamites would not so easily have secured their prey. The Oriental women have a great passion for suburban festivities, and have many contrivances for securing its enjoyment. It is the custom at Aleppo to send the women out into the neighbouring gardens and plantations when an earthquake is apprehended, on which occasions they enjoy themselves to the utmost. Not long since, in order to secure this indulgence, the women conspired together, and raised money to hire an astrologer to go to the pasha and foretell an earthquake. He was believed; and the women were sent out of town, and passed two or three days in all sorts of festivity. But as the earthquake did not happen, and the contrivance transpired through the exultation of the ladies at the success of their plan, they were recalled, and the subservient astrologer lost his head. In the island of Malta, the women indicate their Oriental descent by the same attachment to rural festivity in the open air. On the feast of St. Paul, in particular, they resort from all parts of the island to the pleasant valley of Boschetto, and spend the day in feasting, dancing, and music. It is true that some of the males of the respective families are now usually present; but it is properly the women's festival; and so bent are they on securing its enjoyment, that it is one of the strictest stipulations which they make before marriage, that they shall be allowed to spend St. Paul's day, every year, in the valley of Boschetto. We the rather allude to this custom, because it is the celebration of a religious festival, as was that at which the daughters of Shiloh danced their dances; and because it is the relic of a more ancient religious celebration in honour of Melcrat (the Tyrian Hercules) which the Phœnician colonists, who settled in Malta, brought with them from Tyre. Indeed there are circumstances which approximate it to the feast of tabernacles, at which the present transaction is supposed to have taken place; for on this occasion it is usual for the people, on their return to Boschetto, to cover the vehicles in which they are conveyed with branches of trees—chiefly of poplar, which was also used in the more ancient festival, that tree having been sacred to the ancient Melcrat of Tyre.

21. "*The daughters of Shiloh come out to dance in dances.*"—The preceding note may be taken to illustrate the custom for the women to go out of the towns to hold the festivities in the open air. It will be recollected that the women of Israel were not *required*, like the men, to attend at the place of the tabernacle during the three annual festivals; whence it is that "the daughters of Shiloh" only are mentioned in the present text. We also intimated in the former note that the ancient religious festivals were often celebrated with dances—not always so much as a religious act in itself, as an amusement in a season of general festivity; and such, perhaps, were the dances of the daughters of Shiloh. We must not always conclude an act to have a religious intention because it takes place in the season of a religious festival, any more than the festal observances of Easter and Christmas may be considered to form any essential part of the celebration. A festival occurs; and after attending to its prescribed observances, people fall upon their customary recreations, particularly when the festal season is of several days' duration. Dancing seems to have been a very general recreation among the Jews—the sexes dancing apart—both in their ordinary entertainments and greater festival occasions. Dances were also sometimes performed more distinctly on a religious account, than seems to

have been the case in the instance before us. Thus Miriam and the women of Israel celebrated with music, songs, and dancing, the overthrow of the Egyptians (Exod. xv. 20, 21); and thus David, "danced before the ark with all his might," when it was conveyed to Jerusalem in triumph from the house of Obed-edom (2 Sam. vi. 14). Dancing accompanied with music was, in fact, among the Jews and other ancient nations, a general mode of expressing joy and exultation, whether religious, secular, or domestic: but among some other nations it was more formally and distinctly associated with religious worship than among the Jews, whose dances did not form any part of their worship, but was an act of joy on particular occasions, some of which were religious. The distinction is important. We shall have occasion for some further remarks on the dancing of the Hebrews. We do not know of any authority which Bishop Patrick has for saying, that the Hebrew virgins only danced at the feast of tabernacles; and we have no doubt of its being a mistake. Perhaps it arose from the fact that there was, in later times, more dancing at this than at any other feast; perhaps because it included the harvest-home and vintage festival. In the time of our Saviour, all the elders, the members of the sanhedrin, the rulers of the synagogues, and the doctors of the schools, and other persons deemed venerable for their age and piety, danced together in the court of the Temple, to the sound of the Temple music, every evening while this feast lasted. The balconies around the court were crowded with women, and the ground with men, as spectators. This, however, conveys no intimation of earlier usage, as the ceremony was professedly in imitation of David's dancing before the ark. They had perhaps better have left the matter as it originally stood. Dr. Jennings, who evidently does not much admire it, says, "All the sport was to see these venerable fathers of the nation skip and dance, clap their hands and sing; and they who played the fool most egregiously, acquitted themselves with the most honour." ('Jewish Antiquities,' B. iii. c. 6.)

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# THE BOOK OF R U T H.

## CHAPTER I.

*Elimelech, driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.*



**N**O W it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, <sup>if</sup> I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for 'it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she was stedfastly

<sup>1</sup> Heb. judged.

<sup>2</sup> Heb. were.

<sup>3</sup> Or, if I were with an husband.

<sup>4</sup> Heb. hope.

<sup>5</sup> Heb. I have much bitterness.

<sup>6</sup> Or, Be not against me.

<sup>7</sup> Heb. strengthened herself.

mind to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?*

20 And she said unto them, Call me not 'Naomi, call me 'Mara: for the Almighty hath dealt very bitterly with me.

\* That is, *pleasant*.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

\* That is, *bitter*.



RUTH AND NAOMI.—BIRD.

**RUTH.**—This book, like the four last chapters of Judges, is properly an appendix to that book, being a narrative of circumstances that occurred "in the days when the Judges ruled." The ancient Hebrew canon accordingly makes it part of the book of Judges; but the modern Jews make it one of the five *Megilloth*, or volumes, which consist of the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther; and of which Ruth is sometimes placed the first in order, sometimes the second, and sometimes the last. We know from verse 1, that the circumstances which this beautiful narrative records, occurred in the time of the Judges; but opinions differ exceedingly as to the precise date. The facts that Ruth was the mother of Obed the father of Jesse, David's father; and that Jesse was an old man when David was still but a youth, afford the only data on which an estimate may be formed. Josephus places the events in the time of Eli; but this is unquestionably too late. Others carry it so far back as the time when Israel was subject to the Moabites under Eglon, or when Ehud or Shamgar ruled. This is the opinion of several



Jewish doctors, and also of Lightfoot, who places the history between the third and fourth chapters of Judges. Other writers have placed it at almost every intermediate period between the time of the Moabitish servitude and that of Eli. The prevailing opinion of the Jews themselves is, that the date should be placed in the time of Ibzan, who succeeded Jephthah, or was perhaps contemporary with him on the other side of the river. They indeed think that Boaz himself was the same as Ibzan; for which we know no other reason than that they were both Bethlehemites, coupled with the desire to make the ancestor of David a person of unusual distinction. We believe the opinion which now most prevails is that of Archbishop Usher, which takes the mean between the extreme opinions, and places these events in the time of Gideon. This idea is also thought to be corroborated by the fact that the only scarcity mentioned in the book of Judges, to which that mentioned in this book can be referred, is that caused by the oppression of the Midianites, from which Gideon was instrumental in delivering his people.—About the authorship of the book there are also different opinions; but the most general is that which attributes it to Samuel. That it could not have been brought into its present form earlier than his time, appears from the genealogy with which the book concludes, and which traces the lineal posterity of Boaz and Ruth down to David.

11. "*Are there yet any more sons in my womb, that they may be your husbands?*"—It is impossible to understand this without supposing it to refer to the custom, which prevailed among the Hebrews and other nations, for the living brother to marry the widow of one deceased, in order to perpetuate that brother's family and inheritance. To this it has been objected by Aben-Esra and others, that the law did not make such a marriage obligatory on any but brothers by the father's side, and not by the mother's only; and that brothers unborn when the elder brother died, are not included in its operation. The fact is, that the law says nothing in either case; and we think that the expressions of Naomi sufficiently show that the practices indicated did prevail, whether the law intended to sanction them or not. We see no reason why we may not in this, as in other instances, admit that the law did not take cognizance of *every* usage connected with the particular subjects on which it legislated, but only of those usages, in such subjects, which required particular direction or restriction. Some statements connected with this law will be found under chap. iv.

20. "*Call me not Naomi, call me Mara.*"—These names are explained in the margin. In the note to Gen. xvii. 5, there are some remarks on the changes of name which sometimes take place in the East and elsewhere.

## CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 sheweth her great favour. 18 That which she got, she carrieth to Naomi.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabiteess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her <sup>1</sup>hap was to light on a part of the field *belonging* unto <sup>2</sup>Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued

even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearkest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime

<sup>1</sup> Heb. *hap happened*.

<sup>2</sup> Called, Matth. i. 5, *Boaz*.

<sup>3</sup> Or, *I find favour*.

<sup>4</sup> Heb. *to the heart*.

come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did

take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, 'one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they 'meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

\* Heb. shame her not.

† Or, one that hath right to redeem.

‡ Or, fall upon thee.

Chap. ii.—In the notes to Judges v. 8, we mentioned the admirable account of ancient manners which Homer's description of the several scenes represented on the famous shield of Achilles afforded. One of these descriptions—that of the harvest scene—offers so many interesting coincidences with the Hebrew harvest usages, as described in the present chapter, that we cannot do better than use it as an introduction to the remarks we have to offer, affording the reader an opportunity of tracing the striking and beautiful analogies which occur, between the description of the old Greek poet and the indications of this chapter.

"There too he formed the likenesses of a field  
Crowded with corn, in which the reapers toil'd  
Each with a sharp-tooth'd sickle in his hand.  
Along the furrow here, the harvest fell  
In frequent handfuls, there they bind the sheaves.  
Three binders of the sheaves their sultry task  
All plied industrious, and behind them boys  
Attended, filling with the corn their arms,  
And off'ring still their bundles to be bound.  
Amid them, staff in hand, the master stood,  
Enjoying mute the order of the field;  
While, shaded by an oak apart, his train  
Prepar'd the banquet, a well-thriven ox  
New slain, and the attendant maidens mix'd  
Large supper for the hinds of whitest flour."—COWPER.

Verse 3. "*Gleaned in the field after the reapers.*"—The law of Moses directed very liberal treatment of the poor at the seasons of harvest and ingathering. The corners of the field were not to be reaped—the owner was not to glean his own field—and a sheaf accidentally left behind in the field was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vineyards and olive yards. (See the laws in Levit. xix. 9, 10, and Deut. xxiv. 19–21.) From the present text, as compared with verse 7, we see that the privilege of gleaning after the reapers—that is, following the reapers while still at work, was also conceded to the poor, not as a matter of right, but as a favour, granted to particular persons whom the owner wished to befriend. It did not, however, require any especial interest to obtain this favour, else Naomi would scarcely have suggested it in the first instance, and Ruth might have hesitated to apply for it to a stranger, "the servant that was set over the reapers." The general right of gleaning, we may suppose, did not operate till after the reapers had left the ground. In most countries, a farmer would render himself an object of popular odium who should glean his own fields; but usages differ as to the time when gleaners shall be admitted. According to the 'Law Dictionary,' Art. *Gleaning* (cited by Burder), the practice of gleaning after the reapers was formerly a general custom in England and Ireland: the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their right, and that the law recognised it; but although it had been an old custom, it is now settled by a solemn judgment of the Court of Common Pleas, that a right to glean in the harvest-field cannot be claimed by any person at common law.

"*A part of the field belonging unto Boaz.*"—The arable land not being enclosed in the East, the expression denotes that part which belonged to Boaz of the large extent of unenclosed ground under cultivation. See the note on Deut. xix. 14.

4. "*The Lord be with thee... The Lord bless thee.*"—This interchange of devout salutation between the "mighty man

of wealth" and his labourers, is very impressive, and strikes us the more from the partial disuse of our own old analogous greeting of "God bless you." The verbal salutations of the East continue to be generally more impressive and more devout than our own. We shall notice this subject further under Pa. cxxix. 8, from which passage we learn, that such as the present were common forms of salutation, and not, as some conjecture, forms of devout acknowledgment at the commencement of harvest. We may be sure, however, that the devout Israelites were not wanting in their acknowledgments of the Divine favour, and prayer for its continuance, of which even the ancient heathens were not unmindful. Thus, Virgil instructs the farmer:—

"In summer's heat,  
Before the sickles touch the rip'ning wheat,  
On Ceres call; and let the lab'ring hind  
With oaken wreaths his hollow temples bind:  
On Ceres let him call, and Ceres praise,  
With uncouth dances and with country lays."—DRYDEN.

The last line furnishes a further illustration of Judges xxi. 21.

5. "*His servant that was set over the reapers.*"—A confidential servant, or slave, appointed to see things done in an orderly manner, that the work was properly executed, that the labourers were supplied with provisions, and to pay them their wages in the evening—exercising a general superintendence and control. This officer was well known in the ancient harvest. Some think that the master who, in the description of Homer, stood

"Enjoying mute the order of the field,"

was this officer; but we rather think that it was the proprietor himself, like Boaz; for the poet calls him by the highest title of distinction—a king (*Basileus*), whereas the Greek title of the man who had charge of the harvest field was *arxanepos*; by which Josephus, in his repetition of this narrative, distinguishes this presiding servant of Boaz. The Chaldees call him *Ḫḫ* *rab*, the lord or ruler of the reapers.

7. "*In the house.*"—This means the tent which was pitched, or the shed which was erected, temporarily, on the ground, for the occasional accommodation and refreshment of the persons engaged in getting in the harvest, or attending upon their wants. Here they enjoyed an interval of rest, under shade, in the heat of the day, partaking of such refreshments as were provided. After this they resumed their labour, and continued it until towards evening, as we see in the sequel.

14. "*Eat of the bread, and dip thy morsel in the vinegar.*"—This would be but poor entertainment if it were all according to our notions; but in the East, where the labouring poor fare much more humbly than with us, it would form a grateful and reviving refectory. The refreshing qualities of vinegar are well known; which is probably the reason why it was provided on this occasion for the reapers heated with their sultry labour; for we do not learn that vinegar was thus *ordinarily* used, any more than it is now in the East. Probably the vinegar was mingled with a little olive oil, if we may take an illustration from the fare which was supplied to Joseph Pitts and his companions when slaves of the Algerines. "The food we had to sustain nature was answerable to the rest of their kindness: and this indeed, generally, was only a little vinegar (about five or six spoonfuls), half a spoonful of oil, and a few olives, with a small quantity of black biscuit, and a pint of water, a day." ('True and Faithful Account,' p. 4.) Here we have bread and vinegar, with a little oil, supplied for daily provision. The provision which Boaz made for his reapers was doubtless of better quality, and included other articles not mentioned, "bread" being often a general term answering to our "food," and including even flesh-meat. The unfrequent use of animal food in the East by the labouring classes renders it, however, doubtful whether we are to understand it as included under the "bread" of the present text. It is remarkable that vinegar made from wine is forbidden equally with wine itself to Nazarites (Num. vi. 3); and, in like manner, the Mohammedans generally consider wine-vinegar as included in the prohibition of wine to themselves; and perhaps the inferior character of that which they obtain from other sources may be a reason why vinegar is not now much used in Western Asia.

"*Parched corn.*"—See the note on Josh. v. 11.

### CHAPTER III.

1 *By Naomi's instruction, 5 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 14 He sendeth her away with six measures of barley.*

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned

<sup>1</sup> Or, lift up the clothes that are on his feet. <sup>2</sup> Or, took hold on.

himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* <sup>a</sup> near kinsman.

10 And he said, Blessed *be* thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the 'city of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am* thy near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the

part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the <sup>v</sup>vail that *thou* hast upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

<sup>a</sup> Or, one that hath right to redeem.

<sup>b</sup> Heb. gale.

<sup>c</sup> Or, sheet, or, apron.

Verse 2. "*Behold, he winnoweth barley to night in the threshingfloor*;"—In the evening, probably, and early part of the night. This was to obtain the advantage of the breezes which arise in the evening, and continue more or less through the night. Besides this, which is peculiarly applicable to winnowing, in those parts of the East where the heat of the sun is by day very powerful and oppressive, much agricultural labour of various kinds is performed on bright nights, for many hours after the sun has set or before it rises in the morning.

4. "*Go in, and uncover his feet, and lay thee down*."—We may depend upon it, that however strange the instructions of Naomi to Ruth may appear according to our own usages and ideas—which are still so different from those of the East—there is nothing in them which, in the peculiar circumstances, was considered improper, under that simplicity of rural manners, of which this book affords so interesting a picture. We say, "in the peculiar circumstances," because it is evident, from the anxiety of Boaz that it should not be known that a woman had come to the floor (verse 14), that it would not have been correct in ordinary circumstances; but in the case of Ruth, this act was merely a process, doubtless conformable to general usage, by which she reminded Boaz of the relative position in which they stood to each other, and claimed from him the performance of that duty which devolved upon him as the kinsman of her deceased husband.

The act described in the text is more precisely defined in the marginal note. Boaz probably slept upon a rug, sheep-skin, or thick quilt, and was covered with another, or by his cloak. Ruth went and lay cross-wise at his feet, lifting up and drawing over her the extremity of the covering. Servants in the East often sleep in this manner, as to position. They frequently sleep in the same apartment or tent with their master, and when they do so, invariably lie at his feet, in the position described; and if, on a journey or otherwise, when the weather is cold, the servant has not sufficient covering of his own, usage allows him to avail himself of the covering at the foot of his master's bed. The writer has himself known servants take this liberty during a journey, as a matter of course. By this act Ruth declared herself subject to the direction and control of Boaz; and, partly assumed a right to that protection the confirmation of which she claimed afterwards as a favour.

9. "*Spread therefore thy skirt over thine handmaid; for thou art a near kinsman*."—She had already placed herself under his covering, and we may understand that this request refers merely to his making *this* his own act, rather than as describing two actions, particularly as it is probable that she lay with no other covering than his mantle. The idea which this act conveys is before alluded to in the former chapter, where Boaz himself, after praising the devotedness and truth of Ruth's conduct, says:—"A full reward be given thee of the Lord God of Israel, *under whose wings thou art come to trust*."

More definitely, Ruth, by desiring Boaz to spread his skirt over her, declares herself entitled to that protection which a wife receives from her husband, or, in other words, desires him to make her his wife. It was in fact a very prominent part of the marriage ceremony among the Jews and other Oriental people. The prophet Ezekiel indicates this:—"I spread my skirt over thee . . . and thou becamest mine" (Ezek. xvi. 8). The custom is still kept up by the modern Jews, though not perhaps in all the countries through which they are dispersed. When the bride and bridegroom stand before the priest, the latter takes up the end of the bridegroom's robe, and places it upon the bride's head, with a distinct allusion to this ancient ceremony. A similar usage prevails among some tribes of Arabs, with whom the ceremony constituting marriage is for one of the relations of the bridegroom, in the tent of the bride's father, to throw over her head a man's *abba* or cloak, saying as he does so, "No one shall cover thee but such a one," mentioning the bridegroom's name. She is then conducted to the tent of her husband. Mr. Roberts mentions an analogous custom as existing among the marriage ceremonies of the Hindoos. This part of the ceremony often produces powerful emotions on all present; and the parents on both sides then give their benedictions. Hence a common mode of expressing that

a man has married a particular woman is to say, "He has given her the *koori*," that is, has spread over her the skirt so called. ('Oriental Illustrations,' p. 156.)

15. "*Bring the veil that thou hast upon thee.*"—This veil was probably such as are still used in general by the women of Western Asia when they go abroad. It has little resemblance to what the word "veil" would suggest to the English reader. It is in fact a large sheet, which being thrown over the head descends to the heels, and being gathered in front by the hand, completely envelopes the whole person. These veils differ little except in colour, texture, and the manner in which the face is concealed. Ladies of distinction sometimes have them of silk, and these are mostly red, with narrow white stripes; but the poor women, and often others who are not poor, have them blue, striped with white; but those wholly of white are in most general use. These veils are always of linen or cotton, except those of red silk; and those used by poor women are coarse and very strong—such as we may suppose poor Ruth's veil to have been. In Syria the women so hold them as to conceal all the face except one eye, to which custom Solomon probably alludes in—"Thou hast ravished mine heart with one of thine eyes" (Sol. Song. v. 7). In Persia the women also conceal the face, having only a bit of lace over the eyes, through which they can see; but the Turkish women cover the whole face with a large veil of horse-hair, which is very transparent from within, but seems perfectly opaque from without: the rest of their persons they cover with the sheet. We mention these particulars as illustrative of the veil as a large general envelope; but it does not appear that the Hebrew women of ordinary rank concealed their faces so generally as is now done in the same country.



BOAZ AND RUTH.—STOTHARD.



## CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marryeth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

4 And 'I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 'Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and 'do thou worthily in Ephratah, and 'be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and 'a nourisher of 'thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez: 'Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab.

20 And Amminadab begat Nahshon, and Nahshon begat Salmon.

21 And Salmon begat Boaz, and Boaz begat Obed.

22 And Obed begat Jesse, and Jesse begat David.

<sup>1</sup> Heb. I said I will reveal in thine ear. <sup>2</sup> Deut. 25, 7, 9. <sup>3</sup> Or, get thee riches, or, possess. <sup>4</sup> Heb. proclaim thy name.  
<sup>5</sup> Gen. 38, 29. 1 Chron. 2, 4. Matth. 1, 3. <sup>6</sup> Heb. caused to cease unto thee. <sup>7</sup> Or, redeemer. <sup>8</sup> Heb. to nourish. <sup>9</sup> Heb. thy grey hairs.  
<sup>10</sup> 1 Chron. 2, 4. Matth. 1, 3. <sup>11</sup> Or, Salmon.

Verse 4. "There is none to redeem it beside thee; and I am after thee."—The law on which the usages described in the early part of this chapter are based will be found in Deut. xxv. There is indeed considerable difference in the details there stated, and the practice here followed; but there is a general identity, which will render the same statement applicable to the illustration of both passages. This law, commonly called the Levirate law, was, in substance, to the effect, that, if a brother died without children, his next surviving brother, or, if he had no brother, his nearest kinsman, was bound to marry the widow to raise up children to the deceased; that is to say, his firstborn son by this widow was to be considered as the son of the deceased, his name, as such, was to be inserted in the genealogical registers, and he

was to receive the estate which in that character devolved upon him. This law did not originate with Moses. It existed long before his time; for we find it fully and rigidly in force in the time of Jacob (Gen. xxxviii). It is therefore to be regarded as one of those prevalent usages which the law of Moses subjected to certain limitations and directions which did not previously exist. For instance, we see by the earlier instance that the surviving brother had no choice but to marry the widow; whereas the law of Moses did not absolutely compel him to do so. If his dislike to the woman, or to the duty which devolved upon him; or if his being already married indisposed him to take another wife—were stronger considerations than his duty to his brother; the law provided an alternative, easy in itself, although attended with some degree of ignominy. The woman was in public court to take off his shoe, spit in his face (or on the ground before his face, we are not certain which), and say, "So shall it be done unto that man that will not build up his brother's house;" and, probably, the fact of this refusal was stated in the genealogical registers in connection with his name; which is probably what is meant by, "His name shall be called in Israel, The house of him that hath his shoe loosed" (see Deut. xxv). Under other circumstances, (that is, if the deceased had left children of his own) marriage with a brother's widow was strictly forbidden (Lev. xviij. 16; xx. 21). Analogous usages have prevailed among different nations, ancient and modern, particularly in Western Asia. The law is almost literally the same, in principle, among the Arabians, the Druses of Lebanon, and the Circassians—not to mention others. It existed in Scotland so late as the eleventh century, according to Lord Hailes. Among the Arabians, indeed, the obligation is not indispensable upon the surviving brother. He generally offers his hand to his deceased brother's widow; but custom does not *oblige* either party to make this match, nor can the brother prevent the widow from marrying another man. "It seldom happens, however," says Burckhardt, "that he refuses; for by such an union the family property is kept together." The custom of marrying the brother's widow has long been discontinued by the Jews themselves, like several others no longer suited to the condition in which they are now placed as a dispersed people without inheritance. Nothing therefore now remains among them of the original institution, except the ceremony of releasing both parties from a connection which is no longer permitted to be formed. (Buxtorf, 'Synag.' c. 30; Allen's 'Modern Judaism,' p. 432.)

7. "*Plucked off his shoe.*"—In the law (Deut. xxv), this act is directed to be performed by the woman; but here it seems to be done by the man himself, who gives his shoe to Boaz. In the former instance, the man refusing to perform his duty without coming to any arrangement with the next of kin to act for him, his shoe was taken from him with some ignominy; but here, as he does not absolutely refuse without caring for the result, but makes over his right to Boaz, the ignominy is spared, and the matter is treated as an amicable transfer of right. The use of the shoe in this transaction is sufficiently intelligible; the taking off the shoe denoting the relinquishment of the right and the dissolution of the obligation, in the one instance, and its transfer in the other. The shoe is regarded as constituting possession; nor is this idea unknown to ourselves, it being expressed in the homely proverbial expression by which one man is said "to stand in the shoes" of another. There are therefore two ways of considering this act: one as dissolving a right, the other as giving that right to another. In the former respect, the practice of the modern Jews in dissolving the claim, may be taken as a fair illustration of the ancient practice. When the form of dissolving the mutual claim in question is to be gone through, three rabbies, with two witnesses, proceed, after morning prayers at the synagogue, to a place fixed the previous evening, attended by others of the congregation as auditors and spectators. The parties are then called forward, and declare that they come to be released from each other. The chief rabbi then interrogates the man, and finding him determined not to marry the widow, orders him to put on a shoe of black list, which is exclusively used for this purpose. The woman then says: "My husband's brother refuseth to raise up his brother's name in Israel; he will not perform the duty of my husband's brother." Then the brother says: "I like not to take her." The woman then unties the shoe, takes it off, and throws it on the ground. This she does with the right hand: "but," says old Purchas, "if she want a right hand, it putteth the rabbines out of their wits to skan whether with her teeth or how else it may be done." Having thrown down the shoe, she spits on the ground before him, saying, "So shall it be done unto the man that will not build up his brother's house: and his name shall be called in Israel, The house of him that hath his shoe loosed." The persons present then exclaim three times: "His shoe is loosed." The chief rabbi then declares the woman at liberty to marry any other, and gives her a certificate to that effect. See Allen's 'Modern Judaism,' Hyam Isaacs' 'Ceremonies,' and 'Purchas his Pilgrimage,' p. 233. Isaacs' account differs somewhat from that of Allen, chiefly as to the treatment of the shoe, which, according to the former, is knitted in a peculiar manner, and must be unravelled by the man.

Even at the present time, the use of the shoe as a token of right or occupancy, may be traced very extensively in the East; and however various and dissimilar the instances may seem at first view, the leading idea may still be detected in all. Thus, among the Bedouins, when a man permits his cousin to marry another (see the note on Gen. xxix. 19), or when a husband divorces his runaway wife, he usually says, "She was my slipper; I have cast her off." (Burckhardt's 'Bedouins,' p. 65.) Sir F. Henniker, in speaking of the difficulty he had in persuading the natives to descend into the crocodile mummy pits, in consequence of some men having lost their lives there, says, "Our guides, as if preparing for certain death, took leave of their children; the father took the turban from his own head and put it upon that of his son; or put him in his place by giving him his shoes—a dead man's shoes." This was an act of transfer: the father delegating to his son that charge of the family, which he feared he was about to leave destitute. Messrs. Tyerman and Bennet, speaking of the termagants of Benares, say: "If domestic or other business calls off one of the combatants, before the affair is duly settled, she coolly thrusts her shoe under her basket, and leaves both on the spot to signify that she is not satisfied." What the woman meant, doubtless, was to denote, by leaving her shoe, that she kept possession of the ground and the argument during her unavoidable absence. The shoe was the symbol of possession. In Western Asia, slippers left at the door of an apartment denote that the master or mistress is engaged—that other persons are in possession of their attention—and later comers do not then think fit to intrude, unless specially invited. Even a husband does not venture to enter his wife's apartments while he sees the slippers of visitors at her door. These may serve as specimens of numerous instances which might be cited, in which the shoe is the symbol of possession, or of delegation or transfer, which are the ideas which we believe to be conveyed by the Hebrew use of the shoe, in the present and other instances. In fact, this employment of the shoe may, in some respects, be considered analogous to that which prevailed in the middle ages, of giving a glove as a token of investiture in bestowing lands and dignities; whence, also, the taking away of gloves was, at least in some cases, a ceremony of degradation or deprivation.

8. "*Shoe.*"—The same Hebrew word (נַעַל, *na'al*) denotes both a sandal and a shoe; more generally, doubtless, the former than the latter, although always rendered "shoe" in our version of the Old Testament, in which the word "sandal" does not once occur. It must, indeed, generally be left to the context to determine which is intended; and this the context does not often enable us to say. It is very likely, however, that shoes, properly so called, were in use before this time, for it is probable that we are to understand, from the mention of "rams' skins dyed red," in the

books of Moses (see the note on Exod. xxv. 5), that the Hebrews had the art of preparing and colouring leather. If so, shoes were probably confined to the more comfortable classes of the people; for not only were sandals of the earliest date but, so far as a covering for the feet was employed at all, continued in general use for ages after the invention of shoes. Indeed, down to the present time, shoes have by no means superseded sandals in the East.—When men first thought of some contrivance to defend their feet from being cut by sharp stones, or injured by cold, or scorched by the hot sand, they fastened to the bottom of their feet soles of bark, wood, raw hide, and, ultimately, tanned leather, by means of straps or thongs variously disposed—but most generally by two, one of which was joined to the sole at the heel or hollow of the foot, and after passing round the ankle, had fastened to it another which passed between the great and the second toe. (See the note on Gen. xiv. 23.) With some variation, this is the general form of the simpler kind of sandals in different nations ancient and modern; and it is well illustrated by the third and fourth figures of Egyptian sandals, in a cut to Deut. xxix. The latter, however, is prolonged in a sharp, peaked point much beyond the toes, as is at present the case in a large proportion of modern Oriental shoes and sandals. The other Egyptian sandals (figs. 1 and 2 of the same cut) also deserve attention. They are such as appear on a large sitting figure now in the British Museum. “They seem fastened by a strap passing between the great toe and its neighbour, and attached to an upper part, perhaps of wood, which crosses the instep and descends to the sole of the sandal on each side. The sole of the sandal and the wooden part which crosses the instep are evidently one piece, in this instance.” (‘Egyptian Antiquities,’ vol. ii. p. 16.) Among the same people the sandals of the priests were, according to Herodotus, made of papyrus. There is a figure in the British Museum which appears to have sandals of this sort, and which is thus mentioned in the work (in the ‘Lib. of Ent. Knowledge’) just cited:—“These sandals ‘must be considered as made of a flexible material, for they are represented bending exactly as the sole of the foot is bent at the toes, owing to the kneeling attitude of the figure. The bottom of the sole is also marked with transverse lines, showing that it is composed of separate small parts, the whole of which are kept together by a rim of similar strips, running all round and forming the margin of the sole. It is in fact a shoe of papyrus, or some other flexible material’” (see fig. 2 in the following cut). These facts are of particular importance on account of the proximity of the Hebrews to, and their connection with, the Egyptians, and the exhibition which they offer of an early and simple form of the sandal.



ANCIENT SHOES AND SANDALS.

a, b, c, Egyptian; d, e, f, g, h, i, Persian; k, Asiatic; l, m, Phrygian; n, o, p, Dacian; q, r, Grecian.

The progressive history of the sandal will be better illustrated by our cuts than by written explanation. From these, it will be seen that it ultimately became an elaborate and ornamental article, with a more complete sole, bound to the foot and leg with laces in multiplied convolutions, and sometimes decorated with costly ornaments of various kinds. Attention to the sandals became a foppery in the end; and we see that Philopomen, in recommending soldiers to give more attention to their warlike accoutrements than to their common dress, advises them to be less nice about their shoes and sandals, and more careful in observing that their greaves were kept bright and fitted well to their legs.

(Polybius, xi.) The Jewish ladies seem to have been very particular about their sandals, if we may judge from what is said of the bride in Sol. Song, vii. 1 :—"How beautiful are thy feet with sandals, O prince's daughter!" and in the instance of Judith, in the Apocrypha, we observe that it was not so much the general splendour of her attire—her rich bracelets, rings, and necklaces, that attracted most strongly the attention of the fierce Holofernes; but it was "her sandals" that "ravished his eyes." (Jud. xvi. 9.)



GRECIAN AND ROMAN SANDALS.

Some of the customs connected equally with sandals and shoes, we have formerly noticed; such as that frequent washing of the feet which they rendered necessary, and the custom of taking them off on entering a sacred place, or even a house. We need therefore only further mention, that to loose or unbind the sandals was usually the business of the lowest servants. Disciples, however, performed this duty for their teachers; but the Rabbins advised them not to do it before strangers, lest they should be mistaken for servants. It was also the business of an inferior servant, not only to loose, but to carry his master's sandals or shoes, when not immediately in use; whence the proverbial expressions of John the Baptist, in speaking of Christ—"Whose shoes I am not worthy to bear" (Matt. iii. 11);—"The latchet of whose shoes I am not worthy to stoop down and unloose" (Mark, i. 7).

The Talmudists have some instructive remarks on the sandal, which we the rather cite here, as, being intended to mark the distinction between it and the shoe, it serves well to connect with the preceding observations the few further remarks which we have to offer on shoes, properly so called. "Shoes were of more delicate use, sandals were more ordinary and fitter for service; a shoe was of softer leather, a sandal of harder. There were sandals also whose sole or lower part was of wood, the upper of leather, and these were fastened together with nails. Some sandals were made of rushes, or of the bark of palm trees, and they were open both ways, so that one might put in his foot either before or behind. Those of a violet or purple colour were most valued, and worn by persons of the first quality and distinction."

A shoe is a covered sandal; and the idea of attaching a covering to the sole, so as to obtain a more complete pro-

tection for the foot, was too obvious to be delayed for any considerable length of time. Indeed, at the present day, the shoes generally used in the East remain something between a complete shoe and a sandal, or, as we may say, slippers. Many of them have no quarters, and scarcely do more than cover the toes; yet the natives walk in them with extreme ease, and almost never let them slip from the feet. The common shoe in Turkey and Arabia is like our slipper *with* quarters, except that it has a sharp and prolonged toe turned up. No shoes in Western Asia have ears, and they are generally of coloured leather—red or yellow morocco in Turkey and Arabia, and green shagreen in Persia. In the latter country the shoe or slipper in most general use (having no quarters) has a very high heel; but with this exception, the heels in these countries are generally flat. No shoes, or even boots have more than a single sole, (like what we call “pumps,”) which in wet weather generally imbibes the water freely. When the shoe without quarters is used, an inner slipper, with quarters but without a sole, is worn inside, and the outer one alone is thrown off on entering a house. But in Persia, instead of this inner slipper of leather, they use a worsted sock. Those shoes that have quarters are usually worn without any inner covering for the foot. The peasantry and the nomade tribes usually go barefoot, or wear a rude sandal or shoe, of their own manufacture: those who possess a pair of red leather or other shoes seldom wear them except on holiday occasions, so that they last a long time, if not so long as among the Maltese, with whom a pair of shoes endures for several generations, being, even on holiday occasions, more frequently carried in the hand than worn on the feet. The boots are generally of the same construction and material as the shoes; and the general form may be compared to that of the buskin, the height varying from the mid-leg to near the knee. They are of capacious breadth, except among the Persians, whose boots generally fit closer to the leg, and are mostly of a sort of Russia leather, uncoloured; whereas those of other people are, like the slippers, of red or yellow morocco. There is also a boot or shoe for walking in frosty weather, which differs from the common one only in having under the heel, iron tips, which, being partly bent vertically with a jagged edge, give a hold on the ice which prevents slipping. These are particularly useful in ascending or descending the frozen mountain paths. The sandal with the sole armed with iron points, represented in our last cut, had doubtless the same use. The shoes of the Oriental ladies are sometimes highly ornamental; the covering part being wrought with gold, silver, and silk, and perhaps set with jewels, real or imitated. The observations therefore made above, in reference to the sandals of the bride in Solomon’s Song, and of Judith, may be equally applicable to shoes: and indeed it is not certain whether shoes or sandals are in these instances intended. We have thus spoken first of modern Oriental shoes, because we apprehend that they belong to a class of subjects best illustrated by the existing usages of the East. We have spoken from personal observation on this point. For the immediately following additional particulars we are partly indebted to Calmet’s Dictionary (folio edit. 1732).

The shoes of the ancient Romans were chiefly of crude untanned leather. Ultimately shoes of tanned leather, of such forms as our cuts exhibit, were usually worn out of doors, by persons in good circumstances; but in-doors they continued to wear sandals. Wooden shoes were generally worn by poor people, slaves, and peasants; but sometimes rude sandals, or shoes of raw leather. None but those who had served the office of Edile were allowed to wear shoes dressed with alum and of a red colour, which we may therefore infer to have been a favourite colour for shoes, as it appears to have been among the Hebrews, and as it is now in Western Asia. The Roman senators wore shoes or buskins of a black colour, with a crescent of gold or silver on the top of the foot. Women also appear to have used these ornaments; and perhaps Isaiah refers to something of this sort in chap. iii. 8. The Emperor Aurelian forbade men to wear red, yellow, white, or green shoes, allowing them to women only; and Heliogabalus forbade women to wear *gold and precious stones* in their shoes; and this, with what we have said of modern shoes, helps us to understand in what the splendour of the Hebrew women’s shoes consisted. Calmet finds boots of metal in the Scripture and in Homer; but we imagine that greaves only are intended in the passages to which he alludes. What Vegetius says about the Roman soldiers having *iron shoes*, probably means that the soles were plated, shod, or nailed with iron. This they certainly were. The nails had sometimes their points outward, probably, as already intimated, to serve as snow or frost shoes, and also to assist in scaling walls in the attack of fortified places. Luxury, however, found its way even to the nails of shoes; for we are told that in the army of Antiochus most of the soldiers had *golden nails* under their shoes.

We have not mentioned Egyptian shoes, because we are not aware that any thing that can properly be called a shoe occurs in Egyptian paintings and sculptures; and the sandals we have already noticed. It is clear, however, that the Egyptians had the art of tanning and dressing leather. This would be alone probable from our finding the art among the Hebrews immediately after they left Egypt; and that the Egyptians made shoes with leather at some period or other, is testified by Belzoni, who says:—“They had the art of tanning leather, with which they made shoes as well as we do, some of which I found of various shapes. They had also the art of staining the leather with various colours, as we do morocco, and actually knew the mode of embossing on it, for I found leather with figures impressed on it, quite elevated. I think it must have been done with a hot iron while the leather was damp.” (*Researches and Operations*, vol. ii. p. 271. 8vo. edit.) This is important; because it is fair to infer that the Hebrews were not ignorant of what was known to their neighbours. The shoes which the Hebrews wore when they left Egypt were doubtless of Egyptian manufacture, and probably long continued to afford the model of those which they afterwards used. It is not however necessary to suppose that the art of preparing leather and of forming shoes had at that early time arrived at such perfection as is described by Belzoni.

In the absence of very definite information concerning the shoes and sandals of the Hebrews, the statements we have given concerning those of the modern occupants of Western Asia, and of ancient nations with which the Hebrews were at different times acquainted, will furnish the best assistance which can now be obtained for the elucidation of the various passages of the Old and New Testament in which the equipment of the feet is mentioned.

END OF VOLUME THE FIRST.







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